

### SECTION III. (Continued.)

#### CHAPTER XXXII.

##### THE TRIPLET OF SUBSTANCE-QUALITY-MOVEMENT.

The reason of this endless prapañcha, 'quintuplicate' ado.—Sva-bhāva.—The interdependence of past, present and future in the independence of Sva-bhāva.—Distinction between Sva-bhāva or cause *plus* effect and kāraṇa or cause.—Draṇya-praḍraṇya-anuḍraṇya; karma-prakarma-anukarma; guṇa-pra-guṇa-anuguṇa.—The pseudo-continuity despite manifest discreteness of draṇyas, etc.—Sāṅkhya-views.—The sub-divisions or kinds of draṇya dealt with by Nyāya and Vaiśeṣika.—Division into nine by triplication of triplet.—Precedence and succedence amongst the factors of the triplet.—Significance of the Nyāya-word, nigraha-sṭhāna or fallacy.

(The triplet of substance-quality-movement requires to be considered in further detail. But before proceeding to do so we may dispose of some metaphysical questions which may arise in the minds of some readers at this stage).

"But why all these countless transformations at all?" it may be asked. "Why this

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prapañcha, this quintuplication and multiplication and complexity and perplexity, this meaningless fuss, this enormous distraction, this aimless wool-gathering, this much ado about nothing? Or, if you say that it *is* there, as a fact, then why not let it rest so; why add to it this argument and counter-argument and endless casuistry and sophistry as to what to do and what to avoid?"<sup>1</sup>

Because this prapañcha is verily Self-established by Its own nature, the Sva-bhāva, the Self-being, of Absolute Brahman, as something which is not, *is* as well as *not*, something of which existence cannot be wholly denied, though neither can it be wholly affirmed; and because, when it has an existence, even though illusory, it is necessary to investigate into the ways of that existence, its methods and its laws. (In other words, as said over and over again, all this multiplicity is included in the Absolute, and enquiry and argument and all the other phases of consciousness are also part of that multiplicity). Things interdependent have a oneness, and

<sup>1</sup>This question will be seen, by the veteran reader, to be a sort of frantic last struggle of the lower mind, the manas-understanding, to escape from the wise control of the higher metaphysical buddhi-reason, into its old vagrancy and puerile wilfulness.



oneness is constitutional, characteristic, essential; it is sva-bhāva; and an (unchanging) unity requires no cause behind it. (A 'why' is possible and proper to ask only when there is a change, an event; only an effect calls forth a why and is explained with a be-cause; where there has been no change, no effect, there no cause, no be-cause, is needed or possible, and no why can even be asked). No Why is needed for the Changeless Whole of the Totality of the World-Process as identical with the Absolute.

It is true that two things interdependent or relative to each other require another, a third something, to relate them, to bind them together, and this chain of another and another and another extends *ad infinitum*, (for the nexus which is intended to cover one junction-point really gives rise to two new junction-points, between the nexus and each of the two factors). But this is so only from the standpoint and in the region of the limited and successive.<sup>1</sup> On the other

<sup>1</sup> The student of modern western philosophy might usefully compare this with and use it to rectify and complete Schelling's, Hamilton's, Mansel's and Spencer's doctrine of the Conditioned and the Unconditioned, the Relative and the Absolute. In this statement is also to be found the reason for

hand, this element of *ad infinitum*, this infinity, which gives rise to and runs through and strings together all these endless 'an-others' and includes them all at once, *within* which is all relativity, and which is relative to none, for there is nothing else left outside It to which It could be relative—that is the true Brahman.

Because of this all-comprehensiveness of Brahman is the *Nyāya*-declaration true that the past and the future are equally interdependent. Both are simultaneously parts of the same sva-bhāva which is declared everywhere to be the cause of the world, having no cause of its own. The *Brahma-Sūtra* declares: Sva-bhāva is independent, does not look to anything else. And the *Nyāya*: It is not 'enveloped,' 'carried,' by any parent; does not depend for its existence on the mediation of any cause. Even in ordinary life, while all things else in the world are related together as cause and effect, turn by turn, sva-bhāva (here, in the sense of individual character, peculiarity, idiosyncrasy, which is but an imitation or reflexion of the real 'own-being') is not sought to be connected with anything else as

the existence of endless planes within planes of matter. See *The Science of Peace*, p. 56 and 212.



cause (but is, ordinarily, accepted as itself being the final explanation and cause behind which one may not and need not go and which suffices to explain all items of behavior and manifestation in conduct; or, where a cause for that also is sought, there, indeed, it ceases to be regarded as sva-bhāva, and the next explaining circumstance or cause that is reached as final for the time being, is, for that time, regarded as sva-bhāva).<sup>1</sup> In proof of this 'independence' of sva-bhāva, take the case of sleeping, waking, hunger, etc., our 'natural' functions. Do we not feel that sleeping is a waste of valuable time in which new and interesting experiences might be gained! How much more work could we get through if we could only keep awake constantly! So, too, hunger is a most troublesome item in life which we could very gladly do without! Yet, all these

<sup>1</sup> We go on asking 'why did you do this, and this, and this' till the harassed person under cross-examination says 'It was my pleasure,' and then the questioning comes to an abrupt end. The most conclusive explanation of the most extraordinary freaks of behavior is 'it is his nature'. Along the line of search for sva-bhāva behind sva-bhāva, too, we come to the continuum, the all-containing biophorid or monad. Cf. discussions ré free-will and motive.

are absolutely necessary, as means of recuperation of our powers—and it seldom strikes us to question their whys and wherefores! In this sense does the *Veḍa* declare that the world is without a cause.

We may distinguish between sva-bhāva and kāraṇa, nature and cause, somewhat in this wise: The totality of necessity is nature, and it is always Self-realised only. A cause, on the other hand, is realised by means of its effect, as, *vice versa*, the effect is realised by its cause.<sup>1</sup>

<sup>1</sup> That is to say, from the transcendental standpoint, the Whole is the sum-total of all parts, includes all causes and all effects at once and is the Sva-bhāva; also the same Whole might be 'distinguished' into two aspects, the All-including Consciousness as an Eternal Now, Kūtaṣṭha, and the ever-flowing procession or anāḍi-ananta-pravāha of manifestation, and then the former Whole may be regarded as the Cause of each one of the parts of the latter, which, it should not be forgotten, are arranged in pairs of opposites and whenever and wherever 'summed up' leave behind a Not, by mutual abolition. Again, from the empirical standpoint, applying the above to the limited, we find that the nature of any individual is the sum-total of all the motives and desires that are potential in him, and this totality is



The *Brahma-Sūtra* says: Out of this Self-becoming arises pseudo-infinity, (non-finality in the World-process). According to the *Sāṅkhya*: That which is independent of all else, is not bound to anything else, which is this, that and everything else indifferently, which can assume all qualities equally—that is the Sva, Self, 'Own,' One. And the Aham, the I, is this Sva. The bhavana, becoming, coming forth into manifestation, of this same I-Own, by its own necessity and existence, is Sva-bhāva.

After so much consideration of the why and wherefore of triplets and the explanation of them all by Sva-bhāva, we may return to the triplets themselves. It has been said that there are endless sub-divisions under each. But the differences and distinctions under cognition-desire-action are subtle and matter for the subtle eye. Moreover, all of them, truth and error, love and hate, action and re-action, are illustrated and defined only by embodiment in or reference to corresponding sub-divisions of the grosser<sup>1</sup>

the cause of, or is the same as, all his biography as a whole; but the immediate cause of any one of his acts is some one motive or desire strongest at the time. See *The Science of Peace*, pp. 151—159.

<sup>1</sup> Regarding this 'subtler' and 'grosser' compare the distinction made between viṭarka and vichāra in *Yoga-Sūtra*, I.

triplet of substance-attribute-movement. And these latter are consequently the more prominent. Their details, dṛavya, praḍṛavya, anu-dṛavya, karma, prakarma, anukarma, guṇa, praguṇa, anuguṇa, etc., are all expounded in the *Vaiśeṣhika*. And the exposition of these expounds the corresponding details of cognition, etc., also. These two triads, with their summation, the World-process, as the seventh, make up the primal septenary.

Dṛavya has been said before to be of nine kinds (with many grades of density under each), sūkṣhma or small and subtle, and bṛhaṭ or gross and large, very subtle, very gross, and soon. It might be said that all dṛavya is icchhā-shakti,<sup>1</sup> energy (self-cohesion and other-resistance) which is necessity, which is a unity. But desire follows or is ever in connexion with cognition and action; hence kinds and sub-divisions arise there also. Being experienced through or by or in them, dṛavya becomes triple and each of these three again, being sub-divided threefold, yield nine. These may again be sub-divided into twenty-seven and so on endlessly. But nine kinds are generally treated as the more prominent.

It may be said here that dṛavya does not exist everywhere, sarvaṭra (because essentially

<sup>1</sup> See *Vishṇu-Bhāgavata*, II. v. 24.

limited, discontinuous, discrete); nor *guṇa*, nor *karma* (for the same reasons, being inseparable from substance). But cognition, desire and action are obviously continuous and universal by virtue of the indisputable universality of the *Pratyagātmā* to which they belong. And because they can never be separated from their objects, substance, etc., therefore these too perforce acquire a pseudo-universality and transcendence or absence of limitation. So that if we insist on the limitedness and consequent absence from any particular space or time of any one triplet of substance, etc., then we have to postulate the presence of some other similar triplet, call it whatever other name we please.<sup>1</sup>

<sup>1</sup> In other words, there are *vacua* within *plena* and *plena* within *vacua*, atoms within atoms, worlds within worlds, planes within planes, ethers within ethers. The Self being a continuous Unity appears as the Continuous Vacuum of space; *Kham-Brahma*. The Not-Self, being ever a discontinuous manyness appears as particles of substance, 'this, this, this,' substantial atoms. But because every point of space requires a counterfoil-atom of substance, therefore there arises an endless series of ever smaller atoms, with ever smaller intervals of space between them, the excessive smallness of the spatial-interval giving rise to the notion of 'absolute'

Despite the strangeness, the paradoxical character of the process, the limited *Eṭaṭ*, because of invincible association with the unlimited *Aham*, becomes also pseudo-unlimited. The 'manifest' existence, *aṣṭiṭva*, of the Unlimited, is the Limited, and, *vice versa*, the 'essential' being of the Limited is the Unlimited. Indeed, we see Infinity surging up everywhere in the Finite, and the Finite manifestly arising out of the Infinite. In the ultimate reality, everything is verily infinite, and not possible to describe in terms of the finite alone.

Indeed, one school, that of *Sāṅkhya*, prefers to say that there is neither Limited nor Unlimited, and thereby wins the appellation of *nāṣṭika*, non-believing, or, strictly, 'not-is-believing.' It says: 'The truth, the fact, whatever it is, is there before us, before our very eyes, *pratyakṣha*, directly and immediately sensible and perceptible. The World-process

plenitude and rigidity (though always in reality only comparative) from the point of view of a given grosser plane of matter sufficiently distant in grading. It should be borne in mind that no particular, specified, plane of matter can be said to be 'measurably' graded to or from Root-matter, which is always pseudo-abstract and pseudo-infinite; and the infinite can never be attained by any division or multiplication of the finite.



itself is Brahman. This is patent to our very senses. All proofs, all inferences, all arguments, all evidences ultimately base on *pratyakṣha*, direct and immediate sensing, and where we have such direct sensing, what use of other proof? That which people say *is*, is also *not*; and, conversely, what they say is *not*, also *is*. And all this *is* and is *not* is quite obvious, self-evident, so that he who runs may read it on the face of the universe. The This is Not-limited, (limited by the Not, or unlimited), the I is Not-limited, and the Not, merging together, comprehending, dominating both is Not-limited.'

Justifying thus the unlimitedness of the Mūla-prakṛti-triplet and returning to its subdivisions, we note that, according to one view at least, the details of *dravya* ought to be expounded first, inasmuch as it corresponds with desire. Then should follow those of *guṇa*, attributes, qualities, properties, which depend upon, inhere in, are supported by substance or substratum. Finally come the varieties of *karma*, movement, motion, which inheres in or is supported by substance and attribute.

These details have been dealt with in the *Nyāya*, as outlined already, under sixteen headings, categories, *padārthas*, viz., *pra-*

*māṇa* or proof, etc. Those sixteen also are 'matters of' Self, Not-Self and Negation, it is true, (that is to say, all these sixteen categories can be directly derived by sub-division, from these primary Three, and need not be regarded as subsidiary to the *Vaiśeṣhika*-categories); yet, (the practically convenient way of looking at the subject is that) the special specific, one-by-one treatment of *dravya*, etc., (viewed objectively) is the province of the *Vaiśeṣhika* (while the further examination of them, in a subjective aspect, as rearranged in psychological categories, is the work of the *Nyāya*).

On the question of which comes first, substance or attribute or quality, the following observations may be of use. In reality, there is no precedence and no succedence between them. From the *sṭhūla*, the dense, physical, external, objective point of view of the world; substance is manifested first, being the substratum, *āśraya*, place of inherence, of the others. But from the point of view of the Self, which precedes everything else, and to which *guṇa* or quality corresponds, the latter, i.e., *guṇa*, precedes.<sup>1</sup> The case is as with locus and

<sup>1</sup> Herein perhaps may be found the significance of the *Sāṅkhya* view that the *tanmātras*, sound, touch, etc., i.e., the sense-qualities-in-themselves

occupant. To the external view, the locus must precede; to the internal, the occupant. Attributes and substance stand to each other in the position of occupant and locus. All *astitva*, is-ness, existence, indispensably requires a locus. Without it the use of the verb 'to be' were impossible. Hence the *Nyāya* statement that 'beatitude is attained by the knowledge of *nigraha-sṭhāna*,' 'places of restraint,' barriers, the points at which the opponent in a controversy may be held up, captured, restrained, prevented from proceeding further with his argumentation, *i.e.*, the fallacies of 'false or insufficient reason,' 'deliberate deception,' 'non-distribution,' etc.<sup>1</sup> The use of

corresponding to the *taṭṭvas* or *mahābhūtas*, *ākāśa*, *vāyu*, etc., precede and give birth to the latter. Modern evolutionists are beginning to say that functions precede organs. Endless rotation is the whole truth.

<sup>1</sup> What appears as the logical 'point for capture' of the 'opponent' in the *Nyāya* becomes the living *aḍhyāropa* of the *Vedānta*, the false superimposition of the attributes of the limited on its external Opponent, the Unlimited Self; it is the great 'fallacy' of self-limitation, the heresy of separateness, the Primal Error which lies at the root of the creation of endless world-systems by *Īshvaras* as well as the hole-burrowings of the smallest worm.

the word *sṭhāna*, place, locus, in such a reference indicates its indispensability everywhere. As the *Brahma-Sūtra* says: The whole world is founded on substance and established, maintained, kept going, by the continuous experience of substance (*by conscious individuals*). Even as Self and Not-Self are occupant and locus to one another, so are attribute and substance (reversed in reflexion).

After attribute and substance comes movement as included in them.