

Introduction

- The Sanskrit term used to mean philosophical thought in India is darsana. Darsana means vision of truth. The term “vision of truth” means the direct realization of the true nature of that which is absolutely true. Such realization is called ‘Tattva-darsana’.
- Indian thinkers tried to visualize the ultimate truth by different means and the philosophical systems developed as a consequence of such endeavors.
- Indian philosophy is the name given to different philosophical thoughts that grew and developed on Indian soil. It includes philosophical speculations of all thinkers of India, whether ancient or modern.
- In fact, philosophical speculations started in India in the Vedic age itself.
- **Fundamental questions** of philosophical speculation were relating to human life and its destiny, such as, what is the real nature of man? What is the real nature of the world man lives in? What is the ultimate destiny of man’s life? etc.
- According to Indian philosophy there are four ultimate aims of human life (Purushartha) –
 1. Dharma
 2. Artha
 3. Kama
 4. Moksa
- Moksa or Nirvana or Kaivalya being the final goal of human life and other three were considered as means to this final teleology.
- As a consequence different lines of thought developed and subsequently different schools of philosophy took shape.
- Nine principal schools of thought flourished in ancient India of which six believed in the authority of the Vedas and are called the orthodox (astika) systems. The other three do not believe in the authority of the Vedas and are called heterodox (nastika) systems.
- The six orthodox systems are — Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa and Vedanta. The three heterodox systems are — Carvaka, Jaina and Buddha.

The six orthodox systems are also known as Vedic systems and the three heterodox systems as non — Vedic systems of Indian philosophy.

Astika & Nastika

- ⊕ Generally, the terms astika and nastika are used to mean believing and not believing in God respectively. One who believes in God is called an astika and one who does not believe in God is known as a nastika.
- ⊕ But with reference to Indian philosophical systems these two terms have different meanings.
- ⊕ As used in the context of Indian philosophy astika means the system that accepts the authority of the Vedas as infallible. On the other hand, nastika means the system that does not believe in the authority of the Vedas.
- ⊕ We can explain this point by referring to the systems like Samkhya and Mimamsa. These two systems do not believe in God as the creator. But still they are called orthodox (stika) systems only because they accept the authority of the Vedas.
- ⊕ Though the orthodox systems of Indian philosophy in general are said to have developed on the basis of the ancient scriptures like the Vedas, not all the systems developed on uniform lines.
- ⊕ Among the orthodox systems Vedanta and Mimamsa systems are called vedanugata (loyal to the Vedas), because these two systems give philosophical exposition of the Vedic doctrines and ideas. Mms system deals primarily with the ritualistic aspect of the Vedas and is also known as Prva Mms. The Vednta system, on the other hand, deals with the problem of attainment of knowledge of Reality. It is known as Uttara Mms also.
- ⊕ Nyaya, Vaisesika, Samkhya and Yoga systems are called Veda swatantra (independent of the vedas), as they present their philosophical position with independent arguments that are compatible with the Vedic ideas and doctrines.
- ⊕ Among the heterodox systems Carvaka is the lone advocate of materialism.
- ⊕ Jaina and Buddha systems do not accept the Vedic authority, but they advocate speculative philosophy of the higher; order. These two systems developed along their own moral philosophy and preached religious truths of non- violence.

Common characteristics

Though independently developed along diverse lines of thought the schools of Indian philosophy, exhibit certain general features or characteristics.

1. Practical necessity.

- ❖ Philosophy in India developed as a practical necessity. It is a general misconception that philosophy deals with issues that do not have any relevance in practical life.
- ❖ Philosophy in general is concerned about the ultimate questions of human life.
- ❖ They tried to find a path that might help people to solve the various problems of life in a better way. The Indian philosophers very well understood that philosophy and life had a close relation.

2. Initial pessimism

- ❖ Indian philosophy, in general, is found to start with a note of pessimism. A sense of dissatisfaction at the existing state of affairs can be noted in almost all the systems of Indian philosophy.
- ❖ Indian thinkers were immensely disturbed at the sight of human pain and suffering and the presence of evil that made man's life miserable on earth. They speculate over these issues and tried to find out the cause of these.
- ❖ However, that the pessimistic note is only the initial note in Indian philosophy which generally concludes with the optimistic note. All the systems, in their own ways, have shown that we can get over the sufferings of life. There are ways that lead to freedom from the miserable state of existence on earth.

3. Belief in moral order

- ❖ Belief in an eternal moral order is another feature that is commonly found to be present in the systems of Indian philosophy, of course, with the exception of the Carvaka, the only materialistic system flourishing in India.
- ❖ Indian philosophy believes that the Whole universe is being governed and sustained by a universal moral order. This moral order is eternal and it cannot be violated by anybody.
- ❖ In the Veda there is the concept of rta which stands for such an eternal and inviolable moral order.

4. Ignorance : root cause of all sufferings

- Ignorance about the true nature of things gives rise to attachment to the worldly objects as they can gratify the senses. Such attachment to objects of sense makes men slave to their desires, passions etc.
- This creates hindrance in the path of acquiring the true knowledge of ultimate reality. It is a state of bondage, according to Indian philosophical systems. Freedom from this state can be obtained only through right knowledge of things.

5. Liberation : ultimate goal

- Systems of Indian philosophy, barring the Carvaka, take liberation or freedom from bondage to be the ultimate goal of human life.
- Liberation means complete cessation of suffering. Different systems of Indian philosophy have given different views about the nature of liberation, but all agree in the point that liberation signifies an end to miseries of life.
- Indian philosophers recognize four ends (purusartha) of human life; they are—dharma (merit), artha (money), kama (desire) and moksha (liberation).
- Of these four, liberation is regarded as the highest and ultimate goal of man's life. Different systems prescribe different paths for attainment of liberation, such as paths of knowledge (jnana), devotion (bhakti) and action (karma).

6. Spiritualism

- Indian philosophy is said to be spiritual because it regards spirit or soul as superior to body or matter.
- With the solitary exception of the Carvaka system, Indian philosophy puts emphasis upon the spiritual values and enjoins that life should be led with a view to realizing these values. The Carvaka system advocates materialistic philosophy and so it is an exception to Indian philosophy regarding this feature.
- Buddha philosophy too, does not recognize the existence of self, but unlike the Carvaka, it highlights the importance of spirituality for leading the disciplined moral life.

7. Epistemological issues

- All the systems of Indian philosophy make elaborate discussion on epistemological issues, like sources of valid knowledge (pramaṇa), types of valid knowledge (prama), types of invalid knowledge (aprama) and other related problems.
- Starting with the Carvaka system, all the nine systems of Indian philosophy deal with the problem of sources of valid knowledge in great detail.
- In fact all the systems of Indian philosophy put forward their epistemological standpoint in order to supplement their metaphysical doctrines. Hence, put equal emphasis upon both metaphysical and epistemological issues.

8. Pessimistic/Dogmatic

- There are two misconceptions about Indian philosophy in general. One is that Indian philosophy is pessimistic and the other is that it is dogmatic.
- Indian philosophy is called pessimistic because it starts with a kind of dissatisfaction in the state in which man lives on the earth. It tries to find out the source of evil on earth. It also highlights the miseries man has to suffer in his life.
 - a. In reply to such view we can say that it is nothing but a wrong understanding of the nature of Indian philosophy. It is true that Indian philosophy brings out the dark aspect of life while explaining various issues. It tries to explore the root cause of such experiences of life and ultimately provides some remedy to them.
 - b. There is no Indian philosophical system that ends with a picture of hopelessness. For example, the Buddha philosophy begins with a note of despair on the presence of suffering in human life. But it does not end with that note. It ends with a message of hope that man can get rid of suffering by his own effort in this life itself. Thus “pessimism in Indian philosophy is only initial, not final”.
 - c. Indian philosophy starts with a pessimistic note but ends with optimism.
- Another misconception about Indian philosophy is that it is dogmatic. This means that it accepts and presents views without any prior examination of them. This observation is primarily based on the fact

that Indian philosophy accepts authority as a source of valid knowledge.

- a. We can correct such view by showing that though authority is considered as a valid source of knowledge it is accepted with thorough prior examination.
- b. The philosophical systems in India make elaborate discussion on the problem called sources of knowledge.
- c. The Carvaka analysis and consequent rejection of inference and authority as sources of knowledge shows how much critical the Indian philosophers are.
- d. Epistemological and logical problems are discussed in all the systems of Indian philosophy. Therefore Indian philosophy should not be called dogmatic. The critical approach is very much there in Indian philosophy.

Carvaka

- The system of philosophy named after its founder, Carvaka, was set out in the Brhaspati Sutra in India probably about 600 BCE. This text has not survived and, like similar philosophies in Greece, much of what we know of it comes from polemics against it and remarks by its critics.
- There is a further similarity with Greece is that this is a rationalistic and skeptical philosophy, thus undermining the widespread belief in the West that Indian philosophy is primarily religious and mystical.
- Carvaka philosophy developed a time when religious dogma concerning our knowledge of reality, the constitution of the world, and the concept of an afterlife were being increasingly questioned, both in India and elsewhere.
- Specifically, the school of Carvaka contained within itself a materialism that laid down lokayata, naturalism (all phenomena described in terms of the properties of the four elements), rejection of the Vedas (nastika), atheism and a skepticism that included rejection of inferential logic, or induction.

Carvaka system is more a philosophy of life than a theory of Ultimate Reality. This philosophy is concerned with man's eternal urge for pleasure (Hedonism). It has its novelty in challenging all the traditional values of Indian people. Carvaka philosophical concept may be divided into three headings — epistemology, metaphysics and ethics. In metaphysics, ethics and epistemology, the Carvaka philosophy stands in marked contrast to all other Indian philosophical system.

Theory of knowledge: Epistemology

- Carvaka holds that perception is the only pramana or dependable source of knowledge. Hence, he believes in metaphysical doctrine which holds that matter is the only reality and it alone is perceived.
- For establishing the perception as the only pramana, they reject all other pramana like inference, upaman and shabda which are accepted by other schools of philosophy. However, he mainly criticizes inference.
- According to Carvaka, inference is an uncertain leap in the dark, from known to the unknown, that is, from hetu to sadhya. Inference is based on the invariable concomitance between hetu and sadhya. e.g. Whenever there is smoke, there is fire. Here, smoke is hetu, fire is sadhya and their invariable association is vyapti. Vyapti is considered as the logical ground or the nerve of the inference, but Carvaka rejects such ground as baseless. According to them, vyapti can never be established.

- They say that vyapti can be established only if we perceive all the cases of hetu and sadhya. e.g. Smoke and Fire. However, this is not possible as we cannot perceive even all the cases of smoke and fire existing now, leave apart past and future. Thus, no vyapti could be established. In the classical example of inference in Indian epistemology:

Wherever there is smoke, there is fire (Major premise);
 This mountain has smoke (Minor premise);
 There is fire in the mountain (Conclusion)

The Carvakas ask:

- (i) How can we formulate the major premise unless we have seen all the instances of smoke? If we have not seen all the instances, how can we logically be justified in using the word 'wherever'? If we have seen all the instances, we must have seen the present case, viz. the mountain also.
- (ii) Then what is the use of making an inference when we have already perceived that there is fire in the mountains? So the Carvakas say that inference is either impossible or unnecessary. Inference cannot yield truth.
- It cannot be said to be based on another inference because it will involve *petito principi*, that is, fallacy of infinite regression. Since the validity of that inference again has to be similarly proved.
- Vyapti cannot be based on sabda of reliable persons because the validity of shabda itself requires to be proved by inference.
- It can be argued that though it is not possible to perceive all individual cases of hetu and sadhya, but it is possible to perceive universal class essence. e.g. Smokiness in fireness. Thus, through samanya lakshana alaukika pratyaksha pramana, we can perceive all individual cases of hetu and sadhya and thus, vyapti could be established.

But, Carvaka rejects this view. According to them, there is nothing like samanya lakshana. What is found to be invariably present in the perceived cases may not be present in the unperceived cases.

- Further, it may be argued that vyapti could be established on the basis of uniformity of experience and thus, there is no need to perceive all the cases.

But, Carvaka rejects this view also. According to them; uniformity of experience is explained by the inherent nature of things which also may change in future. Further, its acceptance is itself an inference.

- While defending their viewpoints, Carvaka rejects causal relation to be the basis of invariable relation because so long as the relation between two

phenomena is not proved to be unconditional, it is an uncertain ground for inference.

7. The Carvakas say that these causal laws also cannot be true. If we are able to apply causal laws and find them to be true, it is only an accident. In fact, there are no causal laws. Every event is a chance everything comes into existence and passes out of it according to its own nature. Even this nature is not a universal law; it too may change.

It is true that our inference sometimes comes true and leads to successful results. But, it is also a fact that sometimes an inference leads to an error as well. Truth is not then unfailing characteristics of all inferences. It is only an accident or contingent. Thus, inference cannot be accepted as a valid source of knowledge since vyapti can never be established and which is the logical ground of inference. Hence, according to them, inference is merely a guess work.

- While rejecting inference, Carvaka does not feel necessary to reject upamana because they regard it as another kind) of inference only. They do not give it any independent status as pramaṇa. Thus, rejection of inference is the rejection of upamana.
- According to them, testimony relating to unperceived objects is not reliable because knowledge derived from testimony is as precarious as inference. “Whatever apta-purushas said was right, so whatever they will say will be also right” — this is nothing but inference.

On, **verbal testimony** the Carvakas make a strong attack. Verbal knowledge is only knowledge of words and their meanings based upon inference. My friend says: ‘The orange is red.’ Now, through the established meanings of the four words, I infer that the object before the mind of my friend is an orange and that it is red. But it has already been pointed out that inference is a risky source of knowledge. And how can I be sure of the reliability of my friend? For either reason, verbal testimony is not a reliable source of knowledge.

The Mimamsakas say that sound is eternal, that is, the words of the Vedas and their meanings are eternally existing. But how can we believe that the word-sounds are eternal? There is no sound, when no one utters it. And it stays only when produced by the vocal organs. If it is said that its eternity can be proved by inference, we have already shown that inference is not reliable. And perception does not show that the word-sound can be eternal.

- But are not the Vedas reliable? Whereas the Mimamsakas were greatly concerned to defend the reliability and authoritativeness of the Vedas, the Carvakas make their strongest attack on them. The Vedas are not reliable at all, because they are self-contradictory. ‘At one place they

enjoin on us not to commit any injury; but at another place they ask us to sacrifice animals to gods. ‘How can one believe that the killing of animals in sacrifices brings one merit?

They also reject the authority of the Vedas as pramana because they say that Vedas are the works of cunning and evil priests who earn their living by duping common man. They have created these for their self-interest.

Hence, neither inference nor authority can be proved to be reliable. Perception must be regarded as the only valid source of knowledge. They accept the reality of whatever we can perceive with our senses and deny the reality of whatever we cannot so perceive. We must admit that the Carvaka theory of knowledge is not exactly skepticism or agnosticism, but a fairly thoroughgoing positivism.

Critical comments

1. If Carvaka supports his view by reason, he himself takes the help of inference.
2. Even perception is sometimes misleading and does not give us true knowledge. e.g. We perceive earth as flat and static. Therefore, Carvaka should reject perception also as pramana.
3. When Carvaka denies the existence of non-perceptible objects like God, soul, etc. he goes beyond perception and infers the non-existence of objects from the fact of their non-perception.
4. Carvaka goes beyond the perceived cases of perception found to be valid in the past and infers something about the future unperceived cases of perception.
5. When Carvaka argues with his critics, he infers their thoughts from their expression.

To refuse the validity of inference is to refuse to ‘think and discuss. All thoughts, discussions, doctrines, affirmations and denial are made possible by inference. Thoughts, ideas, not being material objects cannot be perceived. They can only be inferred.

Carvaka's Metaphysics

Carvaka's, metaphysical doctrine follows from their epistemology i.e. theory of knowledge. If perception is the only reliable source of knowledge, then he can rationally assert that material objects are the only objects whose existence is perceived and whose reality can be asserted. God, soul, heaven, rebirth, adrsta, etc. cannot be believed in because they all are beyond perception. Thus, Carvaka establishes materialism.

1. The world is made up of four perceptible elements. Carvaka rejects ether or akasa because its existence cannot be perceived. It has to be inferred.
2. Carvaka metaphysics does not believe in the existence of God. It does not accept god as the creator, sustainer and destroyer of the world. Carvakas do not accept the existence of anything which cannot be perceived. As God cannot be perceived, therefore there can be no God. God as an omniscient, omnipotent, omnipresent being is only an imagination.

It is not necessary to believe in God as the creator of the world. The whole universe, animate as well as inanimate, is composed of the four basic elements —earth, water, fire and air. Living beings are born of them and they merge into them after death. The world is not moving towards any definite goal I teleology created by God.

3. The world comes into existence by the spontaneous combination of material elements. It is by their nature and laws inherent in them that they combine together to form this world. Thus, Carvaka believes in naturalism or svabhavavada. It is also called as mechanistic, that is, yedrecchvada because it denies the existence of conscious purpose behind the world's creation and explains it as mere mechanical combination of elements.
4. The Carvaka philosophy does not believe in the law of causation and its universality. Law of causation maintains that every effect must have a cause and the cause and the effects are necessarily related. This relation is invariable and it depends upon concomitance. Everything in the world is due to some cause. The things of the world are causally related to one other.

But the Metaphysics of Carvaka philosophy does not accept such a view. According to it, the causal relation is not necessary and invariable. The law of causation does not explain the diversity of the world. The relation of cause and effect is not unconditional. The Carvakas hold that every effect may not have a cause. The inherent nature of things is the cause of the diversity of the world. There is no cause of the inherent energy or nature of things. They maintain that it is not true that a definite effect always arises from a definite cause. Because we cannot perceive the incidents of future so from a definite cause many effects may arise.

According to Carvaka Metaphysics, the inherent nature or power of things is the ultimate cause of the universe. As it is already said, the things of the universe originate from the inherent power of the four basic elements. Therefore, the Carvakas call them 'Bhutachatusṭaya'; they are the Earth (Khiti), Water (Apa), Fire (Teja), and Air (Marut).

Therefore, the Carvakas accept Naturalism instead of causality to explain the diversity of the world. They use the word 'Svabhava' or 'Nature' (Ydrīccha) to indicate the inherent energy of things. From this nature the diversity of the world originates, sustains and destroys. Again, they said that behind the causal relation there is no inherent necessity. According to nature of the things, all events occur on their own. Behind the hotness of fire, coolness of water, sharpness of thorns, there is no agent or cause. These happen according to their nature. Nature has no cause; it is the cause of itself.

5. There is no soul or atman.

Being materialistic, the Carvakas do not believe in the existence of an invisible, unchangeable and immortal soul. According to them soul is a product of matter. It is the quality of the body and does not exist separately outside the body. We do not perceive any soul; we perceive only the, body in a conscious state.

According to Carvaka, the so-called soul is simply the conscious living body, that is, Dehatmavada or Bhutachaitanyavada. The non-material soul is never perceived. On the contrary, we have direct evidence of the identity of the self with the body like "I am fat". If the I would be different from body, such sentence would become meaningless.

Consciousness does not have any independent status. But, then it can be argued that consciousness is not perceived in any of the four perceptible elements, then how it qualifies body?

Carvaka replies by saying that when material things combine in particular ratio and quantity, they give rise to consciousness. They explained it with the help of two examples:

1. molasses on fermentation gives intoxicant and
2. betel leaf, supari, etc gives reddish tinge on chewing.

Thus, consciousness is by-product of matter. Just as liver secretes bile, matter secretes consciousness. A particular combination of the elements produces consciousness, though these elements do not separately possess it. The actions attributed to the soul are really the actions of the body. Consciousness is the result of an emergent and dialectical evolution. It is an epiphenomenon, a byproduct of matter.

Death of body means death of individual. So, there is no possibility of proving immortality of soul. All questions regarding previous life, after-life, rebirth, adrsta, heaven, hell, etc. becomes meaningless.

There are two types of Carvakas

Dhurta or cunning Carvakas

It considers the conscious body to be the soul. With that body the soul exists and with it the soul perishes. Consciousness can be experienced only in the body. So, consciousness has no separate existence of its own outside the body.

The Susikshit or educated Carvakas:

They maintain that the soul has eternal knowledge and perishes with the body. The soul does not migrate from one body to another.

Thus,

1. Some of the Carvakas are Dehatmavadin, i.e. those who identify body and soul.
2. Others are Indriyatmavadin; they consider the senses to be the soul.
3. There are some others known as Pranavadin, they regard the soul as nothing but the vital principle (Prana).
4. Again, some other are Atmamanovadin, for whom there is no difference between mind and soul.

On the whole according to Carvaka philosophy, when the body is destroyed nothing is left. Therefore, there is no eternal, immortal soul beyond the body. The Carvaka view of soul is known as 'Dehatmavada' or 'Bhutachaitanyavada'.

Arguments for Dehatmavada or Bhutachaitanyavada:

1. When the body is nourished by foods, then the consciousness or intelligence is also nourished. The nutritious food and drinks make our bodies healthy; as a result, consciousness or soul is also nourished. Hence, consciousness is also a bodily thing.
2. Human mental development and capabilities have grown according to bodily nervous system. To establish this fact the Carvakas cite the example of sheep. Human cerebral nervous system is more developed and complicated than that of the sheep. Accordingly, human intelligence is more developed than that of the sheep. From this example it is proved that intelligence is a product of bodily mechanism.
3. When our body turns to be disordered or unwell, then our mental power or consciousness decreases. This proves that consciousness is caused, by body.

4. When man grows old, his body turns to be thin or light. Accordingly the intellectual capacity turns to be weak. Therefore, the body is the store of consciousness.
5. Our day activities, conducts also prove that consciousness is nothing but the body. When we utter 'I', actually this 'I' indicates the body and also the soul. Hence, the body is the soul or consciousness.

Critical comments

Though Carvaka philosophy severely criticized the existence of the soul besides the body, the carvaka theory of soul or Dehatmavada is also criticized by many philosophers of different schools of Indian philosophy, such as –

1. If consciousness means self-consciousness, as it means in the human beings, then it cannot be identified with the living body. Animals also possess the living body, but not rational consciousness.

Carvaka replies that it is a particular combination of elements which obtains only in human body that produces consciousness therefore; living body and consciousness are always associated together.

2. If consciousness is an essential property of human body, then it should be inseparable from it, but it is not. In fits, epilepsy-, etc. living body is seen without consciousness. On the other hand, in dreams, consciousness is seen without the living body when the dream awakens, he disowns the dream body, but owns the dream consciousness.
3. The mere fact that consciousness is not experienced without living body is no argument to prove that it is mere product of matter. For example, sight is not possible without light, yet light cannot be regarded as the cause of sight.
4. If consciousness is a property of the body, it must be perceived like other material property. But, it is neither seen, smelt, heard nor tasted.
5. If it is a property of matter, then it should not be private. But, we find that it is intimately private and consciousness of an individual cannot be shared by any other.
6. Recollection, etc, cannot be the function of the changeable body. Only an eternal and unchangeable soul can account for such actions.
7. Subject cannot be identified with object. The body is the subject and the soul is the object. So the soul has an existence separate from the body. Consciousness is the quality of the soul.

Carvaka ethics

Ethics is the science of morality. It discusses as what is the highest goal, what should be the end of human conduct, etc. Carvaka's ethics is in conformity with their metaphysical theory.

1. Heaven is a myth and cannot be the goal of life. Heaven and hell are inventions of priests.
2. They reject liberation as the highest goal of human life. If it is freedom of soul from its bondage to physical existence, it is absurd because there is no soul. Liberation as freedom from all pains is an impossible ideal. Existence in this body is bound up with pleasure as well as pain. Thus, Carvaka says that our existence is confined to the existence of body and to this life.

Hence, we must regard the pleasure arising in the body as the only good thing that we can obtain. We should not throw away the opportunities of enjoying this life in futile hope of enjoyment thereafter. "A sure shell is better than a doubtful gold coin.

Hence, highest goal of human life is to attain the maximum amount of pleasure in this life. Pleasure is the ideal of life. It is because of this reason carvaka ethics is called as hedonism, the theory that pleasure is the highest goal. But, all materialists were not egoistic hedonists. There were cultured hedonists also.

Carvaka rejects dharma and moksha and accepts only two — arth and kama which are only the means.

3. All schools of Indian philosophy accept the law of Karma and Rebirth except the Carvaka philosophy. The Law of causation applied in the moral world is called the law of Karma. According to the law of Karma, pleasure, pain, sorrow, happiness, unhappiness of human life are related to their action. Good action results in good fruits.' Every person has to undergo the fruits of his actions. If a person Performs good action then he gets good fruits and, on the other— hand, bad action results in bad fruits; he cannot avoid the sufferings of his bad actions. Therefore, according to law of Karma one cannot escape from the fruits of his action. Everyone faces the fruits or results of his own action either in this very life, or in the life after death. People take birth again and again because of the law of Karma.

The Law of Karma involves the concept of Rebirth also. But, in Carvaka Metaphysics as well as philosophy, there is no place for the doctrine of the law of Karma and Rebirth. As Carvaka philosophy does -not accept the law of causation, so it rejects the doctrine of the law of Karma. According to the Carvakas, there is no necessary relation between the action and its fruit. Therefore, for them there is no truth in the doctrine of Karma. There can be no fruit according to its action. It is just an imagination. Happiness, sorrow, pleasure, pain, reward, punishment etc are not the results or fruits of one's action. These are not dependent on the actions performed by the people.

On the other hand, they depend upon the environment and different conditions, surroundings under which the actions are done. Everything in this world is accidental.

From the same action one may get sorrow, unhappiness; but from the same action another person may get happiness or pleasure.

As Carvaka philosophy rejects the law of Karma, so it naturally does not accept the doctrine of rebirth. It holds that man cannot take birth again after his death. There is no soul behind the material body. After death or the destruction of the body nothing is left. So, there can be no question of taking a new birth again. The life after death or rebirth, immortality of soul etc. all is some false ideas or imagination.

Jainism

The origin of the Jaina faith can be traced out in the pre-historic time. The Jaina system believes in 24 Tirthankaras or the liberated propagators of the faith. Mahavira, the last Tirthankara, is regarded as the real founder of the system but not the founder as such because even before him Jaina teachings were existent. Although Mahavira is not regarded as the founder of the system, still his teachings gave a new outlook to Jaina system. Mahavira, who is also known as Vardhamana, was contemporary to Gautam Buddha.

Epistemology:

The Jainas admit three sources of knowledge. They are respectively: Perception, inference and testimony. The Jaina shows that inference produces valid knowledge when it obeys the logical rules of correctness. Like inference, testimony also produces valid knowledge when it is the report of a reliable authority. From these sources of knowledge, it can be held that Jainas admit two kinds of knowledge. They are immediate and mediate or direct and indirect.

According to Jaina system, knowledge is again, divided into two kinds. The first one is Pramana. It means knowledge of a thing as it is. The second one is Naya. It means the knowledge of a thing in its relation. Naya means a standpoint of thought about a thing. Nyaya, as a pramana, holds that we can get partial knowledge of a thing. So, Partial knowledge of different aspects of a thing is called Naya. It is not at all possible to get complete knowledge of a thing. Therefore, according to Jaina, truth is relative to our different standpoints of thought about a thing.

The Jaina system holds that there are seven nayas. The first four nayas are called 'Artha Naya', because they relate to objects or meanings. The last three are called 'Sabda Naya', because they relate to words. Naya involves a fallacy, when we take it as absolute (final statement of a thing). This fallacy in Naya is called naya bhava.

Metaphysics:-

The Jaina metaphysics holds that reality (dravya/substance) possesses innumerable qualities. So, an object possesses infinite number of characteristics of its own. But it is not possible for ordinary people to comprehend all the qualities of a thing. People can know only some qualities. Therefore, the Jaina metaphysics is relativistic pluralism. It is also called anekantavada in the sense that an object or a thing includes infinite number of characteristics. Ordinary people cannot cover all the aspects of a thing. So, different standpoints or a statement of a thing is called anekantavada. Again, Jaina metaphysics is relativistic in the sense that no statement or a standpoint of a thing can claim to be absolute. Therefore, all truths are relative in comparison to others.

Every standpoints or statements are partially true. So, the Jaina metaphysics is called anekantavada or many ness of reality.

From Jaina metaphysics it can be derived that knowledge is relative. In this context it can be said that human knowledge is relative and limited regarding an innumerable characters of an object. From the epistemological standpoint we can know only some characters of an object; this is called ‘Syadvada’. Again, from the metaphysical standpoint this is called anekantavada, because an object has infinite number of characteristics indeed, the two doctrines like Syadvada and Anekantavada are the two sides of the same coin. We commit a mistake in Jaina metaphysics when we regard a statement or a standpoint as an ultimate or absolute view, regarding an object. Then we commit a fallacy of ekantatavada.

Anekantavada

Jainas’ philosophy is realistic and relativistic pluralism. Its metaphysical side is anekantavada while logical and epistemological side is Syadvada, in fact, both are these are two aspects of one philosophy.

According to Jaina school of philosophy, there are innumerable, material atoms and innumerable, individual souls, that is, there are innumerable dravyas or substances which are all separately and individually real- and each possesses innumerable aspects of its own. A thing has got infinite number of characters.

Some of these characteristics are permanent, essential and unchanging (attributes or gunas), for example, consciousness while some other characteristics are accidental, nonessential and changing (modes or prayaya), for example, desire, pain, pleasure, love, hate, etc. It is Jainas’ doctrine of manyness of reality known as anekantavada.

But, it is not possible’ for ordinary persons like us to know all the qualities or aspects of a thing. We can know only some qualities of» some things from a particular point of view. To know all the aspects of a thing is to become omniscient. But, human knowledge is necessarily relative, conditional and limited and so, are all our judgments. This epistemological and logical theory of Jainas is known as Syadvada.

As a matter of fact, both anekantavada and Syadvada are the two aspects of same teaching, that is, realistic and relativistic pluralism. The metaphysical side that reality has innumerable characteristics is anekantavada while epistemological and logical side that reality has we can know only some aspects of reality and therefore all our judgments are necessarily relative is Syadvada.

Syadvada

It is the theory of relativity of knowledge. According to Jain philosophy, reality has infinite aspects. But, ordinary persons like us can know only some of these aspects. Therefore, all our judgments are necessary, relative, conditional and limited. Such partial knowledge is naya and judgments based on it are also naya. Thus, Syadvada holds that all our judgments are partial and relative.

So, 'syat' or relatively speaking or viewed from a particular point of view which is necessarily related to other viewpoints must precede all our judgments so that limitations of this judgment and possibility of other alternative judgment from other point of view may be clearly borne in mind.

Absolute affirmation and absolute negation both are wrong. All judgments are conditional. This is not a self-contradictory position because the very nature of reality is indeterminate and infinitely complex and further affirmation and negation are not made from same point of view. Infinitely complex reality admits all opposite predicates from different points of views. It is real as well as unreal, particular as well as universal, permanent as well as momentary. Jainas explain Syadvada with the help of the analogy of blind persons and an elephant.

According to Jainas, we can know an object in three ways:

1. Mistaking a partial truth for a whole and absolute truth is durniti or bad judgment.
2. A mere statement of relative truth without calling it either absolute or relative is naya.
3. A statement of partial truth knowing that it is only partial, relative and conditional is pramana or valid judgment.

Every naya in order to become pramana must be qualified by syat. Syat is said to be the symbol of truth. When the word syat is used, we get 7 forms of judgments, which are known as Saptabhanginaya. These seven judgments are:

1. Syat Asti - relatively, a thing is real.
2. Syat nasti — relatively, a thing is unreal.
3. Syat Asti nasti — relatively, a thing is real and unreal - Asti and nasti are not from same point of view.
4. Syat avaktyam — relatively, a thing is indescribable.
5. Syat Asti avaktyam — relatively, a thing is real and indescribable.
6. Syat nasti avaktyam — relatively, a thing is unreal and indescribable.
7. Syat Asti nasti avaktyam — relatively, a thing is real and unreal and indescribable. Rope and snake — both real and unreal.

THE SEVEN FORMS OF CONDITIONAL PREDICATION

Saptabhanginaya or the seven forms of judgment: ordinarily, logic distinguishes two kinds of judgment, affirmative and negative. The Jaina distinguishes seven kinds of judgment including these two. Any objects may be described affirmatively by a judgment which predicates of it any of the character it possesses, or it may be described negatively by a judgment which denies of it characters belonging to other objects but absent in this.

These two are affirmative and negative judgments ordinarily recognized; but the Jainas qualify each with syat to emphasize its conditional or relative character.

(*Syat Asti*)

The general form of all the affirmative judgments can then be symbolically represented as ‘relatively S is P’ (*Syat Asti*). Affirmative judgments about a jug, for example would be like ‘relatively the jug is in the room (i.e., in the room at a particular place and particular time, and as a jug of particular description); ‘relatively the jug is red’ (i.e., not always red but only during a particular time or under particular circumstances and the red of a specific shade, etc.)

(*Syat Nasti*).

Again, negative judgments about an object would be like ‘somehow the jar is not outside the room’ meaning that jar of that particular kind, at that particular time, etc., is not outside); ‘somehow the jar is not black (i.e. not black at that particular space and time under those conditions, etc. We find then the general form of all the negative judgments is ‘relatively S is not P’ (*syat nasti*).

(*Syat Asti ca nasti ca*)

When, however, we have to describe the complex fact that the jar is sometimes red and sometimes not, we must have a compound judgment like ‘relatively the jar is and also is not red’. The general form of this judgment would, therefore, be ‘relatively S is and also is not P’ (*Syati Asti ca nasti ca*). This is the third form of judgment recognized by Jaina logic. This form is obtained by combining successively the points of view of the first two judgments into one composite point of view. The necessity of such compound judgment lies in the need of a comprehensive view of the positive and the negative characters of an object.

(*Syat avaktavyam*)

A jar is black when raw , and red when it is baked but if we are asked, what is the real colour of the jar always or under all conditions, the only honest reply would be that the jar cannot be described then, i.e., under the conditions of question. Under such circumstances when are forced to predicate simultaneously, of any object characters which are incompatible, being contrary or contradictory, our judgment ,according to the Jainas, would be of the general form ‘ relatively S is indescribable’ (*syat avaktavyam*). This is the fourth kind of judgment recognized by Jaina logic.

Recognition of this fourth form of judgment is of great philosophical value. It points out,

1. First, that though an object can be described from different stand points, indifferent aspects separately or successively, it cannot be described at all, if no such distinction of standpoint and aspect it made, An object in general is an indescribable entity.
2. Secondly, this also points out that philosophical wisdom does not always consist in the ability to answer a question by a straight affirmative or negative, but also in realising that some questions, by their very nature, are unanswerable.
3. Thirdly, the recognition of this form of judgment shows that the Jaina logic does not violate the obedience to this law makes the Jaina confess that incompatible characters cannot be simultaneously predicated of any subject in the same aspect.

(Syat Asti ca, avaktavyam ca)

The other three' of the seven forms of judgment, are obtained by combining successively each of the first three standpoints with the fourth. Thus by combining the first and the fourth successively, we get the fifth form of judgment, "relatively S is P and. it also indescribable'(syat Asti ca, avaktavyam ca). When we consider together, from a comprehensive point of view, the fact that a jug is sometimes red, but also that without reference to any particular time or state it cannot be described as having any predictable character, our judgment is of the form, 'The jug is relatively indescribable, similarly, combining again the second and the fourth standpoint successively we have the sixth judgment 'of the general form, 'relatively S is not P and is also indescribable' (syat nasti ca, avaktavyam ca).

Lastly, combining successively the third with the fourth pint of view, we get the seventh form of judgment 'relatively S is P, also is not P, and is indescribable too' (syat Asti ca, nasti ca, avaktavyam ca).

NO OTHER FORM IS POSSIBLE

If we combine simultaneously any of the three points of view with the fourth, instead of doing so successively, we shall have in each case the simultaneous predication of incompatible characters (like 'is and is indescribable: or 'is not and is indescribable: or 'is not and is indescribable'. Hence in each case the judgment would be the same in form as in the fourth case, namely, relatively S is indescribable (syat avaktavyam). Therefore, though there are innumerable aspects of everything, the forms of judgment would be only seven, neither more nor less.

SYADVADA IS REALISTIC AND, THEREFORE, NOT PRAGMATIC

The Jaina doctrine of Syadvada is sometimes compared with the pragmatism of some Western thinkers. It is true that a pragmatic logician, like Schiller, also recognizes the truth that no judgment is true or false without particular reference to its context and purpose. Even a so-called self-evident judgment, like ‘A square is not a circle’, or two and two are four, is true only in a specific sense, according to Schiller. This is a striking point of resemblance.

But there is a very great difference also which should not be forgotten. The Jainas are realists, but the pragmatists have a distinct idealistic bias. According to the Jainas, the different judgments about an object are not simply different real aspects of the object. The Jainas would accept, therefore, a realistic view of truth which is rejected by all thorough going pragmatists.

IT IS A KIND OF RELATIVISM, BUT IS REALISTIC AND NOT IDEALISTIC

The Jaina Syadvada is something compared with the Western theory of relativity. There are two kinds of relativity, idealistic (as of Protagoras Berkley, Schiller), and realistic (as of Whitehead or Bodin). And if the Jaina is to be called a relativist, he must be understood to be of the realistic type. Our judgments about things are relative—but relative to or dependent upon not simply the mood of judging mind, but upon the relational character of the many-sided reality itself.

Another misunderstanding often is the interpretation of the Jaina words ‘syat’ as ‘maybe’. This would impart a skeptical or agnostic form to the Jaina theory, and make it look like the view of the **Greek skeptic Pyrrho** who also recommended the qualification of every judgment with a phrase like ‘may be’.

But it should be noted that the Jaina is not a skeptic. It is not the uncertainty of a judgment, but its conditional or relative character, that is expressed by the addition of the qualifying particle ‘syat’ subject to the conditions or the universe of discourse under which any judgment is made, the judgment as valid beyond all doubt. Therefore, no room for skepticism.

Thus, Syadvad or saptabhanginaya logically leads to the doctrine of manyness of reality or plurality of truth or plurality of reality.

Justification for Syadvada

According to Jainas, jiva loses faith in Tirthankaras due to beginning less ignorance and consequently become vulnerable to passions. These passions known as “KASAYA” attract the flow of karmic particles towards the jiva. These karmic particles, karma pudgala; stick to the jiva which causes hindrance in attaining complete knowledge and it is because of this that human knowledge is necessarily relative, conditional, finite.

Critical comments

1. It has been rejected as a self-contradictory doctrine. However, such criticisms could not be justified because contradictory attributes like existence and non-existence are not made from same point of view.
2. Sometimes it is criticized as the theory of probability. If everything is probable, then Syadvada itself becomes probable. However, Jainas argue that Syadvad does not mean theory of probability. Rather, it is the theory of relativity of knowledge.
3. Jainas philosophy rightly points out that all knowledge is -necessary relative, conditional and partial. Other schools of philosophy (pratityasamutpada, Advaitvada) have also maintained relative character of our empirical knowledge.

While all these schools have made distinction between relative and absolute, Jainism has bluntly rejected the distinction. They have strong biasedness against absolutism. They have forgotten that relativity cannot be sustained without the absolute. If all truth is partial, Syadvad itself becomes partially true and partially false. Relativity itself is based on absolute and presupposes its existence.

4. They forget their biasness against absolutism when they absolutely assert that their teachings alone represent the whole truth. It is claimed that Anekantavada is the only philosophy. Further, kaivalya gyan is called as pure, full, complete and intuitive knowledge. This is certainly an admission of absolutism. Similarly, distinction between Syadvad and kevalya gyan, naya and pramana are simple half-hearted confession of absolutism.
5. They gave 7 scattered forms of judgments and make no attempts to synthesize them. In fact, they cannot 'be synthesized in the absence of absolute. It is the absolute which gives life, meaning and significance to relative terms. The Jainas have failed to recognize the fact that reality is a system where all pluralism and contradictions are sublated or dissolved.
6. In saptabhanginaya, last three judgments are superfluous and redundant. They are merely combination of the four.
7. They criticized the conception of indescribable as self-contradictory. But, they themselves have included it in the fourth step of saptabhanginaya.

However, in spite of these criticisms, the principle underlying Syadvad makes the Jainas' philosophy catholic and tolerant. Almost all philosophical, ideological and religious differences and disputes are mainly due to mistaking a partial truth for the whole truth.

SUBSTANCE:-DRAVYA

The Jain accepts the common philosophical view of substance. According to them, substance is that which possesses innumerable characteristics and exists independently. They point out that there are 2 kinds of characters- found in every substance or Dravya,

- 1) Permanent' Essential & unchanging characters known as Attributes or Gunas. They remain in substance as long as substance remains. Without these' substance will cease to be what it is Hence, Substance and attributes are insuperable because they are permanent essence. For example, consciousness of soul.
- 2) Accidental, Non-Essential & changing character know as Modes or paryaya. They come and go, succeed one- another. For example, Desires, Pleasure, pain, love, hate etc. It is through such characters that a substance undergoes change or modification.

Thus, a substance could also be defined as that which possess gunas as well as paryaya. Viewed from point of view of substance, a thing is one, permanent & real, while when viewed from. The point of view of models, it is many, momentary & unreal. The world is composed of substance of different kinds from essential characters point of view, the world" is permanent while from non-essential point of view, it is impermanent. Therefore, change & permanent are both real.

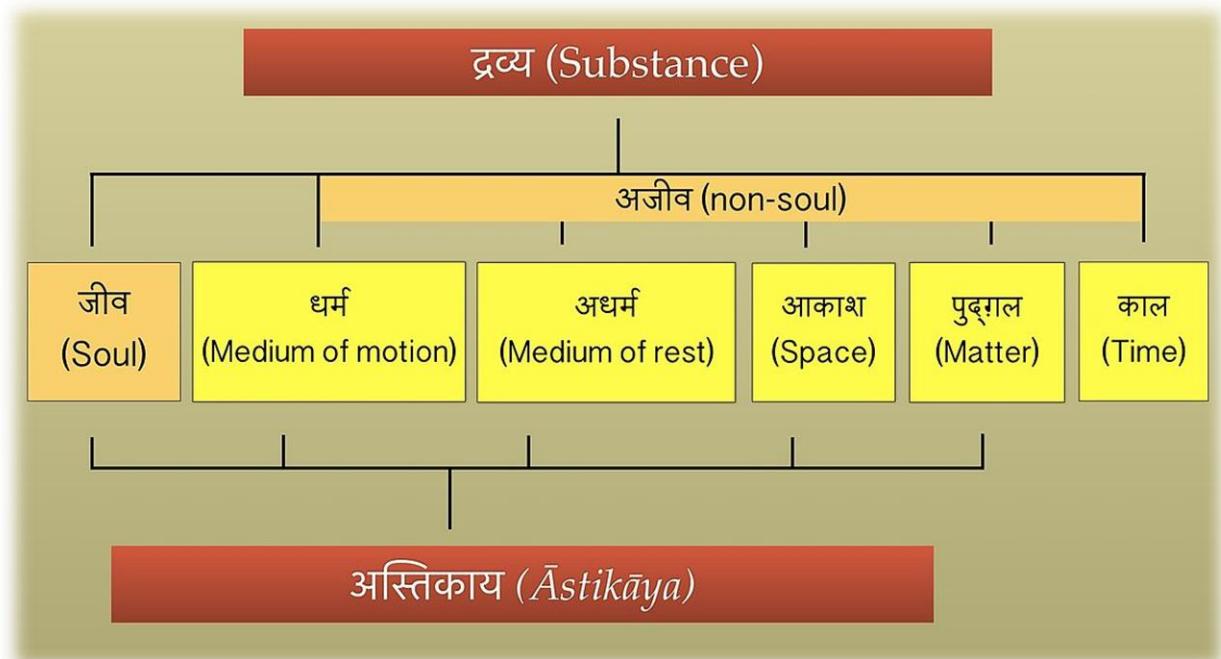
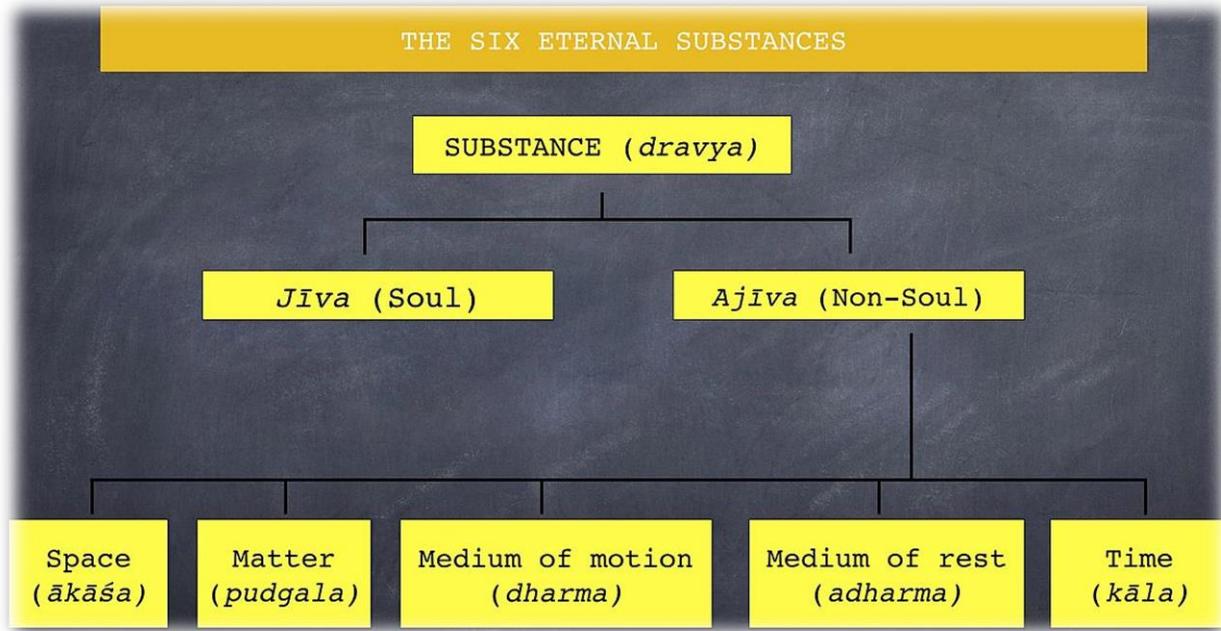
Thus, Jains criticizes both Buddhism & Vedantist as one-sided & dogmatic because according to Buddha, There is nothing permanent & everything is momentary (Kshaniikvada) while Vedantists declare that change is unreal & reality is absolutely unchanging. According to Jainas, each of them looks at one side or reality only (Ekantvada) & thus, commits the, fallacy of exclusive predication.

A Jainas says that change & permanent are both real. The contradiction vanishes when we remember that each predication is relative & not absolute as given by the philosophy of Syadavada. In this way, Jainism establishes a theological mean between Buddhism & early Brahmanism.

According to Jainas, reality consists of 3 factors- permanent, origination & decay. In substance, there is its unchanging essence & therefore, it is permanent. Again, there are also origin & decay of its changing modes. Hence, all the 3 elements that characterizes reality are there in substance. So, substance is real (sat). Further substance can be defined as that which possess the 3- characteristics of production, destruction & permanence.

The whole universe is brought under the 2- everlasting, uncreated, eternal & co-existing categories which are called as Jiva & Ajiva.

Dravya/substance/categories



Jīva: A Jīva is a conscious substance consciousness is the essence of the soul. It is always present in soul, though its nature & degree may vary. They are arranged in a continuous series, according to the degree of consciousness. At the highest, is the perfect souls who have overcome all karmas & attained aminisience.

Ajiva: The philosophy world in which souls live is constituted by the material bodies, that the souls occupy & other material objects that from their environment. It is subdivided into 5 types such as:

1. PUDGALA

- In Jain philosophy, matter is called pudgala, which means which is liable to integration & disintegration. However, in Buddhism, Pudgala is used in the sense of soul.
- The smallest part of matter which cannot be further divided are called atoms. Or more such atoms may - combine together to form compounds (sanghat or skandha) compound objects of the material world including senses, mind & breath are the combination of atoms.
- Matter possesses the 4 qualities of colour, taste, smell, & touch, sound is not regarded as a quality, but only an accidental modification of matter.
- Jainas do not maintain any qualitative different in the atoms. All atoms are qualitatively alike & indistinguishable. They become differentiated by developing the qualities of colour, taste, smell & touch.
- Matter, in its subtle form, constitutes karma, which infiltrates into the souls & bind them to the sansar.

2. Space:

Its function is to afford room for the existence of all extended substances. Space itself is not extension but it is the locus of extension. It is infinite, eternal & imperceptible & its existence is known by inference, that is, it is inferred as the condition of extension. Jainas distinguishes 2 Kinds of space—

- The space containing the world where souls & other substances live is known as lokakash;
- Empty space beyond such world is alokakash.

3. Time:

Like space, time is infinite, eternal & imperceptible. It is inferred from the characteristic which make possible continuity, modification, activity- new & old, Jainas distinguishes between:-

- i. **Real Time:** Which makes continuity or duration possible & is infinite, one & indivisible.

- ii. **Empirical:** It is divided onto moments, hours, days, months & years and makes other changes except duration possible.

4. Dharma & 5. Adharma;

They are the conditions of movement & rest respectively. Dharma cannot generate motion but only favors the motion of moving object. For example, water- fish. Similarly, Adharma cannot arrest the movement of any moving object. For example, shadow of tree and traveler.

Doctrine of Jiva

In Jaina philosophy, jiva is conscious substance or dravya. It is the conscious spirit. It is generally seen as the atman or purusha in other schools of philosophy with the important difference that it is identified with life of which consciousness is said to be the essence.

Like monads of Leibniz, purusha of samkhya, jivas of Jainism are qualitatively alike and quantitatively different. The whole universe is literally filled with them. The jivas are divided into:

1. Liberated, that is, mukta.
2. Bound, that is, baddha. This is again of two types:
 - a. Trasa, that is, mobile.
 - b. Stharvara, that is, immobile.

Consciousness is regarded as the essence of the soul. Every soul from the lowest to the highest possesses consciousness. The degree varies according to the obstacles of the karmas. Soul in its intrinsic nature possesses infinite faith, infinite bliss, infinite knowledge and infinite power, that is, anantachatustaya. Jiva is inherently perfect, but in bound souls, as we are, these inherent qualities are either absent or obscured by karma-pudgala.

Jiva is real knower and real agent. It is included in the astikaya because its constituents possess extension in space, but does not extend like matter. It is like light. Just as light fills the space with many other without any conflict. Similarly, jiva fills the space with many other souls. Though it is formless, it takes the form of the body, which it illuminates. It is co-extensive with body.

Jainas give proofs for the existence of jiva such as: ,

1. Direct. We directly realize the existence of soul when we see the attributes of soul. For example, I feel that I am happy, that is, the possessor of this feeling is soul.
2. Indirect.
 - a. Body can be moved according to will. So, there must be mover and that is the soul.
 - b. Without the coordinator, knowledge cannot be gathered through sense-organs and soul is the required coordinator.

Bondage

Due to beginningless ignorance, jiva loses faith in Tirthankaras and become vulnerable to passions such as anger, greed, pride and delusion. These passions are known as kasaya or sticky substance where karmic particles stick. These kasayas attract the flow of karma pudgala or karmic particles towards the soul.

The state when karma pudgala actually begins to flow towards the soul to bind is known as asrava or flow. Before karma pudgala enters jiva, jiva feels a sort of sensation. On account of activities of body, speech and mind. the sensations due to these activities are respectively are:

1. Kaya yoga .
2. Vag yoga
3. Mano yoga

Asrava is of 42 kinds. Out of these, kaya, vag and mano, five sense organs, four kasayas and non-observance of panch-mahavrat (satya, ahimsa, asteya, aprigraha and brahmacharya) are especially important. Asrava may be:

1. Bhav asrava. It refers to changes in bhav before the entrance of karma—pudgal.
2. Dravya asrava. It refers to changes after the entrance of karma-pudgal.

Karma pudgal sticks to jiva like dust particles to body after massaged with oil. In this, oil massage is bhav asrava and sticking of dust is dravya asrava.

The state when these karmic particles actually infiltrate into the soul and bind it is called as bondage or bandhan. The ideal bandha, bhav bandha, of soul takes place as soon as it has bad disposition and material bondage (drava bandha) takes place when there is actual influx of karma into soul.

So, in Jainas' school, bondage means union of soul with the matter. Karma pudgal unites with the soul by intimate, inter-penetration just as water unites with the milk. It is for this reason that we find life and consciousness in every part of the body.

Liberation

If bondage means union of soul with the matter, then consequently liberation means separation of matter from soul.

By the possession and practice of right faith, right knowledge and right conduct (Triratna — three Jewels) the influx of fresh karmas are stopped. This stage is called as samvar or stoppage. Then, already existing karmas must be exhausted. This state is called as nirjara or wearing out. –

When the last particle of karma has been exhausted, the partnership between soul and matter is dissolved and the soul shines in its intrinsic nature of infinite - faith, knowledge, bliss and power. This state is called as moksha or kaivalya. Here, kaivalya gyan or omniscience is attained. The liberated souls transcend this samsara and go straight to siddhasila at the top of the world and dwells there in eternal knowledge and bliss.

Since ignorance is the root cause of the bondage, it can be removed only by knowledge. So, right knowledge is the cause of liberation. This right knowledge is produced by the faith in teachings of Tirthankaras who are omniscient. Hence, right faith is necessary. However, it is their right conduct which perfects knowledge since theory without practice is empty and practice without theory is blind. Right knowledge dawns when all karmas are destroyed by right conduct.

Hence, right faith, right conduct and right knowledge are the three jewels of Jainism which together form the path of liberation. They are inseparably bound up and perfection of one goes with the perfection of the other two.

We conscious living souls find ourselves bound with living karmic particles and end of our life is to remove these karma pudgala and regain our intrinsic nature. Hence, Jainism is primarily an ethical teaching and its aim is the perfection of the soul.

Kevala jnana

It means omniscience in Jainism and is roughly translated as absolute knowledge or supreme knowledge. Kevala jnana is believed to be an intrinsic quality of all souls. This quality is obscured by karmic particles that surround the soul. Every soul has the potential to obtain omniscience by shedding off these karmic particles.

Jain scriptures speak of 14 stages through which the soul achieves this goal. A soul who has attained kevala jnana is called a kevalin. According to the Jains, only kevalins can comprehend objects in all aspects and manifestations; others are only capable of partial knowledge.

According to Jain tradition, through these stages of development the soul gradually frees itself, firstly from the worst, then from the less bad and finally from all kinds of karma, and manifests the innate qualities of knowledge, belief and conduct in more and more perfect form. The first four gunasthana are related to belief or rationality in perception. As and when the soul acquires rationality in perception it moves on to 4th gunasthana.

Stages 5 to 14 relate to conduct. The purity in conduct determines the gunasthana from 5th stage onwards. Those who have taken the anuvratas {minor vows} may reach up to the 5th Gunasthana: The 6th to 14th Gunasthanas can only be attained by those who have taken the Mahavratas (major vows) of Jain ascetic. Following are the stages of spiritual development:

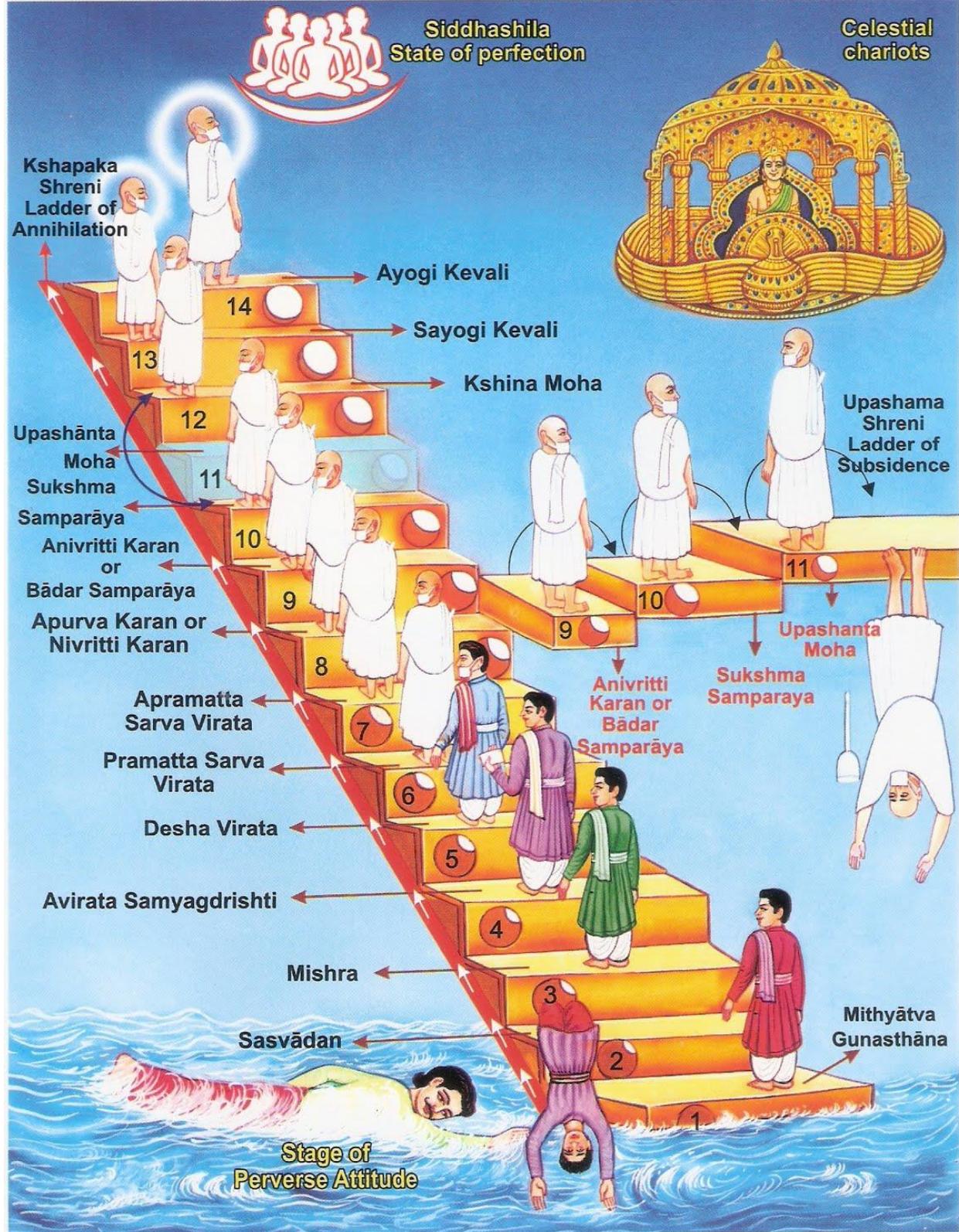
Types of karmas

According to Jain karma theory, there are eight main types of karma (Prakriti) which are categorized into the ‘harming’ and the ‘non-harming’; each divided into four types.

The harming karmas (ghatiya karmas) directly affect the soul powers by impeding its perception, knowledge and energy, and also brings about delusion.

The non-harming category (aghatiya karmas) is responsible for the reborn soul’s physical and mental circumstances, longevity, spiritual potential and experience of pleasant and unpleasant sensations.

Fourteen Gunasthānas



Ghatiya karmas

Ghatiya karmas (banning karmas) directly affect the attributes of the soul. These are-

1. **Knowledge obscuring karma (jnanavariya karma)** — these karmas obscure the knowledge attribute of the soul.
2. **Perception-obscuring karma (Darsanavaraiya karma)** — these karmas diminish the powers of Perception of a soul.
3. **Deluding karma (Mohaniya karma)** - these karmas are an instrumental cause of destruction the soul's right belief and right conduct. Of all karmas, deluding karma is the most difficult to overcome. Once this is eradicated, liberation is ensured within a few lifetimes.
4. **Obstructing karma (Antariya karma)** - The fruition of these karmas creates obstructions to giving donations, obtaining gains, and enjoying things.

When ghatiya karmas are totally destroyed, the soul attains kevala Jnana or omniscience. Liberation is guaranteed for such souls in the same lifetime as soon the aghatiya karmas are exhausted in the due course

Aghatiya Karmas

These do not affect the soul directly; rather, they have an effect on the body that houses the soul. These are:

1. **Lifespan-determining karma (Ayu karma)** — these karmas determine the subsequent states of existence and lifespan therein after death. The soul gets locked either into animal (tiryanca), infernal (naraki), human (manusya), or celestial (deva) bodies for its next birth.
2. **Body-determining karma (Nama karma)** — these karmas determine the type of body occupied by the soul.
3. **Status-determining karma (Gotra karma)** - the fruition of these karmas gives one high status or low status in society.
4. **Feeling production karma (vedaniya karma)** these karma becomes an instrumental causes of the interpretation of the souls un interrupted happiness as a result of this the soul remains agitated.

As soon as the aghatiya karmas gets exhausted soul attains kaivalya (liberation)

Buddhism

- Buddhism belongs to nastika system (heterodox).
- The founder of Buddhism is Gautama Buddha.
- From his early age, Gautam felt very sad about seeing the human miseries, like — disease, old age, death etc. Therefore, he went to search for the cause of sufferings and also the means' of removing it. At last he got the result of his journey. This form is known as the “Four Noble Truths of Buddhism”.
- Generally, Buddha's teachings are found in the Pitakas. There are three pitakas in Buddhism. They are — Sutta pitaka, Vinaya pitaka and Abhidhamma pitaka. They are together known as the Tripitakas or the three baskets of teachings. Pitakas are written in Pali language.
- In course of time his followers increased in number. So, they are divided into different schools. Buddhism is mainly divided into two schools.
 1. Hinayana
 2. Mahayana
- Primarily Gautama Buddha is a social reformer and an ethical teacher. These teachings lead us to a path to overcome sufferings. After a deep meditation Buddha got four prime truths. They are called “CATVARI ARYASATYANI” or the “FOUR NOBLE TRUTHS” of Buddhism.
- These noble truths form the foundation of his entire philosophical teachings.

Buddha avoids systematic metaphysics

Early Buddhism avoided speculative thought on metaphysics, phenomenology, ethics, and epistemology but was based instead on empirical evidence gained by the sense organs. During his lifetime Buddha remained silent when asked several metaphysical questions. These regarded issues such as whether the universe is eternal or non-eternal (or whether it is finite or infinite), the unity or separation of the body and the self, the complete inexistence of a person after Nirvana and death, and others.

Nevertheless, Buddhist scholars have addressed ontological and metaphysical issues subsequently. The Buddha discouraged his followers from indulging in intellectual disputation for its own sake, which is fruitless, ‘and distracting from true awakening. Nevertheless, the delivered sayings of the Buddha contain a philosophical component in its teachings on the working of the mind, and its criticisms of the philosophies of his contemporaries.

Why silent ?

1. Emphasis on awakening

Such questions distract from activity that is practical to realizing enlightenment. Experience is the path most elaborated in early Buddhism. The Buddha avoided doctrinal formulations concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements.

2. Attachments to the skandhas

Another explanation is that both affirmative and negative positions regarding these questions are based on attachment to and misunderstanding of the aggregates and senses. That is, when one sees these things for what they are, the idea of forming positions on such metaphysical questions simply does not occur.

3. Emptiness another closely related explanation is that reality is devoid of sensory mediation and conception, or empty, and therefore language itself is a prison' inadequate without direct experience.

- ✚ Thus, the Buddha's silence does not indicate misology or disdain for philosophy. Rather, it indicates that he viewed the answers to these questions as not understandable by the unenlightened.
- ✚ Some questions are left undetermined (avyakata) by the Buddha. The ten questions in the pali Nikayas ask whether (1) The world is eternal; (2) The world is not eternal; (3) The world is infinite; (4) The world is finite; (5) Body and soul are one thing; (6) Body and soul are two different things; (7) A liberated being (tathagata) exists after death; (8) A liberated being (tathagata) does not exist after death; (9) A liberated being (tathagata) both exists and does not exist after death; (10) A liberated being (tathagata) neither exists nor does not exist after death.
- ✚ Unfortunately for those looking for quick answers, the Buddha does not provide a straightforward yes or no response to any of these questions. When the Buddha is asked whether the liberated being - exists, does not exist, both, or neither, he sets aside these questions by saying that

1. he does not hold such views,
2. he has left the questions undetermined, and
3. the questions do not apply (na upeti).

The first two answers are also used to respond to questions about the temporal and spatial finitude or infinitude of the world, and the identity or difference between the

soul and the body. Only the third type of answer is given to the questions about liberated beings after death.

Most presentations of early Buddhism interpret these three answers of the Buddha as an eloquent silence about metaphysical questions due primarily to pragmatic reasons, namely, the questions divert from spiritual practice and are not conducive to liberation from suffering. While the pragmatic reasons for the answers of the Buddha are undeniable, it is inaccurate to understand them as silence about metaphysical-questions. In fact, the Buddha of the Pali Nikayas does address many metaphysical issues with his teachings of non-self and dependent arising.

The answers of the Buddha to the undetermined questions are due not only to pragmatic reasons but also to metaphysical reasons: the questions are inconsistent with the doctrines of non—self and dependent arising because they assume the existence of a permanent and independent self, a self that is either finite or infinite, identical or different from the body, existing or not existing after death.

Besides pragmatic and metaphysical reasons, there are cognitive and affective reasons for the answers of the Buddha: the undetermined questions are based on ignorance about the nature of the five aggregates and craving for either immortal existence or inexistence. The questions are expressions of ‘identity views,’ that is, they are part of the problem of suffering. Answering the questions directly would have not done any good: a yes answer would have fostered more craving for immortal existence and led to eternalist views, and a no answer would have fostered further confusion and led to nihilist views.

In the case of the undetermined questions about the liberated being, there are also apophatic reasons for answering “it does not apply.” The Buddha of the Pali Nikayas illustrates the inapplicability of the questions with the simile of the fire extinct: just as it does not make sense to ask about the direction in which an extinct fire has gone, it is inappropriate to ask about the status of the liberated being beyond death: “The fire burned in dependence on its fuel of grass and sticks. When that is used up, if it does not get any more fuel, being without fuel, it is reckoned as extinguished. Similarly, the enlightened being has abandoned the five aggregates by which one might describe him...he is liberated from reckoning in terms of the five aggregates, he is profound, immeasurable, unfathomable like the ocean.”

Four noble truths or Realities

One the most common frameworks to explain the basic teachings of early Buddhism is the four noble truths (ariya sacca, Sanskrit aryasatya). The word sacca means both truth and reality. The word ariya refers primarily to the ideal type of person the Buddhist path is supposed to generate, a noble person in the ethical and spiritual sense.

1. World is full of suffering (dukha).
2. There is a cause of this suffering (dukha-samudaya).
3. There is a cessation of suffering (dukha-nirodha)
4. There is a path to the cessation of suffering (dukha-nirodha samudaya).

The four noble truths are **primarily four realities** whose contemplation leads to sainthood or the state of the noble ones (ariya). Each noble truth requires a particular practice from the disciple; in this sense the four noble truths can be understood as **four types of practice**-

1. The first noble truth: the reality of suffering, assigns to the disciple the practice of cultivating understanding. Such understanding takes place gradually through reflection, analytical meditation and eventually direct experience. What needs to be understood is the nature of suffering, and the different types of suffering and happiness within samsara.

A common misconception about the first noble truth is to think that it presupposes a pessimistic outlook on life. However, Buddha teaches the reality of both suffering and the highest happiness, perhaps it is more accurate to speak of his attitude as realist: there is a problem but there is also a solution to that problem (rather optimistic outlook)

2. The second noble truth: reality of the origin of suffering, calls for the practice of renunciation to all mental states that generate suffering for oneself and others

The underlying root of all suffering, however, is not craving but spiritual ignorance (avijja). In the Pall Nikayas spiritual ignorance does not connote a mere lack of information but rather a misconception, a distorted perception of things under the influence of conceptual fabrications and affective prejudices. More specifically, ignorance refers to not knowing things as they are, the Dharma, and the four noble truths.

The relinquishing of spiritual ignorance, craving, and the three roots of the unwholesome (greed or lobha, aversion or dosa, delusion or moha) entails the cultivation of many positive mental states, :

- ✚ wisdom or understanding (panna),
- ✚ letting go (anupadana),
- ✚ selflessness (alobha),
- ✚ love (avera, adosa, avyapada),
- ✚ friendliness (metta),
- ✚ compassion (karuna),
- ✚ altruistic joy (mudita),

- equanimity (upekkha),
- calm (samatha, passaddhi),
- mindfulness (sati),
- diligence (appamada).

3. **The third noble truth:** reality of the cessation of suffering, asks us to directly realize the destruction of suffering, usually expressed with a variety of cognitive and affective terms: peace, higher knowledge, the tranquilization of mental formations, the abandonment of all grasping, cessation, the destruction of craving, absence of lust, nirvana (Pali nibbana). The most popular of all the terms that express the cessation of suffering and rebirth is nirvana, which literally means blowing out or extinguishing.
4. The fourth noble truth: reality of the path leading to the cessation of suffering imposes on us the practice of developing the eightfold enabling path. This path can be understood either as eight, mental factors that are cultivated by ennobled disciples at the moment of liberation, or as different parts of the entire Buddhist path whose practice ennable the disciple gradually. The eight parts of the Buddhist path are usually divided into three kinds of training:
 - i. training in wisdom (right view and right intention),
 - ii. ethical training (right speech, right bodily conduct, and right livelihood), and
 - iii. Training in concentration (right effort, right mindfulness and right concentration).

The path to liberation consists of eight steps (astangika marga)

The fourth noble truth, as seen already, lays down that there is a path (marga)—which Buddha followed and others can similarly follow—to reach a state free from misery. Clues regarding this path are derived from the knowledge of the chief conditions that cause misery. The path recommended by Buddha consists of eight steps or rules and is, therefore, called the eightfold noble path (astangika marga). This gives in a nutshell the essentials of Buddha Ethics. This path is open to all, monks as well as laymen. The noble path consists in the acquisition of the following eight good things: -

1. **Right views or knowledge of the four noble truths (sammuditthi or samyagdrsti)-** As ignorance with its consequences, namely, wrong views (mithya drsti) about the self and the world, is the root cause of our sufferings, it is natural that the first step to moral reformation should be the acquisition of right views or the knowledge of truth. Right view is defined as the correct knowledge of these truths alone, and not any theoretical speculation regarding nature and self, which,

according to Buddha, helps moral reformation, and leads us towards the goal—nirvana.

2. Right resolve or firm determination to reform life in the light of truth (sammasankappa or samyaksankalpa)

A mere knowledge of the truths would be useless unless one resolve to reforms life in their light. The moral aspirant is asked, therefore, to renounce worldliness (all attachment to the world), to give up ill feeling towards other and desist from doing any harm to them. These three constitute the contents of right determination.

3. Right speech, or control of speech (sammavaca or samyagvaka)

Right determination should not remain a mere ‘pious wish’ but must issue forth into action. Right determination should be able to guide and control our speech, to begin with. The result would be right speech consisting in abstention from lying, slander unkind words and frivolous talk.

4. Right conduct or abstention from wrong action (sammakammanta or samyakkarmanta)

Right determination should end in right action or good conduct and not stop merely with good speech. Right conduct includes the Panca-Sila, the five vows for desisting from killing stealing, sensuality, lying and intoxication.

5. Right livelihood or maintaining life by honest means (samma-ajiva or samyagajiva)-

Renouncing bad speech and bad actions, one should earn his livelihood by honest means. The necessity of this rule lies in showing that even for the sake of maintaining one’s life; one should not take to forbidden means but work in consistency with good determination.

6. Right Effort, or constant Endeavour to maintain moral progress by banishing evil thoughts and entertaining good ones (sammavayama or samyagvyayama)

While a person tries to live a reformed life, through right views, resolution, speech, action and livelihood, he is constantly knocked off the right path by old evil ideas which were deep-rooted in the mind as also by fresh ones which constantly arise. One cannot progress steadily unless he maintains a constant effort to root out old evil thoughts, and prevent evil thoughts from arising anew.

Moreover, as the mind cannot be kept empty, he should constantly Endeavour also to fill the mind with good ideas, and retain such ideas in the mind. This fourfold constant Endeavour, negative and positive, is called right effort. This rule points out that even one high up on the path cannot afford to take a moral holiday without running the risk of slipping down.

7. Right mindfulness or constant remembrance of the perishable nature of thing(sammasati or samyaksmrti)-

The necessity of constant vigilance is furtherness or constant stressed in this rule, which lays down that the aspirant should constantly bear in mind the things he has already learnt. He should constantly remember and contemplate the body as body, sensations as sensations, mind as mind, and mental states as mental states. About any of these he should not think, "This is mine." It is all the more difficult to practise it when false ideas about the body, etc have become so deep-rooted in us and our behaviours based on these false nations have become instinctive.

8. Right concentration through four stages, is the last step in the path that leads to the goal- nirvana (sammasamadhi or samyaksamadhi)

One who has successfully guided his life in the light of the last seven rules and thereby freed himself from all passions and evil thoughts is fit to enter step by step into the four deeper and deeper stages of concentration that gradually take him to the goal of his long and arduous journey—cessation of suffering.

1. The first stage of concentration is on reasoning and investigation regarding the truths. There is then a joy of pure thinking. He concentrates his pure and unruffled mind on reasoning (vitarka) and investigation (vicara) regarding the truths, and enjoys in this state, joy and ease born of detachment and pure thought. This is the first stage of intent meditation (dhyana or jhana)
2. The second stage of concentration is unruffled meditation, free from reasoning etc. There is then a-joy of tranquility.

When this concentration is successful, belief in the fourfold truth arises dispelling all doubts and, therefore, making reasoning and investigation unnecessary. From this results the second stage of concentration, in which there are joy, peace and internal tranquility born of intense, unruffled contemplation. There is in this stage a consciousness of this joy and peace too.

3. The third stage of concentration is detachment from even the joy of tranquility. There is then indifference even to such joy but feelings of bodily ease still persist.

In the next stage attempt is made by him to initiate an attitude of indifference, to be able to detach him-self even from the joy of concentration. From this results the third deeper kind of concentration, in which experiences perfect equanimity, coupled with an experience of bodily ease. He is yet conscious of this ease and equanimity, though indifferent to the joy of concentration.

4. The fourth stage of concentration is detachment from this bodily ease too. There are then perfect equanimity and indifference. This is the state of nirvana or perfect wisdom. Lastly, he tries to put away even this consciousness of ease and equanimity and all the sense of joy and elation he previously had. He attains thereby the fourth state of concentration, a state of perfect equanimity, indifference and self- possession-without pain, ‘without ease. Thus he attains the desired goal of cessation of all suffering, he attains to arhatship or nirvana. There are then perfect wisdom (prajna) and perfect righteousness (sila).

To sum up the path consists of three main things— conduct (silo), concentration (Samadhi) and knowledge (prajna) harmoniously cultivated.

In Indian philosophy knowledge and morality are thought inseparable not simply because morality, or doing of good, depends on the knowledge of what is good, about which all philosophers would agree, but also because perfection of knowledge is regarded as impossible without morality, perfect control of passion and prejudices. Buddha explicitly states in one of his discourse that virtue and wisdom purify each other and the two are inseparable.

In the eightfold path one starts with ‘right views’ are mere intellectual apprehension of the four fold truth. The mind is not yet purged of the previous wrong ideas and the passions or wrong emotions arising there from; moreover, old habits of thinking, speaking and acting also continue still. In a word, conflicting force — the new good ones and the old bad ones- create, in terms of modern psychology, a divided personality.

The seven steps beginning with right resolve furnish a continuous discipline for resolving this conflict by reforming the old personality. Repeated contemplation of what is true and good, training of the will and emotion accordingly, through steadfast determination and passionless behavior, gradually achieve the harmonious personality in which thought and will and emotion are all thoroughly cultured and purified in the light of truth.

The last step of perfect concentration is thus made possible by the removal of all obstacles. The result of this unhampered concentration on truth is perfect insight or wisdom, to which the riddle of existence stand clearly revealed once for ail. Ignorance and desire are cut at their roots and the source of misery vanishes. Perfect wisdom, perfect goodness and perfect equanimity- complete relief from suffering are simultaneously attained, therefore, in nirvana.

Metaphysical importance of four Noble Truths

1. Pratityasamutpada
2. Ksanikavada
3. Nairaymyavada
4. Sanghatvada
5. Theory of karma
6. arthkrikaritva

Pratityasamutpada — theory of dependent origination

It is the Buddhist philosophy of dependent origination. According to it, in the empirical world, dominated by the intellect, everything is relative, conditional, dependent, subject to birth and death and therefore, impermanent.

The causal formula is “this being—that arises.” That is, dependent on the cause, effect arises.

Thus, every object or thought is necessarily relative and because it is relative, it is neither absolutely real nor absolutely unreal. All these phenomenal things hang between reality and nothingness, avoiding both the extremes. They are like the appearances of vedantic avidya or maya. It is in this sense Buddha calls his doctrine as middle path.

Buddha identifies pratityasamutpada with Bodhi, the enlightenment. He also identifies with the dharma- the law. He, who sees the pratityasamutpada, sees the dharma and he who ‘sees the dharma sees the pratityasamutpada. Failure to grasp it is the cause of misery. Its knowledge leads to cessation of misery.

It is the foundation of all teachings of Buddha and his all other teachings can be easily deduced from it. It is contained in the second noble truth which gives us the cause of suffering and in the third noble truth, which shows the cessation of suffering.

Suffering is samsara or world and cessation is suffering is nirvana. Both are the aspects of same reality. Pratityasamutpada, when viewed from the relativity point of view, then it is samsara. While viewed from reality point of view, it is nirvana. It is relativity and dependence causation as well as the absolute because it is the absolute which appears as relative.

Buddha found the solution of misery in pratityasamutpada elaborated in the form of the Chain of 12 links of the causal wheel. These are:

1. Suffering in life is due to. .
2. Birth and rebirth is due to. .
3. Will to born again is due to.
4. Clinging to the objects of the world is due to. .
5. Thirst or desire of sense-enjoyments is due to.
6. Sense experience is due to.

7. Sense-object contact is due to.
8. Sense organ including mana or mind is due to.
9. Psycho-physical organism is due to.
10. Initial consciousness of the embryo is due to.
11. Impression of karmic forces is due to.
12. Beginning-less ignorance. Thus, ignorance is root cause of all sufferings.

It is important to keep in mind that this chain does not imply a linear understanding of causality where the antecedent link disappears once the subsequent link has come to be. Similarly, each of the causal links is not to be understood as the one and only cause that produces the next link but rather as the most necessary condition for its arising. For instance, ignorance as link is not the only cause of the process of suffering but rather cause most necessary for the continuation of such a process. For the Buddha, there is always a multiplicity of causes and conditions at play.

The twelve links in the wheel of cessation maintained by the doctrine of dependent origination, have been divided into three classes, viz., the past, the future and the present. Thus the twelve links can be presented as in the following table:

1. Those due to the past life:-
 - a. Avidya or ignorance,
 - b. Samskaras or predispositions.
2. Those due to the present life-
 - c. Vijnana or consciousness of self
 - d. Nama Rupa or name and form.'
 - e. Sadayatana or the six sense organs,
 - f. Sparsa or the contact,
 - g. Vedana or feeling,
 - h. Tanha or craving,
 - i. Upandana or clinging or attachment.
3. Those of future life:-
 - j. Bhava or coming to be,
 - k. Jati or rebirth.
 - l. Jaramarana or old age and death.

In Buddha's teachings these links are not always twelve, but the above description is considered to be most valid. These twelve links are present in this chain from the beginning to the end. The cause of the present life is the past life, while the future depends upon the present. Avidya and samskara are included in the second great truth. Similarly, the Pratityasamutpada can be found in the second and the third great truths. Now these twelve links may be discussed in details:

1. **Ignorance or Avidya:** **Avidya** is the basis of the Jiva-hood or ego. This is the substratum of action. Together with Karma it forms the Jiva. It is due to it that the sufferings of the world are conceived. Ignorance causes ego sense and the individual thinks himself separate from the remaining world. This results into attachment to life which is the root cause of all suffering.
2. **Predisposition (Samskaras):** Predisposition means a disposition preceding to or preparing for certain activity. Samskara has been taken both in the sense of origination and the originating activity. It also means actions with purity and impurity, dharma and adharma. Taking in the wider sense it means that power of principle which creates new existences. As there are predispositions so are the results. The predisposition of the attachment towards riches, etc., causes birth in a rich family and the pre-disposition of getting freedom from samskaras takes towards Nirvana.
3. **Consciousness (Vijnana):** After the cessation of the body, the senses and perceptions etc., after death the consciousness remains and causes new birth unless after getting Nirvana it is completely annihilated- Thus consciousness of self is the real cause of transmigration.
4. **Name and form (Nama-Rupa)** - From consciousness is caused name and form. Without the subject the object is meaningless. The name and form and consciousness are mutually independent.
5. **Sense Organs (Sadayatana):** From the name and form and consciousness are born the six sense organs i.e., the eyes, the ears, the nose, the tongue, skin and mind.
6. **Contact (Sparsa):** From the six sense organs are born the external organs which make for the contact with the external world. Sometimes it is said that it is not that the seeing is due to eye, but the eye is due to seeing and similarly, ears are due to hearing. Thus the external world is created by the form and the idea etc.
7. **Feeling (Vedana):** The contact with the external objects creates different feelings in the persons. Thus due to the contact with the different types of objects one has different feelings of pleasure, pain attachment, aversion etc., which bind him with the world.
8. **Craving (Tanha):** The craving born out of feeling is the root cause of suffering in this world. It is this craving which takes the Vijnana from birth to birth it is again due to this that the man runs after the worldly attachments like a blind

person. The craving goes on ever increasing and as the, craving is overcome the suffering disappears like the drops of water on the lotus flower.

9. Attachment or clinging (Upadana): The fire of the craving is due to the fuel and so where there is craving there must be clinging or attachment. It is the attachment with _the worldly objects that- causes the bondage of the jiva with the world. It is only after getting liberation from this clinging that Nirvana is possible.

10. Coming to be (Bhava): Bhava includes thoughts and actions which are responsible for rebirth. Coming to be is due to clinging or detachment. Bhava results into birth and birth leads to the sufferings of the old age, disease and death etc.

11. Re-birth (Jati): Bhava creates re-birth and so the Jiva is caught in the wheel of the world and remains in it till he attains Nirvana.

12. Old age and death (Jara and Marana): Re—birth causes the whole chain of the worldly sufferings. After the man is caught in the wheel of the world, the diseases, old age, sufferings and death etc., recur again and again.

The twelve-link chain of dependent arising explains the processes of rebirth and suffering without presupposing a permanent and independent self. For the Buddha, consciousness, like the other eleven causal links, is dependent on specific conditions, which entails that consciousness is impermanent, suffering, and non-self.

Instead of a permanent and independent self behind suffering and_ the cycle of rebirth, the Buddha presupposes five psychophysical sets of processes, namely, the five aggregates, which imply an impermanent and dependently—arisen concept of ‘self and ‘personal identity.’ In other words,’ the Buddha rejects substance- selves but accepts process-selves . Yet, Buddha explicitly refuses to use personal terms such as ‘self in technical explanations of rebirth and suffering, and he prefers to speak in terms of causes and conditions that produce other causes and conditions.

This causal wheel is a vicious circle of causation. It does not end with the death. Death is only the beginning of a new life. It is the bhava-chakra or janma-marana chakra or dharma-chakra or pratyayasamutpada chakra. It can be destroyed only when its root cause, that is, ignorance is destroyed ignorance can be removed only by right knowledge. Ignorance is bondage and knowledge is nirvana or liberation. Nirvana does not mean extinction of existence. Rather, it means extinction of sufferings.

Pratyayasamutpada is the fundamental teaching of Buddha and his all other teachings or philosophy can be logically deduced from it such as:

1. Ksanikavada are the theory of momentariness
2. Nairatmyavada or theory of no—soul .
3. Theory of karma
4. Sanghatvada or theory of aggregates.
5. Arthakriyavada or theory of causal efficiency

Ksanikavada

It is the theory of momentariness. It is called as “Santanavada” or theory of flux or ceaseless flow. It is applicable to both mind as well as matter as both are momentary. It is also called as “Sanghatvada” or the theory of aggregates which means that so-called soul is only an aggregate of 5 fleeting skandhas:

1. Rupa (form): "form" or "matter": external and internal matter. Externally, rupa is the physical world. Internally, rupa includes the material body and the physical sense organs.
2. Vedana (feelings): "sensation" or "feeling": sensing an object as either pleasant-unpleasant or neutral.
3. Sanjna (perception): "conception", "apperception", "cognition", or "discrimination": registers whether an object is recognized or not (for instance, the sound of a bell or the shape of a tree)".
4. Samskaras (tendencies): “mental formations”, “impulses”, “volition”, “fabrications” or “compositional factors” : all types of mental habits, thoughts, ideas, opinions, prejudices, compulsions, and decisions triggered by an object –
5. Vijnan (consciousness)

And so called matter is only the aggregate of momentary atoms. Hence, soul is reduced to the series of fleeting ideas.

According to ksanikavada, everything is momentary. Nothing is permanent. Change is the rule of the universe. Body, sensations, perceptions, disposition, consciousness — all these are impermanent and sorrowful. There is neither being nor non-being, but only becoming. Reality is a stream of becoming. There is no thing which changes. Rather only ceaseless change goes on. Everything is merely a link in a chain, a spoke in a wheel, a transitory phase in a series.

Everything is conditional, relative, subject to birth and death and production and destruction. Hence, ksanikavada is logical corollary to be pratityasamutpada.

To explain ksanikavada, two classical analogies have been given. These are stream of river and flame of a lamp. According to Buddhist philosophy of ksanikavada, one cannot bathe twice in the same river. A river is not same river. In the very next moment, water in which one has taken dip has moved away and has been replaced by other water droplets. Similarly, a flame is one. At the same time, it is a series of different flames.

In fact, the rapidity of succession preserves continuity which is not broken. Identity is nothing, but continuity of becoming. Rapidity of succession gives rise to the illusion of unity or identity or permanence.

A theory of momentariness logically implies that there is a reality which is unborn, immortal, uncreated and imperishable. This reality is Bodhi or prajna. Thus, theory of momentariness applies to phenomena only.

Nairatmyavada

The theory of no-soul also follows from the doctrines of dependent origination. There is no visible permanent substance besides the flow of consciousness. As the body is destroyed the five skandhas disappear into five elements (Pancha bhutas) and nothing remains besides the Upadana or Karma. This principle is known as the theory of no-soul in Buddha's philosophy.

It is the theory of no-ego complex according to which individual ego is ultimately false. When everything is momentary and conditional, the ego is also momentary and therefore, relative and false. It is also known as no-soul theory. Buddha takes the word soul or atma in the sense of individual ego-complex or jivatma which is the product of beginning less ignorance and which is associated with buddhi (mind).

However, Buddhism does not deny the existence of pure self or true atma which is pure consciousness and which is the only reality. It was termed as Bodhi or prajna.

The Upanishads have repeatedly used the word "atma" as a synonym of reality. Buddha admitted this reality and termed" it as bodhi or prajna. But, instead of identifying his bodhi with Upanishadic atma, Buddha degraded atma to the level of jiva and condemned it as unreal.

Buddhism's atma is same as what Vedantins generally mean by jivatma. On the other hand, Buddhism's bodhi or prajna is same what Vedantins mean by atma or Brahman. It is because of this misunderstanding that Buddhists and Vedantins condemn each other.

Though Buddha denies the existence of any such soul which persists through changes and exists before birth and after death and which migrates. However, he does not deny

the continuity of the stream of successive states that compose the life. Life is unbroken stream of successive states which are causally connected. This continuity is often explained with an example of lamp burning throughout the night.

Like the view of David Hume, Buddha also admits the flow of consciousness. In the consciousness the present movement is the result of the past moment and the future the result of present. Thus one moment succeeds another moment and the actions and the memory of the past moments are transferred to next moment. The cause of the present mental state is that past mental state.

Buddha has explained the continuity of the life with the example of the flame of a lamp. There is cause and effect relation between antecedent and subsequent states of life. Thus, life is a systematic and continuous process of different stages. In this process every stage depends on the stage preceding it, and the subsequent stage is the result of the present stage. Hence, the life is homogeneous. Like the flame of a lamp it is changing every moment. The flame of a lamp in every moment depends on the conditions prevailing at that time, but in spite of the difference in flames, they appear to be the same due to continuity.

Buddha believes in rebirth and the principle of Karma. He however, does not believe in rebirth in the sense that a soul enters in a different body after leaving one body, but rebirth means that another birth follows every birth or another birth is caused due to one birth. Just as a lamp can be lighted by another lamp and yet the lights of both cannot be identified, similarly in spite of cause and effect relations between the two the two births are different and not identical. According to Buddhism, rebirth is not transmigration, that is, migration of same soul. But, it is merely the causation of next life by the present as explained by Buddhist philosophy of *pratityasamutpada* and theory of karma. Thus, conception of soul is replaced by that of an unbroken stream of consciousness.

According to Buddha man is a name for a conglomeration. Just as wheel and other parts of a chariot are together called a chariot. Similarly the body with the external form, mental states and colorless consciousness is together called human being. This conglomeration is the man. Besides this there is no soul. So long as this conglomeration remains, the life of man also remains; death is the name of its destruction.

At another place, Buddha has called the man as the sum total of five Skandhas. Those five skandhas are changing elements and man is more or less a collection of them. As the man dies, this collection is scattered. In the five skandhas the first is the "Rupa" which includes the form, complex and size etc. of the human body. Another skandha is Vedana which includes the feelings like pleasure, pain and aversion etc. The third Skandha is consciousness or Sanjana. It includes different types of conglomerations

and knowledge. The fourth skandha is the Samskaras which include the tendencies due to the actions of the post birth. The fifth Skandha is the Vijnan or consciousness.

Thus man is only a conventional name for a collection of different constituents, that is, material body, immaterial mind and formless consciousness. It may be regarded as a combination of five changing states, that is, pancha-skandhas:

1. Rupa-(form)
2. Vedana (feelings)
3. Sanjna (perception)
4. Samskaras (tendencies) ,
5. Vijnan (consciousness)

Arguments for the Doctrine of Non-self

The Buddha reiterates again and again that any of the five aggregates “whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near, ought to be seen as it actually is with right wisdom thus: ‘this is not mine, this is I am not, this is not myself. When the disciple contemplates the five aggregates in this way, he or she becomes disenchanted, lust fades away and he or she attains liberation due to the absence of lust (viraga vimuccati).

The Buddha justifies this view of the five aggregates as non-self with three main arguments, which are used as a method of analytical meditation, and in polemics with members of other schools. The assumption underlying the Buddha’s arguments is that something might be considered a self only if it were permanent, not leading to suffering, not dependently arisen, and subject to one’s own will. Since none of the five aggregates fulfill any of these conditions, it is wrong to see them as belonging to us or as our self.

Theory of karma

It is also based on pratityasamutpada. Our present life is due to the impressions of the karmas of past life and it will shape our future life.

Sanghatvada

The theory’ that so-called matter is unreal is also derived from pratityasamutpada. Matter being momentary is relative and ultimately unreal.

Arthakriyavada

It is the theory of causal efficiency. Bach preceding link is causally efficient to produce the succeeding link. For example, seed is causally efficient to give rise to tree.

Critical comments

1. The antecedent link in the causal series cannot be regarded as the cause of subsequent link because according to the theory of momentariness, the preceding link ceases to exist when the succeeding link arises.
2. If it is argued that antecedent moment when fully developed becomes the cause of subsequent moment, than this is also not acceptable because a fully developed moment necessarily pre— supposes its connection with the second moment. But, then it repudiates the ksanikavada.
3. Are production and destruction nature of a thing or another state of it or different things? All these three alternatives are impossible. In the first case, production and destruction will become synonym with the thing itself. In the second case, if it is said that production is beginning, thing is middle and destruction the end, then a thing being connected with three moments would not be momentary. In the third case, if it is maintained that production and destruction are two absolutely different things like a horse and a buffalo, then a thing is different from production and destruction. Consequently, in that case, it will become permanent.
4. Is it is said that a thing arises without cause, and then Buddhists are violating their own doctrine that things arise depending on the cause and conditions! And if it is said that preceding cause lasts only up to the arising of the succeeding effect, then this would imply that cause and effect are simultaneous which is not possible.
5. If soul is momentary, then whose is the bondage and whose is the liberation?
6. There will be vicarious liability in moral -life He who performs an act will lose its fruits and another will have to reap.
7. The fact of memory and recognition gives a death blow to the theory of momentariness. The past is recognized and remembered in the present. It implies the existence of a permanent, synthesizing subject without which knowledge shall always remain impossible.

Further, everything may be doubted, but the self cannot be doubted because the very idea of doubt pre-supposes the self.

NIRVANA

In Buddhist philosophy Nirvana is the state complete cessation of all earthly misery and suffering. It does not refer to extinction of existence. Rather it is extinction of miseries/sorrows. It is given in the 3rd noble truth that there is a cessation of suffering which follows- from the second conditions.

Nirvana is attainable here in this very life if certain conditions are fulfilled. When there is perfect control of passions and constant contemplation of truth then it leads a person through the four stages of concentration to perfect wisdom and he becomes Arhant.

Nirvana is not inactivity as it is evident by Buddha's life which was full of activity even after enlightenment. In fact Work without attachment, hatred, and infatuation does not cause Bondage. It does not create Karma producing re-birth.

It is often compared with the extinction of the flame of the lamp. Just as when lamp is extinguished it goes neither here nor there, neither to earth nor to sky, neither to this direction nor to that, it has been utterly blown out on account of the oil being consumed. Similarly, a Nirvana is achieved when the desires and passions have been consumed and affairs utter peace. The very word Nirvana means blowing out. It is the dissolution of five skandhas.

With the attainment of Nirvana, there is double gain, negatively re-birth will not occur because its very conditions have been removed, positively one who has attained it enjoys perfect peace even in this life. Such peace is beyond worldly pleasures and pains.

A later time Buddhist scholar Nagasena explains the idea of blissful character of Nirvana with a series of metaphors-Nirvana is profound like an ocean, lofty like mountain peaks, sweet like honey, etc. However, real nature of Nirvana can only be realized and not described in terms of ordinary experience.

Two Kinds of Nirvana

When the fires of craving, aversion, and 'ignorance' are extinguished at the moment of enlightenment, the aggregates are liberated due to the lack of grasping. This is technically called nirvana, with remainder of grasping (saupadisesa-nibbana), or as later tradition puts it, nirvana of mental defilements (kilesa- parinibbana). The expression 'remainder of grasping' refers to the five aggregates of liberated beings, which continue to live after enlightenment but without negative mental states.

The aggregates of the liberated beings perform their respective functions and, like the aggregates of anybody else, they grow old, get sick, and are subject to pleasant and unpleasant sensations until death. The difference between unenlightened and

enlightened beings is that enlightened beings respond to sensations without craving or aversion, and with higher knowledge of the true nature of the five aggregates.

The definition of nirvana without remainder (anupadisesa-nibbana) that appears in only says that for the liberated being “all that is experienced here and now, without enchantment [another term for grasping], will be cooled (sita)

Bodhisattva

The idea of Bodhisattva is attainment of perfect wisdom with a view to being able to lead all beings out of misery. According to Mahayana even the desire for ones' own salvation is selfish at the bottom. In the place of personal liberation, it establishes the 'liberation of all sentient beings' as the ultimate goal of every Mahayanist spiritual aspirations

The vow that a devout Mahayanist is expected to take is that he would try to achieve the state of Enlightenment, Bodhisattva (the Wisdom State-of-Existence), not to live aloof from the world but to work with perfect Wisdom and love among the multitudes of suffering beings for removing their misery and achieving their salvation (suffering savior). This spiritual ideal of Mahayana has, therefore, come to be called Bodhisattva.

One who has attained this idea of Enlightenment and works for the salvation of other beings is called a Bodhisattva. Love and wisdom (karuna and prajna) constitute the essence of this existence .Speaking about such perfect persons Nagarjuna says: 'Thus the essential nature of all Bodhisattvas is a great loving heart (mahakaruna citta) and all sentient beings constitute the object of its love'.

Therefore all Bodhisattvas, in order to emancipate sentient beings from misery, are inspired with great spiritual energy and mingle themselves in the filth of birth and death. Though thus they make themselves subject to the laws of birth and death, their hearts are free from sins and attachments. They are like unto those immaculate undefiled lotus flowers which grow out of mire, yet are not contaminated by it. By an exchange (parivarta) of the fruits of action (merit transference) a Bodhisattva relieves the miseries due to others with his own good deeds and suffers the consequences of their actions himself.

The ideal of Bodhisattva is based on the philosophy of the unity of all beings. This ideal of Bodhisattva is 'nurtured by the Mahayana philosophy, which comes to think that all individuals are unreal as separate particular phenomena, and that they are all really grounded in one transcendental Reality (Alaya-vijnana according to some yogacaras, or Sunya or Tathata, according to some Madhyamikas), of which they are the partial or illusory manifestations.

This philosophy favored the rejection of the idea of the individual ego and acceptance of a universal absolute self (Mahatman or paramatman) as the real self of man. Striving for the liberation of all and not 'simply for the little self (hinatman) was, therefore, the logical outcome of this philosophy of the unity of all beings.

Moreover, the idea that the transcendental Reality is not away from but within the phenomena paved the way for the belief that perfection or nirvana is not to be sought away from the world but within it. Nirvana, says Nagarjuna, is to be found within the world by those who can see what the world really is at bottom. Asceticism of the Hinayana is, therefore, replaced by a loving, enlightened interest in the world's affairs.

Schools of Buddhism:

Buddhism is primarily an ethical - religious movement. However, over period of time it has given rise to various sects within it. Broadly four important schools have been identified. This fourfold classification is based on two main questions:

1. Metaphysical i.e. concerning reality.
2. Epistemology i.e. concerning the knowledge of reality

I. Mahayana

1. Shunyavada or Madhyamika
2. Vijnanavada or Yogacara : Subjective Idealist

I. II. Hinayana

3. Suatrantika : Bahyanumeyavada: Representationist
4. Vaibhasika : Bavyapratyaksavada : Realist

1. Madhyamika Shunyavada

Madhyamika School or Shunyavada is the most important school of Buddhism. Nagarjuna can be called its founder. However, it was present before him in the Mahayana Sutra. Nagarjuna is only-the first systematic expounder of Shunyavada.

The literal meaning of the Word Shunya means negation or empty or void or nothing. The word Shunya was used by the Madhyamikas themselves. He is chiefly responsible for misunderstanding. Ignoring the real philosophical meaning of the word Shunya and taking it in only a literal sense, many thinkers - Eastern and Western, ancient, medieval and modern — have unfortunately misunderstood shunyavada and condemned it as a hopeless skepticism and a self-condemned nihilism.

The doctrine of Shunya-vada has been understood in, India, by non-Buddhist philosophers in general, to mean that the universe is totally devoid of reality, that

everything is Sonya or void. In setting forth this doctrine in his Sarvadarsana-sangraha, Madhavacharya has mentioned the following as an argument in support –

The self (or the knower), the object (or the known) and knowledge are mutually interdependent. The reality of one depends on each of the other two, and if one be false, the others also must be so (just as the fatherhood of any person will be proved false if the existence of his children be proved false). But it must be admitted by all that when we perceive a snake, in a rope, the object perceived, namely, the snake is absolutely false. Hence, the mind or the subject which knows such an object turns out to be false and its knowledge also become false. Thus it may be concluded that all that we perceive within or without, along ‘with their perception and the percipient mind, are illusory like dream-objects. There is, therefore, nothing, mental or non-mental, which is real. The universe is sunya or void of reality.”

But, the word shunya is used by the Madhyamikas in a different philosophical sense. According to Madhyamikas, shunya essentially means indescribable as it is beyond the four categories of intellect (chatuskoti vinirmukta). Shunya is used in a double sense. It means maya as well as Brahman. Empirically it means that all dharma’s or world experiences, subjective as well as objective, are swabhav shunya or devoid of ultimate reality.

They are pratityasamutpada or nearly related. It means that everything that can be grasped ‘by the intellect is necessarily relative. They are ultimately unreal because they can be called neither existent nor non-existent nor both. They are indescribable or maya. But, the mere fact that they are appearances implies that there must be a reality of which they are mere appearances. This reality or Tattva is prapancha-shunya or beyond all plurality. It is like Brahman. It is bodhi or pure consciousness. It is indescribable (chatuskoti-vinirmukta) because all categories of the intellect fail to grasp it fully.

Thus, shunya means relative as well as the absolute. It means relativity as well as reality. It means samsara as well as nirvana. Therefore, shunya does not mean void. It means, on the other hand, devoid, that is, so far as appearances are concerned, it is devoid of ultimate reality and also far as reality is concerned, it is devoid of plurality. Hence, it is clearly wrong to translate the word shunya as nothing or void.

This view avoids the two extreme views of the absolute reality and the absolute unreality of the things. Hence, it is known as middle view or path or madhyam marga. Those who maintain that the world exists are committing a great error because when we penetrate deep, we find that this entire world with all its manifold phenomena is essentially relative and therefore, ultimately unreal. Those who advocate nonexistence or non-being are also committing a great state because they are denying even the phenomenal reality of the world. So, shunyavadins follow the middle path which avoids the error of existence and non-existence, affirmation and negation, eternalism and nihilism.

Shankaracharya says that shunyavada has no rise to condemn the world as unreal unless it takes recourse to some higher reality. However, we have seen that shunyavada does take recourse to this higher reality.- Nagarjuna uses the very word 'Tattva (reality) and feline it as as that which that can be directly realized, that which is blissful, that where all plurality is merged, that all cries of intellect are satisfied, that which is non-dual absolute.

Sunyavada , a kind relativity

The conditionality of things which makes their own nature (svabhava) unascertainable, either as real or unreal, 'etc., may be also regarded as a kind of relativity. Every character of a thing is conditioned by something else and therefore its existence is relative to that condition. Shunyavada can therefore, also be interpreted as a theory of relativity which declares that nothing, no phenomenon experienced, has a fixed, absolute, independent-character of its own (svabhava) and, therefore, no description of any phenomenon' can be said to be unconditionally true.

To this philosophy of phenomena (or things as they appear to us), the Madhyamikas add a philosophy of noumenon (or reality in itself). Buddha's teachings regarding dependent origination impermanence, etc., apply, only to-the phenomenal world, to things commonly observed by us in ordinary experience.

But when nirvana is attained and the conditions of sense-experience and the appearance of phenomena are controlled, what would be the nature of the resultant experience? To this we cannot apply the conditional characters true of phenomena. The Madhyamikas, therefore, hold that there is a transcendental reality (noumenon) behind the phenomenal one and it is free from change, conditionality and all other phenomenal characters. As Nagarjuna says: "There are two truths, on which Buddha's teaching of Dharma depends,

- I. one is empirical (samvrti-satya) and meant for the ordinary people,
- II. Another is the transcendental or the absolutely true one (paramartha-satya). Those who do not know the distinction between these two kinds of truth cannot understand the profound mystery of Buddha's teachings.

The truth of the order is only a stepping-stone to the attainment of the higher. The nature of nirvana- experience which takes one beyond ordinary experience cannot be described; it can be suggested negatively with the help of words which describe our common experience. Nagarjuna, therefore, describes nirvana with a series of negatives that which is not known (ordinarily), not acquired, not destroyed, not eternal, not suppressed, not generated.

As with nirvana, so also with the Tathagata or one who has realized nirvana. His nature also cannot be described. That is why, when Buddha was asked what becomes of the Tathagata after nirvana is attained, he declined to discuss the question.

In the same light the silence of Buddha regarding all metaphysical questions about non-empirical things can be interpreted to mean that he believed in a transcendental experience reality, the truths about which cannot be described in terms of common experience. Buddha's frequent statements that he had realized some profound truth which reasoning cannot grasp, can be cited also to support this Madhyamika contention about the transcendental.

It may be noted here that in its conception of twofold truth, its denial of the phenomenal world, its negative description of the transcendental, and its conception of nirvana as the attainment of unity with the transcendental self, the Madhyamika approaches very close to Advaita Vedanta.

Nagarjuna's defence

In one of his works, Nagarjuna, gives the anticipated objection of the opponents against the shunyata and then, refutes all of them. The arguments of the opponents are:

1. Shunyata which denies the existence of all dharma is not true.
 - a. Because the arguments used for the existence of shunyata are also unreal.
 - b. And if they are not unreal, they undermine the shunyavadins premises for then he at least maintains the reality of his argument.
 - c. Shunyavada has no pramaṇa to establish itself.

Nagarjuna replies:

1. Shunyata which denies the ultimate reality of all dharma's is true,
 - a. Because the ultimate unreality of words and arguments does not render shunyata unreal. By shunyata, we do not mean negation or void. Rather, by it, we mean dependent origination of relativity.
 - b. Our arguments do not undermine our premises. We do not say that this particular argument of ours is true while all others are false. Rather, we say that all arguments are ultimately unreal. Absolutely speaking, we have no thesis to prove and hence, no words and no arguments. But,

from the empirical standpoint, we admit the reality of arguments because the phenomenal cannot be condemned by its own logic.

- c. A pramana cannot be established by another pramana because it will lead to infinite regression. It can also not be proved by an object of cognition. And of course, a pramana cannot be proved at random. Therefore, the validity of pramanas can be established neither by themselves nor by other pramana-is no by accident.

2. The Yogacara/Vijnanavada School of Subjective Idealism

- ✚ While agreeing with the Madhyamikas, as to the unreality of external objects, the Yogacara School differs from them in holding that the mind (citta) cannot be regarded as unreal because then all reasoning and thinking would be false and the Madhyamikas could not even establish that their own arguments were correct.
- ✚ To say that everything, mental or non-mental, is unreal is suicidal. The reality of the mind should at least be admitted in order to make correct thinking possible.
- ✚ The mind, consisting of a stream of different kinds of ideas, is the only reality. Things that appear to be outside the mind, our body, as well as other objects, are merely ideas of the mind. Just as in cases of dreams and hallucinations a man fancies to perceive things outside, though they do not really exist there, similarly the objects which appear to be out there, are really ideas in the mind.
- ✚ The existence of any external object cannot be proved because it cannot be shown that the object is different from the consciousness of the object. As Dharma kirti states the blue colour and consciousness of blue color are identical because they are never perceived to exist separately. Though really one, they appear as two owing to defective vision. As an object is never known without the consciousness of it, the object cannot be proved to have an existence independent of consciousness.
- ✚ The Yogacaras also point out the following absurdities which arise from the admission of an object external to the mind:
 1. **An external object cannot be perceived:**
 - ✚ An external object admitted must be either partless (i.e., atomic) or composite (i.e., composed of many parts). But atoms are too small to be perceived. A composite thing (like a pot) also cannot be perceived, because it is not possible to perceive simultaneously all the sides

and parts of the object. Nor can it be said to be perceived part by part because if those parts are atomic they are too small to be perceived, and if they are composite, the original objection again arises.

- So if one admits extra mental objects, the perception of these objects cannot be explained. These objections do not arise if the object is nothing other than consciousness because the question of parts and whole does not arise with regard to consciousness.
2. Another difficulty is that the consciousness of the object cannot arise before the object has come into existence. Neither can it arise afterwards, because the object being momentary vanishes as soon as it arises.

The external object, according to those who admit it, being the cause of consciousness cannot be simultaneous with consciousness. Nor can it be said that the object may be known by consciousness after it has ceased to exist. For in that case object being in the past there cannot be any immediate knowledge or perception of it. Perception of present objects, as we must admit remains unexplained if objects are supposed to be external to the mind. This difficulty does not arise, if the object be supposed to be nothing other than consciousness.

Vijnana-vada

The Yogacara view is called Vijnana-vada or idealism because it admits that there is only one kind of reality which is of the nature of consciousness (vijnana) and objects which appear to be material or external to consciousness are really ideas or states of consciousness. This theory may be described further as subjective idealism, because according to it the existence of an object perceived is» not different from the subject or the perceiving mind.

One of the chief difficulties of subjective idealism is:

- If an object depends for its existence solely on the subject, then, how is it that the mind cannot create at will any object at any time?
- How is it explained that objects do not change, appear or disappear at the will of the perceiver?

To explain this difficulty, the Vijnanavadin says that

- The mind is a stream of momentary conscious states and within the stream there lie, buried the impressions (samskara) of all past experience. At a

particular moment that latent impression comes to the surface of consciousness for which the circumstances of the moment are the most favorable. At that movement that impression attains maturity (paripaka), so to say, and develops into immediate consciousness or perception.

- ⊕ Thus at that particular moment only that object, whose latent impression can, under the circumstances, reveal itself becomes perceived; just as in the case of the revival of past impressions in memory, though all the impressions are in the mind, only some are remembered at a particular time. This is why only some object can be and perceived at a time and not -at will,
- ⊕ The mind considered in its aspect of being a store— house or home of all impressions is called by the Vijnanavadin's Alaya-vijnana. It may be regarded as the potential mind and answers, to the soul or atman of other systems, with the difference that it is not one unchanging substance like the soul, but is a stream of continuously changing states.
- ⊕ Through culture and self-control this Alaya-vijnana or the potential mind can gradually stop the arising of undesirable mental states and develop into the ideal state of nirvana. Otherwise, it only gives rise to thoughts, desires, attachment which bind one more and more to the fictitious external world. The mind, the only reality according to this school, is truly its own place; it can make heaven of hell and hell of heaven.

The Yogacaras are so called either because they used to practice yoga by which they came to realize the sole reality of mind (as —Alaya-vijnana) dispelling all belief in the external world, or because they combined in them both critical inquisitiveness (yoga) and good conduct (acara).

3. Sautrantika School

The Sautrantikas believe in the reality not only of the mind, but also of external objects. They advance certain proofs for the reality of external objects:

1. They point out that without the supposition of some external objects; it is not possible to explain even the illusory appearance of external objects. If one never perceived anywhere any external object, one could not say, as a Vijnanavadin does, that through illusion, consciousness appears like an external object. The phrase 'like an external object is as meaningless as 'like the son of a barren mother 'because an external object is said by the Vijnana —Vadin to be wholly unreal and never perceived.

2. Again, the argument from the simultaneity of consciousness and object to their identity is also defective. Whenever we have the perception of an object like a pot, the pot is felt as external and consciousness of it as internal (i.e. to be in the mind). So the object, from the very beginning, is known to be different from and not identical with consciousness.

3. If the pot perceived were identical with the subject, the perceiver would have said, "I am the pot." Besides, if there were no external objects, the distinction between the 'consciousness of pot' 'consciousness of a cloth' could not be explained.

Bahyanumeya-vada: Theory of Inferability of objects

Hence we must admit the existence of different external objects outside consciousness. These objects give particular forms to the different states of consciousness. From these forms or representation of the objects in the mind we can infer the existence of their causes i.e. the objects outside the mind. Ideas are not objects but only copies of them.

The reason why we cannot perceive at will any object at any time and place, lies in the fact that perception depends on four different conditions and not simply on the mind:

1. There must be the object to impart its form to consciousness,

2. there must be the conscious mind (or the state of the mind at the just previous moment) to cause the consciousness of the form,

3. There must be the sense to determine the kind of the consciousness, that is, whether the consciousness of that object would be visual, tactual or of any other kind.

4. Lastly, there must be some favorable auxiliary condition, such as light, convenient position, perceptible magnitude, etc.

All these combined together bring about the perception of the object. The form of the object thus generated in the mind, is the effect of the object, among other things. The existence of the objects is not of course perceived, because what mind immediately knows is the copy or representation of the object in its own consciousness. But from this it can infer the object without which the copy would not arise. The Sautrantika theory is, therefore, called also the theory of the Inferability of external objects (Bahyanumeya-vada),

The name 'Sautrantika' is given to this school because it attaches exclusive importance to the authority of the Sutra pitaka. The arguments used by School for the refutation of subjective idealism anticipated long ago some of the most important arguments which modern Western realists like Moore use to refute the subjective idealism of

Berkeley. The Sautrantika position in epistemology resembles representationism or the 'copy theory of ideas' which was common among Western philosophers like Locke. This exists even now in a modified form among some critical realists.

4. The Vaibhasika School

While agreeing with the Sautrantikas regarding the reality of both the mental and the non—mental, the Vaibhasikas, like many 'modern neo realists, point out that unless we admit that external objects are perceived by us, their existence cannot be known in any other way inference of fire from the perception of smoke is possible because in the past we have perceived both smoke & fire together. One who has never perceived fire previously cannot infer the existence from the perception of smoke.

If external objects were never perceived as Sautrantika hold, then they could not even be inferred, simply from their mental forms. To one acquainted with an external object, the mental form would not appear to be the copy of the existence of extra—mental object, but an original thing which does not owe its existence to anything outside the mind.

Therefore either we have to accept subjective idealism or if that found unsatisfactory, we must admit the external object is directly known. Thus, Vaibhasika come to hold theory of direct realism i.e. Bahyapratyaksha-vada.

Nyaya

- 'Nyaya System' of Indian philosophy is an orthodox system which was founded by the sage Gautama or Aksapada.
- The word 'Nyaya' means 'argumentation.' Nyaya System, is also known as Tarkasastra or the science of reasoning, Pramanasastra or the science logic and epistemology, Hetuvidya or the science of causes, vada vidya or the science of debate, and anviksiki or the science of critical study.
- **Nyaya & Vaisesika**
Nyaya and Vaisheshika both are regarded to be 'samanatantra' or similar philosophy, because these two systems agree in certain respects.
 1. Both of them agree that bondage or suffering is due to ignorance of reality and liberation is due to "the right knowledge of reality."
 2. Secondly, they are also in agreement on the point that this earthly life is full of suffering and liberation which is an absolute annihilation of suffering, is the supreme end of life.
 3. Nyaya accepts the basic philosophy of Vaisheshika system. It can be said that the Vaisheshika system is theory, Nyaya is the practice.

Of course they differ in some points:

1. Firstly, Nyaya develops logic and epistemology, whereas Vaisesika develops metaphysics and ontology.
2. Nyaya accepts sixteen categories, while Vaisesika accepts seven categories. Nyaya is a pluralistic logical realism, because Nyaya is concerned with the categories which are real as well as pluralistic in number.
3. While Nyaya recognizes four pramanas, viz. perception, inference, comparison and verbal testimony, Vaisesika recognizes only two pramanas, viz. perception and inference and reduces comparison and testimony to inference.

Theory of Pramana

- Pramana, an epistemological term, is the way of knowing anything truly. It gives us true knowledge and nothing but true knowledge. It includes all the sources of knowledge.

- Pramana, a Sanskrit word, literally is "means of knowledge". It encompasses one or more reliable and valid means by which human beings gain accurate, true knowledge. The focus of Pramana is how correct knowledge can be acquired, how one knows, how one doesn't, and to what extent knowledge pertinent about someone or something can be acquired.
- The Nyaya Scholar's, also developed a theory of error_ to methodically establish means to identify errors and the process by which errors are made in human pursuit of knowledge. These include Samsaya (problems, inconsistencies, doubts) and Viparyaya (contrariness, errors) which can be corrected or resolved by a systematic process of Tarka reasoning, technique).

According to Nyaya school of philosophy, there are four pramanas:

1. Perception
2. Inference
3. Comparison
4. Testimony

Perception (Pratyaksha)

Perception is a kind of valid knowledge. It is defined as the direct or immediate cognition which is not derived through the instrumentality of any other cognition. This definition includes ordinary as well as extra~ ordinary perception and excludes inference, comparison and testimony. Four conditions which must be met for cognition to be perceptual

1. **Indriyarthasannikarsa** (direct experience by one's sensory organ(s) with the object, whatever is being studied),
2. **Avyapadesya** (non-verbal; correct perception is not through hearsay, according to ancient Indian scholars, Where one's sensory organ relies on accepting or rejecting someone else's perception),
3. **Avyabhicara** (does not wander; correct perception does not change, nor is it the result of deception because one's sensory organ or means of observation is drifting, defective, suspect) and
4. **Vyavasayatmaka** (definite; correct perception excludes judgments of doubt, either because of one's . failure to observe all the details, or because one is mixing inference with observation and observing what one wants to observe, or not observing what one does not want to observe).

Ordinary perception presupposes sense-organs, object, mana and self and their mutual contact. Self comes in contact with mana, mana with sense-organs and sense-organs with object.

Contact of sense-organs with object is not possible unless first mana comes into contact with sense organ which is itself not possible unless self first comes into contact with mana. Therefore, sense organ object contact necessarily presupposes the mana-sense contact and mana-self contact. The mana is the mediator between the self and the sense organs.

Stages

Nyaya-school maintains two stages in perception:

1. Nirvikalpa, that is, indeterminate.
2. Savikalpa, that is, determinate.

They are not two different kinds of perception, but only earlier and later stages of same complex process of perception. Hence, perception could be defined as non-erroneous cognition which is produced by the intercourse of the sense organ with the object which is “unassociated with name” and which is “well-defined”. Here, unassociated with name is nirvikalpa and well defined is savikalpa.

1. **Nirvikalpa:** It is indeterminate perception. The immediate apprehension, the bare awareness. The direct sense-experience which is undifferentiated and non-relational and is free from assimilation, discrimination, analysis and synthesis. The consciousness of “That” is not yet defined by consciousness of “What”.
2. **Savikalpa It is determinate perception.** After nirvikalpa, we immediately come to the savikalpa perception where the awareness of “That” is transformed into “What”. Nirvikalpa perception is transformed into differentiated, relational, conceptual and articulate knowledge involving assimilation, discrimination, analysis and synthesis. For example:
 - a. When we go from broad daylight into dark cinema hall, we first do not see the seeds or the audience clearly which gradually reveals themselves to us. The dim sense experience of the objects in the hall is nirvikalpa or indeterminate while the clear perception of them is savikalpa or determinate.
 - b. Suppose we are in a hurry to go somewhere and want to finish our bath before starting. We do not know whether water was cold or bath refreshing though we did feel the coolness of water and the refreshing character of the bath which we realize later on. Earlier stage was indeterminate and latter was savikalpa.

According to Nyaya School, all perception is determinate perception. But, it is necessarily preceded by an earlier stage when it is indeterminate.

Comparison with western philosopher

Nyaya recognizes the fundamental fact about knowledge that knowledge involves both sensation and conception which is said to be distinct contribution of Kant to the Western philosophy. Perception is a complex process -involving both sensation and

conception. Sensation is material and conception is the form of knowledge. "Percepts without concepts are blind and concepts without percepts are empty."

Nyaya School avoids the fallacy of cyclical staircase theory that we have first sense experience, then conception and then judgment as Kant has said. Perception is a complex process in which we cannot really differentiate direct awareness from relational judgment. They can be distinguished only in thoughts, not in reality.

Difference between Savikalpa & Nirvikalpa

- i. Savikalpaka perception can be expressed in language; nirvikalpaka perception cannot be expressed in language
- j. Anuvyavasaya (cross-examination of cognition, reflective cognition of what one thinks one knows) of Savikalpaka perception is possible; anuvyavasaya of nirvikalpaka perception is not possible.
- k. Savikalpaka perception causes activity on the part of the knower; nirvikalpaka perception does not cause any such activity on the part of the knower.
- l. Savikalpaka perception may be either yatharth (veridical) or ayatharth (non-veridical), i.e. prama or aprama; nirvikalpaka perception, according to the Navya—Naiyayikas, cannot be either prama or aprama, while the Pracina—Naiyayikas hold that nirvikalpaka perception is always veridical or prama because an erroneous nirvikalpaka perception is impossible.
- m. Savikalpaka knowledge may be perceptual, inferential, analogical etc.; nirvikalpaka knowledge can only be perceptual in character.

Kinds of perception,

Nyaya distinguishes between two types of perception:

1. Laukika or ordinary perception.
2. Alaukika or extra-ordinary perception.

1. Laukika or ordinary perception

When the sense organs come into contact with the object presented to them in the usual way, then we have laukika or pratyaksha. It is of two kinds:

A. Internal Manopratyaksha:

In this mind which is the internal organ comes into contact with the psychical states and processes like cognition, affection, desire, pain, pleasure, etc.

B. External Bahyapratyaksha:

It takes place when 5 external senses come into contact with the external object.

2. Alaukika or extraordinary perception

Nyaya admits of certain kinds of extraordinary perception in order to account for cognitive states that are perceptual in character, but distinct from those commonly experienced. They involve modes of sense-object connection other than the six kinds noted above.

If the contact of the sense organs with the object is in an unusual way, that is, if the objects are not ordinarily presented to the senses, but are conveyed to them through an extraordinary medium, it is of three kinds:

1. **Samanya lakshan:** Through this Nyaya solves the problem of induction by appeal to extraordinary perception. It is the perception of the universals. According to nyaya, universals are distinct class of reals.

For example, cow becomes cow because it has the universal cowness inherent in it. Ordinarily, we perceive only the particulars, not the universals. For example, “We do not perceive universal cow”.

Hence, according to Nyaya, universals are perceived extraordinarily.

2. **Jnana lakshana:** It is the complicated perception through association. Here, an object is not directly presented to a sense organ, but is revived in memory through the past cognition of it and is perceived through representation. For example,
 - a. I see a fragrant sandalwood tree.
 - b. I see a fragrant rose.

Here, fragrance is a thing of smell, not an object of sight.

3. **Yogaja:** It is the intuitive and immediate perception of all objects, past, present and future, possessed by the yogis through the power of meditation. It is intuitive and supra-sensuous. It is like kaivalya jnana of Jainas, bodhi of Buddhism, Kaivalya of Samkhya, etc.

Inference or Anumana

Anumana or inference is a kind of valid knowledge and its means is called anumana or inference. Inference is defined as the cognition which pre-supposes some other cognition. It is mediate and indirect and arises through a sign of a mark or middle term, hem, which is invariably associated with the major term, sadhya.

In other words, we get knowledge of unperceived things through the perception of some sign on the basis of their invariable concomitance. So, it is knowledge which arises after some other knowledge. e.g. “The hill is firy”. “Because it smokes”. “Wherever there is smoke, there is fire.”

In this example, three Padas or terms are:

1. Hetu or ling or middle term — smoke, that is, sign or mark which is perceived.

2. Sadhya or major term is fire, that is, unperceived thing of which we get knowledge on seeing hetu.
 3. Paksha or minor term is hill — where hetu is seen and sadhya is to be proved.
- ✚ Invariable association of the middle term of the major term, that is, between smoke and fire is vyapti. It is the nerve of inference or logical ground of inference.
 - ✚ The presence of middle term in minor term, that is, smoke in hill, is called as pakshadharma.
 - ✚ The knowledge of pakshadharma as qualified by vyapti is pramarsha.
 - ✚ Mere relation of vyapti is unable to account for inference. It is in need of pramarsha. While vyapti is a logical ground, paramarsa is psychological ground of inference. It is defined as the perception of the mark again as qualified by the invariable relation (vyapti visista pakshadharma). This is said to be the extraordinary cause (karana) of inference. In our inference of the presence of fire in a hill. We first ‘perceive a mark i.e. smoke, then we remember the universal relation between the madhya and the sadhya.
 - ✚ Again we perceive that the same mark as qualified by the universal relation between the madhya and the sadhya is present in the paksha. The smoke is present in the present hill also. This knowledge leads to the inference of fire.

So, inference is defined as the knowledge arising through pramarsha, that is, knowledge of the presence of the major term in the minor term through the middle term which resides in the minor term and is invariably associated with the major term.

Basis of Inference

1. Logical ground - vyapti
2. Psychological ground - Paramarsa

Classification of Inference

1. Swartha & Prartha anumana
- ✚ When inference is secured for oneself, it is swarth anumana. In this, we see hetu, recollect invariable concomitance between hetu and sadhya and finally conclude. It is a psychological process and it does not require formal statement.

- When it is required to be made for others, it is prartha anumana. It has to be presented in language and has to be done to convince others. These are stated in five propositions known as pancha-avyaya. These are:
 1. The hill is fiery, that is, pratigya.
 - a. It is a logical statement which has to be proved.
 2. Because it has smoke. (Hetu)
 - a. It states the reason for the establishment of the proposition.
 3. Whatever has smoke has fire. (Udaharan)
 - a. Oven.
 - b. It is a vyapti statement. It gives the universal concomitance together with an example.
 4. This hill has smoke which is invariably associated with lire (upnaya). It is the most important step:
 - a. All the three terms - middle, major and minor - stand synthesized here.
 - b. It is the application of vyapti to the present case.
 - c. It is through this step that we reach the conclusion because it gives the knowledge of pakshadharmata as qualified by vyapti, that is, pramarsha and inference is nothing, but knowledge arising through pramarsha.
 - d. It is also known as trityaling pramarsha. First perception of hetu is in the third step, second time in the second step and third time in the fourth step.
 5. Therefore, this hill has fire (nigaman).

Second set of classification

- **Purvavat anumana** — inferring un-perceived effect through the perceived cause. For example, inferring rain from dark clouds. Purva means first or preceding of the cause while ‘vat’ means ‘like’. In this way purvavat inference is that which is like the previous, or in other words, one in which the effect is inferred from, the cause. In this manner, in purvavat inference, the future effect is anticipated on the basis of the present cause. It is purvavat inference on perceiving the clouds in the sky when it is said that it will rain. In purvavat inference there is a cause-effect relationship between the sadhana and sadhya.
- **Seshvat anumana** -‘Sesa’ means effect. It is inferring unperceived cause through the perceived effect. e.g. inferring past rain through muddy flood water.

- ⊕ **Samanyatodrsta anumana** — inference on the basis of uniformity of co-existence. e.g. we infer cloven hoofs of an animal by its horns.

First set of classification

This is based on the nature of vyapti and the different methods of establishing it.

- ⊕ **Kaival anvaya**:— when the middle term is always positively related to the major term, terms agree only in presence, there being no negative instance. e.g.
 - All knowable objects are namable.
 - Pot is knowable.
 - Therefore, pot is namable.
- ⊕ **Kaival vyatireki**:— when middle term is always negatively related to major term. e.g.
 - What is not different from other elements has no smell.
 - Earth has smell.
 - Therefore, Earth is different from other elements.
- ⊕ **Anvaya vyatireki**:— when middle term is both positively and negatively related to the major term, that is, vyapti is in respect of both presence and absence. e.g.
 - All things which have smoke have fire.
 - This hill has smoke.
 - Therefore, this hill has fire. (Positive association) and
 - No non-firy things have smoke.
 - This hill has smoke.
 - Therefore, this hill is not non-firy. That is, this hill has fire. (negative association)

Fallacy

In Indian logic, a fallacy is called hetvabhasa. It means that hetu appears to be a valid reason, but in fact, it is not. Hence, due to fallacious hetu, fallacious inference occurs. There are five characteristics of a valid hetu. Whenever these are violated, we have a fallacy.

Critical comment: Refer to Charvaka

Vyapti

Literally, it means the state of pervasion. It implies a correlation between two facts of which one is pervaded and other pervades. e.g. Smoke is pervaded by fire since it is always accompanied by fire.

Vyapti is that relation of co-existence between hetu and sadhya which is independent of all conditions. It is an invariable and unconditional relation of concomitance between hetu and sadhya. For example, the hill is firy because it smokes. Wherever there is smoke, there is fire. Here, hetu is smoke and sadhya is fire and, Paksha is hill and vyapti —

- a. It is invariable and universal concomitance between hetu and sadhya
Smoke is invariably co-existent with fire.
- b. It is the nerve of inference or the logical ground of inference since it guarantees the conclusion. It is on the basis of vyapti that we get knowledge of unperceived fact, that is, fire through the perception of some sign, that is, smoke.
- c. The knowledge of pakshadharma as qualified by vyapti is pramarsha and inference is nothing but knowledge arising from pramarsha (psychological ground of Inference)

Kinds of vyapti

1. **Asama vyapti** — a vyapti between terms of unequal extension such as smoke and fire. It is a relation of non-equipollent concomitance between two terms from one of which we may infer the other, but not vice versa. e.g. We may infer fire from smoke but not smoke from tire.
2. **Sama vyapti** -- a vyapti between two terms of equal extension (pervasion). It is a relation of equipollent concomitance. We may infer either of them from the other. e.g. Knowable and namable.

Methods of establishing vyapti

According to Nyaya School, there are six methods of establishing vyapti. Out of these 6, 4 are similar to Vedantists. However, nyaya school adds two more, that is, tark and samanya lakshana.

1. **Anvaya or method of agreement.** In all cases in which one is present, the other is also present. There is always positive association, there being no negative instance. e.g. Wherever there is smoke, there is fire.
2. **Vyatireki or method of disagreement:** In all cases in which there is uniform agreement in absence between them. There is negative association, that is, in the absence of one, the other is also absent. e.g. Whenever there is no fire, there is no smoke.
3. **Vyabhicharagraha:** We do not observe any contrary instance in which one of them is present without the other. Hence, there must be natural relation of invariable concomitance between two things. There should be no exception in anvaya and vyatireki.
4. **Upadhinirasa:** It is a method in which we observe whether hetu's association with sadhya is conditional or unconditional. It involves the elimination of upadhis or conditions on which relation may possibly be dependent. To eliminate the suspected conditions of invariable relation between two things, we must make repeated observations of their agreement in presence and in

absence under varying conditions. e.g. Fire has hetu and smoke has sadhya. This relation is dependent on wet fuel.

5. **Tark:** It is an indirect way of justifying a certain conclusion by showing the absurdity of its contradiction. e.g.
 - a. All smoky objects are fiery. By tark it can be proved that
 - b. If this preposition is false, then its contradictory must be true. It means that there may be smoke without fire. But, this is false and is contradicted by the law of universal causation. Hence, original sentence is true.
6. **Samanya lakshana alaukika Pratyaksha pramaṇa:** Through extraordinary means, essence or universal is perceived. Smokiness and fire ness.

Critical comments: Refer to Charvaka

Hetvabhasa

In Indian logic, a fallacy of inference is called hetvabhasa. The fallacy concerning middle term is known as hetvabhasa. It means that hetu appears to be valid reason, but it is not a valid reason. There are five characteristics of valid middle term. Whenever these are violated, there are fallacies. Due to fallacious hetus, fallacious inference occurs.

The five characteristics of valid hetu are:

1. It must be present in paksha.
 - i. e.g. Smoke must be present in hill.
2. It must be present in all positive instance in which sadhya is present.
 - i. e.g. Smoke must be present in kitchen where fire exits.
3. It must be absent in all negative instances in which sadhya is absent.
4. It must be non-incompatible with the sadhya.
 - i. e.g. It must not prove the coolness of fire.
5. It must be qualified by the absence of counteracting reason which leads to contradictory conclusion.
 - i. E.g. The fact of being caused should not be used to prove the eternality of sound.

When these characteristics are violated, there arises five fallacies. These are:

1. **Asiddha or the fallacy of unproved hetu**

Hetu must be present in paksha. If it is not, then it is unproved. It is of three kinds:

- a. **Ashrayaasiddha**- The paksha is the locus of the hetu. If the paksha is unreal, then hetu cannot be present in it. e.g. Sky lotus is fragrant because it is a lotus. Here, there is nothing like sky lotus.
 - b. **Swarupasiddha**- Here, though paksha is not unreal, hetu by its very nature cannot be present in the paksha e.g. Sound is a quality because it is visible. Here, visibility cannot belong to sound which is audible.
 - c. **Vyaptavasiddha**- Being conditional, hetu becomes fallacious. If we say that hill has smoke because it has fire. But, fire gives smoke only when it is associated with wet fuel.
2. **Savyabhicara**: Fallacy of irregular hetu. It is of three kinds:
- a. **Sadharana**- Middle term is too wide: It is present in both positive as well as negative instances and violates the general rule that it must be absent in all negative instances eg. The hill is fiery because it is knowable. Here, knowable is present in fry as well as in non-firy objects.
 - b. **Asadharana**- Hetu is too narrow It is absent in all negative and positive instance and violates the general rule that it should be present in all positive instances. e.g. Sound is eternal because it is audible. Audibility belongs to sound only and is present nowhere else.
 - c. **Anupasamghari**: Hetu is non-exclusive and paksha is all inclusive and leaves nothing by way of positive and negative instances. e.g. All things are non-eternal because they are knowable.
3. **Satpratipaksa**: Here, middle term is contradicted by another middle term eg. sound is eternal because it is audible. Sound is non-eternal because it is produced. Here, audible is counterbalanced by produced and both are of equal force.
4. **Badhita**: It is non-inferentially contradicted middle term. Here, middle term is contradicted by some other pramaṇa and not by inference. It cannot prove the major term which is disproved by another stronger source of valid knowledge eg. Fire is cold because it is substance. Here, major term cold is contradicted by perception.
5. **Viruddha**: It is the contradictory middle term. Hetu instead of being pervaded by the presence of the sadhya is pervaded by the absence of sadhya. Instead of proving the existence of sadhya in paksha, it proves its non-existence. e.g. Sound is eternal because it is produced. Here, produced instead of proving the eternality proves the non-eternality.

Concluding points

1. In viruddha, hetu itself disproves the original proposition and proves its contradictory.
2. In svabhichara, hetu fails to prove the conclusion.
3. In satyaprativipaksha, hetu is inferentially contradicted by another hetu both of which are of equal force.
4. In Badhita, the hetu is non-inferentially contradicted and the sadhya is disproved by a stronger pramaṇa other than inference.

Formal or material fallacies

In Indian logic, fallacy of inference or all material fallacies. So far as logical form is concerned, it is seen for all inferences. Strictly speaking, there is no fallacious form of inference. Since all inference must be put in one or other of the valid forms, hence fallacy of inference is due to material conditions on which the truth of the premises depends.

Upamana (Comparison)--See Mimamsa chapter

Testimony (Shabda)

It is a kind of valid knowledge according to Nyaya School. It is called shabda or again or authoritative verbal testimony. Its means is also called shabda. Testimony is of two kinds:

- ⊕ **Vaidika:** Vaidika testimony is perfect and invariable because vedas are spoken by God.
- ⊕ Secular: Only the words of trustworthy persons who always speak the truth are valid, others are not. Testimony is always personal. It is based on the words of a trustworthy person — human or divine.

Testimony can also be defined as statement of a trustworthy person and consist in understanding its meaning. A sentence is defined as a collection of words and a word is defined as that which is potent to convey its meaning. According to Nyaya, the power in a word to convey its meaning comes from God. A sentence in order to be intelligible must confirm to certain conditions. These conditions are:

1. **Akansha-** It is the mutual expectancy. The words of a sentence are interrelated and stand in need of one another in order to express a complete sense. A mere aggregate of unrelated words will not make logical sentence. e.g. Cow horse man elephant.
2. **Yogyata:** The words should possess fitness to convey the sense and should not contradict the meaning. e.g. Water the plants with fire. It is a contradictory sentence.

3. **Sannidhi**: It refers to the close proximity of the words to one another. The words must be spoken in quick succession without long interval.
4. **Tatparya**: It refers to the intention of the speaker if the words are ambiguous.
eg. The word saindhav means both salt and horse. So, if a man is taking his food and asks another to bring saindhav, then the latter should not bring a horse.

Vaisesika

- The word Vaisesika is derived from 'Vishea', which means 'particularity'.
- The founder of Vaisesika Philosophy is Kanada, who is also known as Uluka.
- A Category is called Padartha. Padartha literally means 'the meaning of a word'.
- The Vaisesika philosophy accepts six categories and a seventh category that of 'Abhava' was added later on.

Theory of Categories or Padartha

According to vaisesika system of philosophy, a padartha or category is that which is real, knowable and nameable. According to them, all knowledge necessarily points to an object beyond and independent of it. All that is real comes under the object of knowledge and is called padartha.

Kantian categories are the moulds of understanding under which things have to pass before becoming knowledge. Hegelian categories are the dynamic stages in the development of thought which is identified with reality. But, vaisesika categories are a metaphysical classification of all knowable objects or of all real's.

Vaisesika system is pluralistic realism, a philosophy of identity and difference, which emphasizes that heart of reality, consists of difference. Vaisesika divides all existent real's which are all object of knowledge into two classes:

Bhav or being

1. Substance or dravya

It is defined as the **substratum where actions and qualities** inhere and which is the co-existent material cause of composite things produced from it. Without substance, we cannot have quality and action because they cannot hang lose in the air, but must be contained somewhere. Substance is the basis of quality and action.

It signifies the self-subsistence, the absolute and independent nature of things. Ultimate substances are eternal, independent and individual. All compound substances which arise out of these simple ultimate substances **are necessarily transient and impermanent and subject to production and destruction**. But, simple substances which are the material cause of the compound substance are eternal.

Dravya's are nine and include material as well as spiritual substances. Hence, Vaisesika School is not materialistic since it admits spiritual substance. 9 Dravya's are:

1. Earth
2. Water
3. Fire
4. Air— above 4 is atomistic theory of creation.
5. Ether
6. Space
7. Time
8. Mana
9. Self or atma

All these are objective realities. Earth, water, fire and air really signify the ultimate elements, the supra-sensible, eternal, partless, unique atoms which are individual. When these atoms combine, they form diatom, triatom, tetraatom, etc. **But, these atoms are static and immobile in themselves. It is the God who provides dynamism or motion to these atoms.** He acts like unmoved mover. In this process of providing dynamism to atoms, it is adrasta, that is, the stock of merits and demerits which influences the integration and disintegration of atoms. The combination of atoms causes the creation and disintegration explains the destruction. This vaisesika school's atomistic theory of creation is based on the **Asatkaryavada theory of causation.**

Ether is not atomic, but infinite and eternal. These five are called as elements and are physical. Each of them possesses a peculiar quality which distinguishes it from the rest.

Space and time are one, each eternal and all pervading. They are imperceptible, infinite substances, partless and indivisible. Time is the cause of our cognition of past, present and future and of younger and older. Space is the cause of our cognition of East, West, here, there, near, far, etc. It is different from ether which is the substratum of the quality of sound.

There are innumerable souls and each is an independent, individual and all-pervading spiritual substance. **It is the substratum of the quality of consciousness.** Consciousness is not the essence of the self. It is not even an inseparable quality of the self. **Self acquires consciousness when it gets associated with body** (Asamprajnata Samadhi), sense, mana, etc. Hence, it is only in bondage that it is conscious.

Mind or mana is also regarded as substance. It is the internal sense organ. It is atomic, but unlike the first four atomic dravyas, it does not give rise to compound objects. It is many and each is eternal and imperceptible. Each self has a mind. It is the organ through which the self comes into contact with the object. Its existence **is inferred from the fact that self must perceive the internal states of cognition, desire etc. through an internal sense just as it perceives external objects through external senses.**

2. Attribute or guna

It inheres in substance and depends for its existence on the substance. It is not a constitutive cause of anything. It is called independent reality because it can be conceived, thought and named independently of the substance where it inheres.

They are static and permanent features of a substance. Nyaya-vaisesika **recognizes 24 qualities**. The Vaisesika recognizes the following twenty-four qualities (including both mental and material properties): Color (rupa), taste (rasa), smell (gandha), touch (sparsa), number (samkhya), size (parimana), individuality (prthaktva), conjunction (samyoga), disjunction (vibhaga), priority (paratva), posterity (aparatva), knowledge (buddhi), pleasure (sukha), pain (dukha), desire (iccha), aversion (dvesa), effort (prayatna), heaviness (gurutva), fluidity (dravatva), viscosity (sneha), merit (dharma), demerit (adharma), sound (sabda), and faculty (samskara).

3. Action or karma

It inheres in substance and depends for its existence on the substance. It is not a constitutive cause of anything. It is called independent reality because it can be conceived, thought and named independently of the substance where it inheres.

They are dynamic and transient features of a substance. There are five kinds of actions — **upward, downward, contraction, expansion and locomotion**.

4. Particular or Vishesha

It enables us to perceive things as different from one another. Every individual is a particular, a single and a unique thing, different from all other. It is opposed to generality which is inclusive and forms the basis of assimilation while particularity is exclusive and forms the basis of discrimination.

Composite objects of this world are not real particulars. Compound objects can be easily distinguished from one another by the differentiation of their parts. Thus, no compound objects from the diad to any cross-object are particular. It is only in the case of simple, eternal substance.

5. Universal or samanya

It is the class concept or class essence or universal. It is the common character of the things which fall under the same class. e.g. manness inheres in all individual men. Cowness inheres in all individual cows.

It is the notion of sameness which is different from, but inheres in many individuals. It is not genus or class, but stands for the common character of certain individuals and does not include subclass.

Samanya subsists in substance, attributes and action. There is no universal subsisting in another universal. There is only single universal subsisting in all individuals of the same class. What subsists in only one individual is not universal.

Its knowledge could be acquired through Samanya lakshana alaukika pratyaksha pramana. In Nyaya philosophy, perception has a crucial role to play in construing Universal. The process of perception: means soul comes in contact with mind, mind with sense and sense organ comes in contact with object. And, this process of having perceptual knowledge involves two kind of perception:

- (i) Indeterminate(nirvikalpa) and (
- (ii) Determinate (savikalpaka)

In Indeterminate cognition, when we apprehend simply that there is something, we apprehend simply the most general attribute called satta or bhavarupra. In this nirvikalpaka cognition, no prakarta or variance, or say, no universal is perceived.

Determinate perception (savikalpaka jnana) after indeterminate, we observe the thing more closely and we recognize the essential qualities of a thing, or in other words, we apprehend the universal in a cognized thing.

It is one, eternal and residing in many. Samanya and particular are not mere subjective concepts, but have objective realities. In respect of their extension, universals may be distinguished:

1. Para or the highest. It is the highest and all pervading. e.g. beinghood. It includes everything, but itself is not included in anything.
2. Parapara. It is intermediate. e. g. animalness
3. Apara. It is the lowest. e.g. cowness.

However, Buddhists reject this view. According to them, nothing is permanent and real. Every padartha is swalakshana, that is, individual alone is real and there is no eternal entity like samanya. They explain similarity and resemblance through the concept of apoha.

According to this concept, universals are only names and not reals. Individuals called by one name are different from those to which a different name is given. e.g. Cow is called cow not because it shares universal cowness, but because it is different from all objects which are not cow. Hence, a cow means not non-cow.

Logico-epistemological controversy regarding Samanya

There has been logico-epistemological polemic between Nyaya and Buddhism regarding the notion of Universal (Samanya) and the nature of its cognition.

Buddhism relies upon two sources of knowledge:- (i) Perception and (ii) Inference and on the basis of that they set to make a distinction between:

- (i) Svalaksana, the ultimate reality, and
- (ii) Samanyalaksana, the reality given to us in our day to day life (vyavahara) of perceptual experiences.

Buddhism states that in perception, we perceive only particular events/moment or sensation. Apart from sense data, no diverse and eternal truths exist in the world. Perception is devoid of name, form, genus etc. and the conceptual constructions of mind.

On this basic Buddhist conception of Particular and Universal, Dignaga maintains two kind of real: event (svalaksana) and continuant (Samanyalaksana). (Dignaga does not deny the empirical reality of Samanyalaksana, what he denies is samanya or universal proper).

- (i) **Event**- the Buddhist theory of impermanence (anityata) posits the fact of change occurring everywhere and this analysis of change reduces the reality to only 'event', moment, an instant in duration, or flashing bits where there is no name, form, etc.
- (ii) **Continuant**-this is derived from the flow of such events. i Mind constructs these appearances/events as unitary and imposes these thought constructions of universals on events. So these continuants become the designate of words.

This event (Svalaksana) and continuant (Samanyalaksana), in western terminology, can be compared to sensation and reasoning. Sensation is devoid of structure and concepts of Universals. Universals are reasoned through mind.

So, as it is above mentioned, a genuine perceptual knowledge is devoid of conception (kalpana). This means that it is free from any conceptual thought which is expressible by the five kind of words: arbitrary words (yaadrccha-sabda), class words, quality words, action words and substance words.

Denial of Ontological commitment of Universal or Samanyalaksana

For, Buddhism, events are the fundamental and irreducible entities. The continuant Samanya/universals are derived from them. These continuants are complex and although they seem to exist in space and time but in reality they do not exist. Because they are the flow of event, so they can be reduced to discrete events that are somehow interrelated temporally and conceptually. So if continuants/universals are reduced to events, then our all nomination of name, form, genus etc. would become vacuous.

Now, the question arises that without universal how we define a thing. Buddhism gives the response to introduce a new double negation theory of meaning (apohavada).

Arguments that Buddhism posts in order to deny the existence of universals

The Buddhists have accepted the reality of an Object in terms of its causal efficacy (arthakriyakaritva). All objects that have got causal efficacy are momentary in nature.

1. It has been argued by the Vaisesikas that the meaning of the term sattva (being with existence) seems to be vague to Buddhists. The term 'sattva' means an object's association with satta or samanya. In response to this Buddhists reply that they do not accept that an object possessing satta or samanya/universal is existent. If sattva is accepted either in samanya or visesa, there would arise the question of accepting another samanya in it, that is, samanyatva or visesatva etc. and in this way the defect of infinite regress cannot be avoided.

It has been accepted by the Nyaya-Vaisesika philosophers that satta or jati exists in different loci bearing same size and shape through relation of inherence (samvaya). To this Buddhists reply that, if universal samanya exists in many things bearing same size then how do they admit samanya in different objects bearing different shapes and sizes like substances, qualities, action, etc. are the difference between seed and mountain.

To the Naiyayikas, samanya exists in substance etc. through the relation of inherence (Samavaya). But the Buddhist stand is that, then how the usage of differentiation between a man and a cow in the form: 'This is a cow and this is a man' can be made.

2. It is enquired by the Buddhists whether the universal exists in all objects or in all individuals belonging to the particular case. Buddhists reply in the case of

former that if the universal ‘humanity’ existing in a human being remains in horse etc., then the horse would have to be considered as man, which is quite absurd.

The universal ‘potness’ did not exist in a lump of mud before the origination of a pot but it is produced just after the origination of the pot.

3. Moreover, when a pot is destroyed, the problem is whether the potness (samanya) existing in it (i) remains in it, or (ii) is destroyed, or (iii) goes elsewhere. Buddhists answer that the first alternative is not correct as Universal cannot remain without its substratum (adhisthana), in second alternative the eternity of the Universal is accepted by Naiyayikas. The acceptance of the third alternative alludes that universal can go anywhere if there is a movement in it. But then universal would become a substance or draya in having movements.
4. So the Buddhist assumption regarding universal is that it is unreal as hare’s horn, or barren’s son due to not having an adequate proof in favour of its existence/ontological commitment.
5. As universals persist in many individuals in past and future also, it cannot be perceived. Universal or samanya, underlying various individuals of the same class, is not independent but dependent (sapeksa). So if no individual is accepted, the existence of universal also disappears.
6. Linguistic judgments (vikalpa) cannot reveal the perceived objects because they are nothing but imaginary objects (kalpana) to the Buddhists. As universal/samanya also falls under kalpana (imagination), it cannot reveal the perceived objects. So the futility of Universal is substantiated. If universal were a real entity, the distinction between universal and particular would have been seen different distinctly, as we find the difference between fruits of different types put in our hands.
7. Furthermore, ajar is different from a cloth because jar is known, independently without of the cloth. But a universal cannot be known without its association with the particulars. In other words, a universal is known if the individuals are known. So universal is a null notion;
8. But does that mean that Universal rests in individuals. If the answer is an assertion, then the question arises, that it wholly or partially rests in the individuals. If it remains in an individual wholly, it would have been perceived there alone and would destroy as the individual destroys. And, if it rests

partially then will lead to the non-recognition of a cow as cow. Hence, no relation is possible between universal and individuals.

9. Again, if a universal occupies all individuals, it would be taken as omnipresent. If it is omnipresent, then an elephant would be known as a camel due to the omnipresent character of the universal.
10. Buddhists raises another objection that if a particular limb of body manifests universal, then, universal cannot remain in the limb just as an object is revealed through lamp cannot remain in lamp. In other words, something which is revealed by an object cannot remain in it. Hence the universal like cowness etc. cannot be omnipresent or all pervasive.
11. It has been earlier mentioned that the theory of impermanence is related to the non-acceptance of samanya/universal. Buddhist logic argues that samanya being a kalpana or thought construction, comes under inference (anumana). The word which is used to refer to some object becomes the conveyer of the same, but it has nothing to do with reality. Words cannot reveal the real object. The real fire can serve our purpose (artakriyakaritva), while the word 'fire' cannot do the same job.

So the question comes that if universal or continuants do not have ontological base, then how is the common knowledge possible. Actually, to the Buddhists, it is not true that the cow is differentiated from other animals like horse etc. with the help of samanya, but cow is known as distinct in terms of the knowledge: non-non cow.

According to Buddhist the nature and function of a word means: words generated knowledge is not a different source of knowledge from inferential knowledge, the word designates its own object by negating other what it designates.

According to Dignaga, as a continuant or a thing is a conglomeration of different events therefore no single word is capable to denote it. A word expresses only one aspect of the object by differentiating it from other words. For instance, a word 'palasa' differentiates it from non-palasa trees such as khadira tree etc. but it does not express the object (palasa tree) with its innumerable aspects shape, height, etc.

In order to avoid the ontological base or existence of Universal and its relation with individuals, the apoha theory has been introduced by Buddhists scholars, which defines table as non-non table. So apoha is the denotation of the word, the positive universal is a false creation of the mind.

So conclusively, in this manner there is a sharp contrast between Nyaya and Buddhism regarding the understanding of universal. On the one hand, Nyaya having a realistic approach, attempts to find out Universals in material objects. On the other hand, for Buddhism, Universal is a conglomeration of events when they are conceptually thought. Buddhism does not completely discard the Universal per se; but, indeed, denied it as objective entity and therefore presents a new theory of apoha. Universal is subjective, or kalpana having no ontological status.

Inherence or samvaya

It is inseparable and eternal relation (ayutsiddha) between two entities of which one inheres in the other, that is, one of which cannot exist without the other. It is not produced by the conjunction of two separate things. e.g. whole and parts.

Particulars and universals: All these are eternal relation and cannot be separated from each other. It is eternal because its production could involve infinite regression.

On the contrary of samvaya relation is samyoga relation. It is recognized by the nyaya-vaisesika, but it is not independent padartha. Samyoga is temporary and non-eternal relation (yukta-siddha) between two things which can and usually do exist in separation of each other. Samyoga is produced by the action of either or both of the things related on the basis of this, there are three types of samyoga:

1. Antyatar karmaj samyoga Due to action of one. e.g. Flying birds sit on tree.
2. Ubhaya karmaj samyoga. Due to action of both. e.g. Two persons shaking hands.
3. Samyogaj samyoga. This is samyoga produced by another samyog. e.g. Birds sitting on tree is indirectly in contact with earth.

Since samyoga is non-eternal relation, it is subject to end. There are three ways of end (vibhag):

1. Antyatar karmaj vibhag. Birds fly from the tree.
4. Ubhaya karmaj vibhag. Two persons withdrawing hands from handshake.
5. Vibhagaj vibhag. Birds fly off tree. Relation between birds and grounds end.

Difference between inherence (samavaya) and conjunction (samyog):

1. Conjunction is momentary and non-eternal, while inherence is an eternal relationship.
2. Conjunction is the relationship which results from the connection of two substances. Inherence does not result from the conjunction of substances.

3. Conjunction results from the activity of elements or two objects. Inherence is always present in substances. The relation of conjoined substances is mutual.
4. Conjunction is an external relation whereas, inherence is an internal relation. Conjoined substances are capable of existing apart. But substances related by inherence cannot exist separated—the part and the whole cannot remain apart.

Abhava or Non-being

According to Vaisesika School, Abhava is the 7th category of reality, though, it is of negative nature. Other 6 categories are positive (existence). Other categories are absolute, but this is relative in its conception. Abhava means non-existence of anything.

Vaisesika School being realist believes that just as knowledge is different from the object known which exists independently of that knowledge and necessarily points to some object. Similarly, knowledge of negation is different from the thing negated and necessarily points to some object which is negated. According to vaisesika, abhava is of two types:

1. Anyonyabhava

It is the non-existence of one thing as another from which it is different. Due to difference, they mutually exclude each other. Simply put one thing is not another thing. e.g. A table does not exist as chair or S is not P.

2. Samsargabhava

It means absence of something in something else or non-existence of correlation between two things. It can be expressed as S is not in P. It is of three types:

a. Pragabhava:

It is antecedent non-existence, that is, non-existence of a thing before its production. e.g. Abhava of pot in clay. It is beginningless, but having an end.

b. Pradhvanabhava: Non-existence of a thing on account of its destruction after production. e.g. Abhava of pot in broken parts of pot. It has beginning, but no end.

c. Atyantabhava: Absolute non-existence. Absence of connection between two things for all times past, present and future. e.g. Abhava of colour in air.

Difference between Sansargabhava and Anyonyabhava

1. **Sansargabhava** is the absence of relation between two objects. The latter is the absence of something in some other objects.
2. **Sansargabhava** is the absence of relation whereas, anyonabhava is the absence of identity. A rabbit does not have any horns: in this example there is absence of relation between the rabbit and they horns and it is an example of Sansargabhava. The donkey is not a horse; in this relation there is the nonexistence of identity, and it is an example of anyonyabhava.

According to nyaya-vaisesika, knowledge of abhava could be attained through perception. However, this is criticized by Mimamsa School who says that how it can be known through perception when the thing itself is non-existent.

Nyaya while replying to this says that through the perception of clay, we can say that pot is non-existent. Further, as soon as it is broken, we can say that there is abhava of pot in broken parts through the perception of broken parts. Thus, in this way, knowledge of abhava could be attained.

Critical comments: Theory of Categories

The realistic pluralism of vaisesika is not synthetic philosophy. It is merely common-sense analysis and at 5 the best may be regarded as scientific analysis. It gives us mere catalogue of categories without making any attempt to synthesize them. Moreover, categories are mere assumptions and if we proceed with assumptions, we may assume any number of categories.

1. They give us 7 categories and treat them as ultimate objective existence, the independent reals.
 - a. But, both guna and karma cannot exist without substance and therefore, depends upon it. But, then we cannot raise them to the status of independent categories or same status as that of substance.
 - b. Samanya, vishesha and samvaya being necessarily related to concepts depends more on thoughts and hence, cannot be raised to the level of substance.
 - c. Abhava is evidently relative, being related to existence and so cannot be treated as absolute.

Thus, the only fundamental category is that of substance. But, this substance too cannot be known in the absence of guna and relations and reduces itself to mere “I-know-not-what, a mere nothing.

Further, this substance is made of nine eternal kinds. Of these, ether provides only medium for the combination of atoms and acts as substratum of quality of sound. Space and time are intuitional. Mind is only internal atomic organ. So, there remain only the atoms of earth, water, fire and air and the souls. It is absurd to maintain qualitative difference in the atoms.

Hence, the real metaphysical classifications of the reals should have been' physical atoms and spiritual souls.

2. By accepting the negation as separate category, vaisesika recognizes the important truth that affirmation and negation, existence and non-existence, thesis and anti-thesis, pre-supposes each other. But, this system of philosophy does not try to reconcile them in synthesis. They have forgotten a very important fact that reality is a system where all contradictions are reconciled and dualism or pluralism is sublated or dissolved.
3. They have failed to treat samvaya or eternal relation as an organic relation. It has remained only partially inseparable and eternal relation. They maintain that qualities and karma cannot remain without substance, yet the substance can remain without qualities and karma. Hence, in samvaya only one term depends upon the other and is inseparable from it, but the other term can remain independent. However, as a matter of fact, both should have been regarded as mutually dependent and inseparable and they should be reconciled in a higher unity.

Distinction that samyoga is a quality and samvaya is a category cannot be justified because both are relations.

Nyaya theology

- ✚ According to Nyaya theology God is one, infinite, eternal self who is the ultimate cause of creation, maintenance and destruction of the World.
- ✚ He is the efficient cause but not material cause. He does not create the world out of nothing but out of eternal atoms, space, time, ether (Akasha), mana & soul.
- ✚ He is the omnipotent, omniscient, eternal and all perfect. He is the lord.
- ✚ Eternal consciousness is inseparable attribute of god.

- He possesses all the six perfections i.e. sadasvairya (all majestic, all almighty, all glorious, infinitely beautiful, possessor of infinite knowledge and perfect freedom from attachment).
- He is the directive cause of the actions of all living beings. No creature is absolutely free. God is the moral governor of the world, the impartial dispenser of the fruits of our action (i.e. He is the karma phaladatta).
- According to Nyaya theology, the individual self can attain true knowledge of realities and through it the state of liberation only by the grace of god.

Nyaya School gives many proofs for the existence of God

1. **Causal Argument:** All the composite objects of the world must have some efficient cause because they are of the nature of effects. As the pots are not produced from clay on its own and require a potter, so is the cause of God.

There must be an intelligent cause without whose guidance material cause cannot attain just that order, direction and condition. This intelligent cause must have infinite knowledge, desire, power and will to realize the end. He must be omniscient and omnipotent. Such a being could be only God. Hence God exists.

2. **Adrsta Argument:** Adrsta is the stock of merit and demerit accruing from our good and bad, right and wrong actions and thus produces our present joys and sorrows. It is because of this reason we find differences in our lot (life). It is based on the law of karma which follows logically from the law of universal causation which means that every cause must produce its effect and every effect must be produced by its cause.

But adrsta is an unintelligent principle; hence it cannot by itself assign proper consequences. It must be guided by some intelligent being. Individual self cannot be said to direct or control adrsta because they do not know anything about adrsta. Moreover, adrsta defies the control of their will. So the intelligent agent who guides adrsta through the proper channels to produce proper effect is the eternal, omnipotent, omniscient divine being.

3. **Authoritative of the scriptures-** The authority of scripture is accepted as unquestionable and infallible according to Nyaya. This is due to the supreme authority of their author. Now the individual self cannot be creator since the super mundane realities and transcendent principles related in the Vedas cannot be the object of the knowledge of any ordinary individual. Further, ordinary individuals are fallible by nature. Hence, they are not beyond doubt.

So the authors of Vedas must be the supreme person who has a direct knowledge of all objects, past, present and future, finite, infinite, sensible and supersensible. Such a being could be only God.

4. **Testimony of sruti:** Vedas are pramana according to Nyaya School so these bear indubitable knowledge. Since Vedic scripture bears the testimony of god's existence, so we should accept God's existence.
5. **Dynamism to atoms:** In pralayavastha parmanus are dissociated. Composite objects are produced only when atoms conjugate or associate with each other. But atoms are not dynamic by nature so there must be some entity which provides dynamism to atoms. That entity which provides dynamism to atoms is god.
6. **Numerical Concept:** Atoms combine to form diatoms, tri-atom, etc. but numbers other than one are conceptional creations and as such depend on some entity's consciousness. At the time of creation the souls are unconscious, atoms, adrsta, space & time and mind are all unconscious. Hence, numerical concept depends upon the divine consciousness. So, God must exist.
7. **Support of the world:** Nothing can exist without some support. Therefore, the world must have some support. God is the support of the world. The world is sustained and destroyed by God's Will.
8. **Word-meaning:** A word has a meaning and signifies an object. The power of word to signify their object comes from god.

Critical Comment

1. God as a reality is always limited by co-eternal atoms and-souls and has to be guided by the law of karma.
2. God is said to possess all the six perfection. Then why the liberated souls are not allowed to share these qualities, if liberation consists in getting rid of all qualities then god will be regarded as eternally bound.

Paramanuvada or Atomism

According to the Vaisesika thinkers, all composite objects of the universe are composed of the atoms of the earth, water, air and fire. Hence, the view of the

Vaisesika concerning creation is called atomism or paramanuvada. Atomism postulates the cycle of creation and destruction of the non-eternal or temporary substances of the universe. The eternal categories or substances of the universe namely, ether, space, time, mind, earth and physical elements are neither created nor destroyed.

From the standpoint of Indian philosophy the world including physical nature is a moral Stage for the education and emancipation of individual souls. The Vaisesika theory of the world is guided by this general spiritual outlook of Indian philosophy.

In its attempt to explain the origin and destruction of the world it does indeed reduce all composite objects to the four kinds of atoms of earth, water, fire and air. So it is sometimes characterized as the atomic theory of the world. But it does not ignore the moral and spiritual principles governing the processes of composition and decomposition of atoms.

Further, five of the nine kinds of substances, to which all things may be reduced, are not and cannot be reduced to material atoms. So the atomic theory of the Vaisesika has a background different from that of the atomism of western science and philosophy. The latter is in principle a materialistic philosophy of the world. It explains the order and history of the world as the mechanical resultant of the fortuitous motions of innumerable atoms in infinite space and time, and indifferent directions. There is no mind or intelligent power governing and guiding the operations of the material atoms; these act according to blind mechanical laws.

The atomism of the Vaisesika, however, is a phase of their spiritual philosophy. According to it, the ultimate source of the actions of atoms is to be found in the creative or the destructive will of the Supreme Being who directs the operations of atoms according to the Unseen deserts (adrsta) of individual souls and with reference to the end of moral dispensation. On this view, the order of the world is like that of a monarchical state, which ultimately expresses the will of a wise monarch and in which all things are so ordered and adjusted that the citizens get ample opportunities for self-expansion and self-development as free and responsible beings.

The atomic theory of the Vaisesika explains that part of the world which is non-eternal, i.e. subject to origin and destruction in time. The eternal constituents of the universe, namely, the four kinds of atoms, and the five substances of akasa, space, time, mind, and soul, do not come within the purview of their atomic theory, because these can neither be created nor destroyed. On the other hand, all composite objects, beginning with a dyad or the first compound of only two atoms (dvyanuka), are non-eternal.

So the atomic theory explains the order of creation and destruction of these non-eternal objects. All composite objects are constituted by the combination of atoms and destroyed through their separation. The first combination of two atoms is called a

dvyanuka or dyad, and a combination of three dyads (dvyanukas) is called tryanuka or triad. The tryanuka is also called the trasarenu and it is the minimum perceptible object according to the Vaisesika philosophy. The paramanu or atom and the dywanuka or dyad, being smaller than the tryanuka or triad, cannot be perceived, but are known through inference.

Vaisesika and Greek Atomism

The Vaisesikas are agreed with the Greek atomism' of Leucippus and Democritus that the atom is indivisible, partless, imperceptible, ultimate and eternal and it is the material cause of this physical universe But further the two views differ in the following respects:

1. According to the Greek atomism, the atoms are similar in quality, but they differ in respect of quantity or number. The Vaisesikas attribute a difference of both quantity and quality in the atoms.
2. Greek atomists do not attribute any secondary qualities to atoms but the Vaisesikas accept them as static by nature.
3. The Greek atomists believe that atoms are by their nature dynamic but the Vaisesikas accept them as static by nature.
4. According to the Greek view, souls are composed of these atoms but according to the Vaisesikas souls and atoms are different and both are individually but equally eternal and independent.

Criticism of Atomism

Samkara has criticized the Vaisesika atomism in the following manner

1. If there is qualitative difference in the atoms there should also be some difference in their weights.
2. If the atoms have qualities then how can they be eternal? If the qualities of atoms are also eternal then how can it be accepted that there are no qualities in free souls and substances etc.
3. If the qualities of the cause are transferred to the effect then why is it that the spherical nature of the atom is not transferred to the dyad and the minuteness and destructibility of the dyad is not transferred to the triad?
4. If the effect is not in the cause then anything should be caused by anything else and not by some particular cause?

5. Atoms are neither active nor inactive nor both nor neither. If they are active then creation will become permanent. If they are inactive creation will be impossible. They cannot be both active as well as inactive since these qualities are mutually contradictory and cannot stay together, as is the case with light and darkness. If atoms are neither active nor inactive, then motion or activity should be introduced by some external cause.
6. Now, is this external cause past tendency (drsta) or present tendency (adrsta)? If it is past tendency then it cannot have existed before creation. If it is present tendency then it will always accompany the atoms and creation will become permanent, and if the atoms are not postulated to be in close proximity with past tendency creation becomes impossible. In this way, it is impossible for there to be creation with atoms in any manner.

Self, Bondage & Liberation

Self or atma according to Nyaya School is that substance which acquires consciousness. Consciousness is not an essential quality but is contingent & accidental. This view is in sharp contrast to samkhya & jainas view about self where Consciousness is regarded as the very essence of the soul.

Atma acquires Consciousness when it gets associated with mana, senses, and external objects. However, in liberation states, it again dissociates itself from mana, senses, etc. In this state atma is unconscious. According to Nyaya system, atma has six gunas

1. Iccha (Desire)
2. Dvesha (Aversion)
3. Praytna (volition)
4. Such (Pleasure)
5. Dukh (Pain)
6. Jnana (knowledge)

All these gunas are present only when atma is conscious or when atma acquires consciousness. In Moksha, there are no gunas.

Self is indestructible, eternal, infinite and all pervading.

According to some Nyaya scholars, there cannot be perception of the self. It can be known either from testimony of shastras or by inference. However, later scholars say that self is directly known through manapratyaksa.

Bondage & Liberation

According to Nyaya system, when atma is afflicted with beginning less ignorance, many fallacies are produced in the atma As a result of this, strong passion arises.

Accordingly, we do karmas & to reap the fruits of these karmas, we are caught in the cycle of birth of death. This cycle is the source of all pains & sufferings.

According to Nyaya School, absolute freedom from all pain & suffering is the liberation, known as Apavarga. It is a state in which soul is released from all the bonds of its connection with body & senses. In it Self ceases to have any experience painful or pleasurable & exists as a pure substance devoid of Consciousness. To attain liberation, one must remove the root cause that is ignorance which could be removed by acquiring true knowledge of self & all other object of experience.

According to Nyaya, there are 3 ways for it.

1. Sravan: Listening to scriptural instructions.
2. Manan: Firmly establishing the knowledge of self by means of reasoning.
3. Nididhyasana: Meditating on the self.

With the realization of true knowledge, one ceases to be moved to action by passions & impulses. He ceases to be affected by the effects of present actions & thus, he sees no more birth.

Samkhya

- ⊕ Samkhya is one of the most prominent and one of the oldest of orthodox Indian philosophies. An eminent, great sage Kapila was the founder of the Samkhya School.
- ⊕ Based on the Upanishads, two schools of philosophy developed in India: (1) the realistic (eg. Samkhya) (2) the idealistic (e. g. Vedanta).
- ⊕ The word Samkhya is based upon the Sanskrit word Samkhya which means ‘number’. The school specifies the number and nature-of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term Samkhya also means perfect knowledge. Hence it is a system of perfect knowledge.
- ⊕ Samkhya is metaphysical dualistic realism. It is dualistic because it advocates two ultimate realities: Prakriti, matter and Purusha, self (spirit).
- ⊕ Samkhya is realism as it considers that both matter and spirit are equally real. Samkhya is pluralistic also because of its teaching that Purusha is not one but many.
- ⊕ Samkhya, to some extent, differs from Nyaya -Vaisheshika and Jainism. While Nyaya-Vaisheshika and Jainism contend that the atoms are the ultimate constituents of the physical world, Samkhya differs on the issue. According to Samkhya the cause is always subtler than the effect. The Samkhya theory argues: How can so gross atoms of matter can be the cause of such subtle and fine objects as mind and intellect? The Samkhya proposes that some finest and subtlest stuff or principle underlies all physical existence. Samkhya names it as Prakriti. Prakriti is the primordial substance behind the world. It is the material cause of the world. Prakriti is the first and ultimate cause of all gross and subtle objects.
- ⊕ It is probable that Buddhism & Jainism schools of thought and the earliest school of Samkhya influenced each other. A prominent similarity between Buddhism and Samkhya is the greater emphasis on suffering (dukkha) as the foundation for their respective soteriological theories, than other Indian philosophies. However, suffering appears central to Samkhya in its later literature, which suggests a likely Buddhism influence. Likewise, the Jain doctrine of plurality of individual souls (Jiva) could have influenced the concept of multiple purushas in Samkhya.

- Samkhya School is atheist, hence, rules out the existence of God. It asserts that the existence of God cannot be proved and that God does not exist. Samkhya argues that if God exists and if God is eternal and unchanging as is widely claimed, then he cannot be the cause of the world. A cause has to be active and changing. However, some of the later commentators of Samkhya seem to bend towards theistic interpretation.

Basis: Satkaryavada

There are two views on the theory of causation in the Indian philosophy:

1. Satkaryavada (pre-existence of the effect in the cause): It maintains that Karya (effect) is sat or real. It is present in the karana (cause) in a potential form, even before its manifestation.
 2. Asatkaryavada (non-existence of the effect in the cause): It maintains that karya (effect) is asat or unreal until it comes into being. Every effect, then, is a new beginning and is not born out of cause.
- Charvakism and Nyaya -Vaisheshika systems favour Asatkaryavada. The Samkhya as well as the Vedanta uphold the satkaryavada but their interpretations are different.
 - There are two different interpretations of Satkaryavada - Prakriti - parinamavada and Brahma- vivarta vada. The Parinamavada suggests that the effect is the real Parinama (or transformation) of the cause. On the other hand, the Brahma-vivarta vada suggests that the effect is an apparent or distorted appearance of the cause.
 - The Advaita Vedanta supports the Brahma-vivarta vada. It defends vivartavada and holds that transformation is only apparent, as the Brahman is the only true cause and the world is a distorted appearance of the cause. Samkhya favors Prakriti-parinamavada.

Doctrine of prakriti

Samkhya School of philosophy traces the Whole course of world due to interplay of two ultimate, independent and eternal principles which are prakriti and purusha.

The theory of causation that means the real transformation of material cause (satkaryavada) leads to the conception of prakriti as the root cause of the world of objects. All the worldly objects are latent in this uncaused cause. It is the potentiality of the nature, the receptacle and nurse of all generation.

As the uncaused cause it is called as prakriti. As the first principle of the universe, it is called Pradhan. As the un-manifested state of all effects, it is avyakta. As the

unconditional and unintelligent principle, it is jada and as the ever-active, unlimited power it is shakti. It is independent, absolute, one, eternal and beyond production and destruction. The extreme subtleness of it makes it un-manifest and imperceptible. It could be inferred through its products.

As the source of inanimate world, it is unconscious. Samkhya School believes that

- ⊕ Consciousness cannot be regarded as the source of inanimate World (as Vedanta and Mahayana believe) because an intelligent principle cannot transform itself into unintelligent world.
- ⊕ Further, material atoms also cannot be regarded as root cause (as Jainism, Charvaka, Nyaya, Vaisesika, Hinayana and Mimamsa believe) because they cannot explain the subtle product of matter like intellect, mind and ego. Further, because the unity of the universe points to a single cause while the atoms are many and scattered.

Hence, unintelligent, unmanifest, uncaused, ever-active, imperceptible, eternal and one prakriti is the final source of this world of objects.

Doctrine of Gunas

Prakriti is said to be unity of 3 gunas held in state of equilibrium. They are sattva, rajas and tamas. Here, gunas do not mean attributes or qualities, rather they are mere aspects of prakriti which are inseparable. Neither they are parts because prakriti is partless, one and indivisible. They are intertwined like three strands to make the rope of prakriti which binds the purusha.

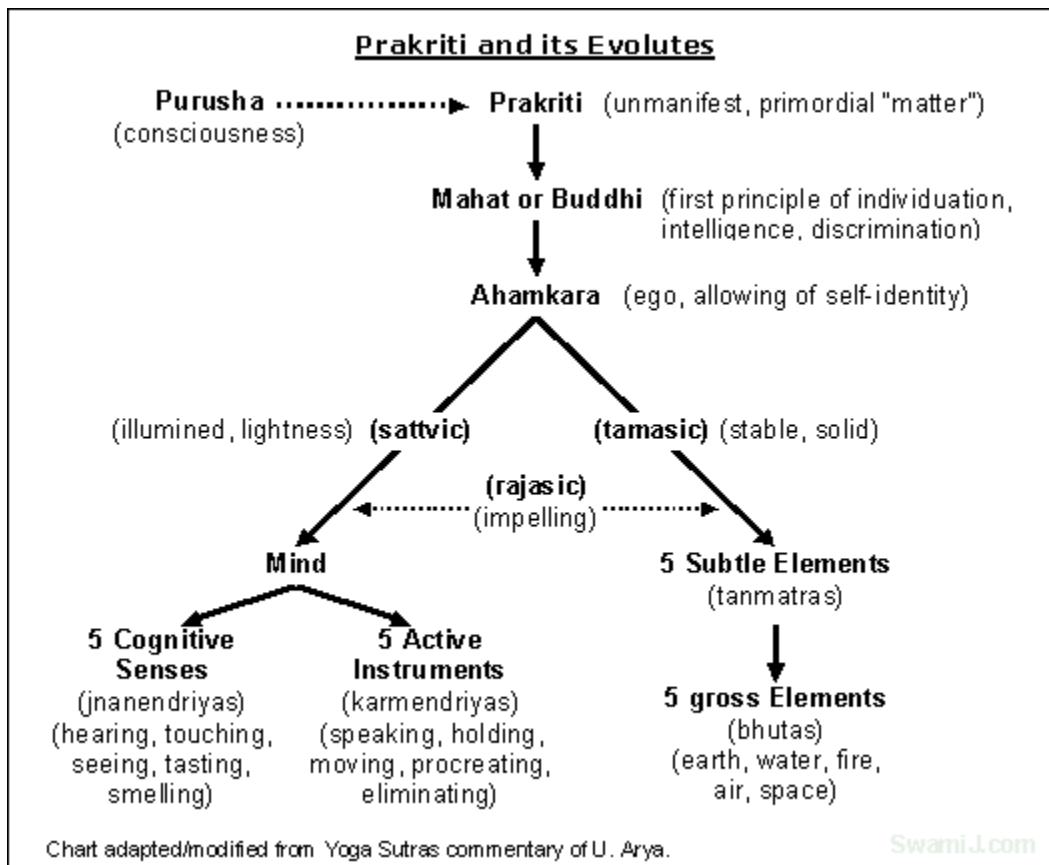
1. Sattva: Literally it means real and existent. It is responsible for manifestation of objects in consciousness. It is called goodness and produces pleasure. It is light and bright, buoyant and illuminating. Pleasure, happiness, contentment, bliss, upward movement, etc. are all due to it. Its colour is white.
2. Rajas: Literally it means foulness. It is the principle of motion. It produces pain, restless activity, feverish effort and wild stimulation. It is wild and stimulating. It is red in colour.
3. Tamas: Literally it means darkness. It is the principle of inertia. It produces apathy and indifference, ignorance, confusion, passivity, negativity, etc. It is heavy and enveloping, opposed to sattva and rajas.

These three gunas are in both states: conflict and cooperation, never separated, always found intermingled. There are compared to oil, wick and the flame of a lamp.

They are imperceptible and are inferred from their defects. The nature of things is determined by the pre-dominance of particular guna.

When these three gunas are held in a state of equilibrium, this is known as samyavastha. This is the real state of prakriti. This is the pralayavastha that is the state of dissolution of the world. In this state, there are homogeneous changes, that is, sattva changes into sattva, rajas into rajas and tamas into tamas.

Samyavastha is disturbed when there is conjugation between prakriti and purusha. As a result of disturbance, heterogeneous changes start taking place and gunas start inter-mingling with each other and one guna tries to predominate over the other two. This state of prakriti is vishamawastha and is the starting point of the world's evolution.



Proofs for existence of prakriti

1. Bhedanam Parimanat

All individual things in this world are limited, dependent, conditional and finite. The finite cannot be the cause of the universe. Logically, we have to proceed from finite to infinite, dependent to independent, limited to unlimited,

temporary to permanent and many to one. It is this infinite, unlimited, eternal and all-pervading prakriti which is the source of this universe.

2. Samanvyat

All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence, there must be a common source, composed of three gunas from which all worldly objects arise.

3. Karyatah pravrteeha

All effects arise from the activity of potent cause. The activity which generates evolution must be inherent in the world cause and this cause is prakriti.

4. Karan-karya vibhagat.

The effect differs from the cause. Hence, limited effect cannot be regarded as its own cause. The effect is explicit and cause is implicit of the same process. Therefore, effect points to a world cause where they are potentially contained.

5. Avibhagat Vaisvarupasya :

The unity of the universe points to a single cause and this is called as prakriti.

Critical comment

1. Samkhyan conception of prakriti is merely abstraction.' The original state of prakriti is not harmony, but only a tension of three gunas .These gunas point to a state beyond that. It is this state, which gives harmony to gunas and which transcends them. The prakriti does not do that. Hence, it is not real. Rather, reality is the purusha alone.
2. If prakriti is unconscious and unintelligent, then evolution must be mechanical and blind and there can be no freedom of will. If prakriti is blind and unintelligent, then it cannot evolve this world which is full of harmony, order, design and purpose. If prakriti and its evolutes tends to serve the purpose of purusha, then it can be neither unconscious nor unintelligent nor independent.
3. How can prakriti explain the original impetus which disturbs the equilibrium of gunas? The argument that prakriti works unconsciously for the emancipation of purusha just as unintelligent milk flows for the nourishment of the calf is unacceptable because milk flows as there is living cow and there is motherly love for the calf in cow.

Further, the analogy of lame and blind is also misleading. Since lame and blind are both intelligent and active beings who can together devise a plan to realize a

common purpose while in Samkhyan philosophy prakriti is unconscious and purusha is indifferent.

4. Activity is said to belong to prakriti and enjoyment to purusha. This overthrows the moral law of karma because prakriti performs action and poor purusha suffers for no fault of its own.
5. Though prakriti is caused absolute and independent, yet there is note of relativism in the conception of prakriti. As a triad of gunas, it points to the naistaryaguna purusha as the transcendental reality. Further, at every step, it has been shown as dependent on purusha. It cannot evolve this world without being influenced by the purusha whether that influence is due to real contact or semblance of contact or mere presence.
6. Though Samkhya calls prakriti impersonal, yet its description of prakriti is full of personal notes. Prakriti is called as dancing girl, feminine, virtuous and generous.

Doctrine of Purusha

Purusha is the soul, the self, the spirit, the subject. It is the principle of pure consciousness, co-present, co-eternal reality along with the prakriti. It is neither body nor senses nor buddhi nor mana nor ego. It is not a substance which possesses the quality of consciousness. Rather, consciousness is its essence. It is itself pure and transcendental consciousness.

It is the ultimate knower, foundation of all knowledge. It is the pure subject and as such can never become an object of knowledge. It is inactive, indifferent, intelligent, independent, absolute, free and eternal. It is above space and time, merit and demerit, change and inactivity, bondage and liberation. It is eternally free, that is, nitya mukta.

It is only when it mistakes its reflection in the buddhi for itself and identifies itself wrongly with the internal organ, the intellect, the ego and the mind, then it is said to be bound. Hence, it is the ego or sopadhik purusha and not the purusha which is bound. When purusha realizes its pure nature, it gets liberated which, in fact, it was always. It is the self-luminous and self-proved. It is called naistraigunya or trigunatita (beyond gunas) and udasina.

Proofs for the existence of purusha

Samkhya schools give 5 proofs of purusha:

1. **Teleological.** All compound objects exist for the sake of purusha ~ the body, senses, mind - all are means to realize the end of purusha. Three gunas, the

prakriti, are said to serve the purpose of purusha. Evolution is teleological. Prakriti evolved itself in order to purusha's end.

2. **Logical.** All objects are composed of three gunas. It, therefore, presupposes the purusha's existence who is the witness of these gunas, but he is himself beyond that. The three gunas imply the conception of naistrayaguna, that which is beyond the three gunas.
3. **Ontological.** There must be transcendental, synthetic unity of pure consciousness to coordinate all experiences. All knowledge necessarily presupposes the existence of self. The self is the foundation, the fundamental postulate of all empirical knowledge. Without it, experience would not become experience.
4. **Ethical.** Non-intelligent prakriti cannot experience its product. So, there must be intelligent principle to experience this. Prakriti is enjoyed. So, there must be some enjoyer. Pleasure, pain and indifference have meaning only when there is conscious principle to experience them. Hence, purusha must exist.
5. **Mystical or religious.** There are persons who try to attain release from the sufferings of the World. The desire for liberation and emancipation implies the existence of a person who can try and obtain liberation. Aspirations presuppose the aspirants. Hence, there must be purusha.

Plurality of purusha

Samkhya believes in the plurality of purusha. Like the jivas of Jainism, monads of Leibniz, souls of Ramanuja, the purushas of Samkhya are subject to qualitative-monism and quantitative pluralism. Samkhya gives certain arguments to prove the plurality of purusha such as:

1. Souls have different sensory and motory organs and undergo separate births and deaths. Had there been only one purusha then birth or death of one should have meant birth or death of all. Any particular experience of pleasure, pain or indifference by one should have been equally shared by all. Hence, the souls must be many.
2. If self was one, bondage and liberation of one should have meant bondage and liberation of all. Activity and sleep of one should have made active all or asleep all. Hence, souls are many.
3. Though the emancipated souls are all alike and differ only in numbers, as they are all beyond three gunas, but bound souls relatively differ in quality also since in them one guna predominates. Hence, souls are many.

Critical comments

Samkhya, throughout their philosophy, confuses between purusha, the transcendental subject, and the jiva, the empirical ego, the product of reflection of purusha in buddhi.

1. Samkhya rightly emphasizes that the purusha is the pure consciousness, that which is the foundation of all knowledge and which is beyond bondage and liberation. But, soon forgets its own position and reduces the ultimate purusha to the level of the phenomenal ego. Some of the proofs advanced for the existence of purusha are in fact proofs for the phenomenal ego, that is, sopadhik purusha. If purusha is transcendental subject, passive, indifferent and inactive, then it cannot be enjoyer, knower and regulator.
2. Transcendental reality cannot be split into many reals. Of course, no one denies the plurality of empirical ego, but manyness of it does not lead to the plurality of transcendental self. Arguments for the plurality of purusha given by this school are in fact arguments for the plurality of the empirical ego, that is, sopadhik purusha.
3. It proves the plurality of purusha on the basis of such arguments that had there been only one purusha, birth and death/of one should have led to the birth and death of all forgetting its own doctrine that the purusha is beyond birth and death, bondage and liberation.
4. If Samkhya can reduce all objects to one prakriti, then why can it not reduce all the empirical souls to one purusha by the same logic?

Theory of creation (Sarga)

Samkhya philosophy traces the whole course of the world to the interplay of two ultimate principles -prakriti and purusha. Prakriti is the root cause of the world of objects. All the worldly objects are latent in this uncaused cause. Samkhya believes that purusha cannot be the cause because an intelligent principle cannot transform itself into unintelligent things. Further, material atoms cannot be regarded as the cause because they fail to explain the subtle products of matters and because unity of universe points to a single cause while the atoms are scattered and many. So, unintelligent, unmanifest, uncaused, ever-active, imperceptible, eternal and one prakriti is the final cause.

But, prakriti alone cannot evolve since it is unintelligent, though, it is dynamic while purusha is intelligent, but inactive. Hence, prakriti evolves the world when it comes into the contact with purusha. Their contact becomes the starting point of the evolution of the world.

Samkhya philosophy gives teleological explanation of the universe and in spite of their fundamentally opposite nature; prakriti and purusha come into contact with each other to realize their respective purpose. Prakriti needs purusha in order to be known, to be seen and to be enjoyed (darshanartham) while purusha needs prakriti in order to enjoy and also in order to attain liberation (in order to discriminate between himself and prakriti) and thereby obtain emancipation (kaivalyartham).

If prakriti and purusha remain separate, there is dissolution. For creation, they must unite. They explain this teleology with the help of an analogy of lame and blind person. Just as lame and blind persons cooperate with each other to cross the forest, similarly inactive, but intelligent purusha and active, but unintelligent prakriti cooperates to serve their respective purpose.

In the dissolution state, there are homogeneous changes in prakriti when all the three gunas are held in the state of equilibrium. But, the conjugation disturbs the equilibrium and consequently heterogeneous changes start taking place. As a result, rajas guna vibrates and makes sattva and tamas guna to vibrate. Consequently, evolution begins. Sattva guna (the principle of manifestation) and rajas guna (the principle of activity) were formerly held in check by tamas guna, the principle of non-manifestation and non-activity.

Evolutes

Creation is not a new creation of worldly objects, but only their manifestation. It is only making explicit of that which was earlier implicit. In other words, effect already pre-exist in its cause. Thus, Samkhyan explanation of evolution is based on satkaryavada and hence, their theory of causation is known as prakriti-parinamvad.

Evolution is regarded as cyclic, not linear. There is no continuous progress in one direction, but alternate periods of evolution and dissolution in a cyclic order. _ '

Critical comments:

Is Samkhyan dualism consistent ?

1. How can the two opposed and independent entities really come into contact? Samkhyans say that there is no real contact. That only the proximity of purusa, only the fact that purusha is near to prakriti is sufficient to disturb the equilibrium of gunas and thus, leads to evolution.
2. But, there is another difficulty. Purusha always being near prakriti, evolution will then never stop and dissolution will become impossible. Evolution will be beginning-less and the very conception of prakriti as the state of equilibrium of three gunas would become impossible. So, there is now dilemma for samkhya

—

- a. either no contact, hence no evolution
 - b. Or, no equilibrium, no dissolution, and hence no prakriti
3. In order to avoid this difficulty, Samkhya now proposes the theory of semblance of contact. They say that of course, there is no contact between prakriti and purusha. There is semblance of contact and it is this semblance which leads to evolution. In fact, purusha is reflected in the buddhi and wrongly identifies himself with his own reflection in the buddhi. It is this reflection which comes into contact With prakriti and not the purusha himself.

But, buddhi or mahat is regarded as the first evolute of prakriti, then how can it arise before evolution to receive the reflection of purusha?

4. To avoid this, now it is said that it is reflected in prakriti itself.

- ⊕ If so, then liberation and dissolution will become impossible because prakriti being always there and it being the essential nature of purusha to identify himself with his reflection in the prakriti, he would never get liberation and the very purpose, of evolution would be defeated.
- ⊕ Moreover, reflection being always there, there would be no dissolution. So, no equilibrium of gunas and hence, no prakriti.
- ⊕ Again, if semblance of contact is sufficient to disturb the samyavastha, then evolution itself becomes semblance of evolution and appearance only and no real transformation of prakriti. That is, no prakriti parinamavada.

Thus, Samkhyan conception of prakriti and purusha as absolute and independent entity becomes major blunder of this school of philosophy. Subsequently, in order to defend themselves, they commit blunders after blunders. As a result, many inconsistencies develop in Samkhyan dualism. This system would have become consistent if Samkhyan accepted purusha as the only and ultimate reality and prakriti as ignorance.

Bondage and LIBERATION

Purusa is free &-pure consciousness. It is above space & time, merit & demerit, bondage & Liberation. It is only when it mistakes its reflection in the Buddhi or Mahat & identified itself wrongly with the intellect, ego & the mind, then it is said to be bound. Thus, it is the ego, Sopadhika Purusa & not the purusa which is bound. Hence, Bondage is due to ignorance or non-discrimination between the self and the non-self. According to Samkhya, earthly life is full of 3 types of pain:

1. Adhyatmika: It is due to intra-organic, psycho-physical causes and it includes all mental and bodily sufferings, for example, fever, tension etc.
2. Adhikautika: It is due to extra-organic natural causes like man, beast, thorn etc.
3. Adhidaivika: It is due to super- natural causes like the planets, ghosts, demons etc.

Whenever there are gunas, there are pains. Even the so-called pleasure, leads to pain. Even the life in heaven is subject to the gunas & hence, pain. The end of man is to get rid of these kinds of pains or suffering. Thus, according to Samkhya school liberation means complete cessation of all sufferings which is the highest end of life (Apavarga). Liberation due to the right knowledge or the Discrimination between the self & not-self.

Liberation cannot be obtained by means of action. Karmas~ Good or bad or indifferent is the function of the gunas & leads to bondage, not Liberation good action may lead to heaven & bad action to hell but both heaven & hell are subject to pain like this worldly life. It is only knowledge which leads to Liberation. .

The jiva has to realize itself as the pure purusa through discrimination between purusa & Prakrti. The knowledge that “I am not the not<self”, that “nothing is mine”, that “ego is unreal” when constantly meditated upon, leads to the right knowledge & hence, Liberation.

Samkhya admits both Jivan mukti and videh mukti. The moment right knowledge dawns, the person become liberated here & now, even though he may be embodied due to Prarabdha karma. On the account of momentum of past deeds, the body continues to exist for some time, just as the wheel of potter goes on revolving for some time, even though the potter has withdrawn his hand from it. As the Liberated saint, though embodied feels no association with the body, no new karmas get accumulated as all the Karma lose causal energy. Final & absolute emancipation results after the death (videh mukti).

Samkhyan Liberation is a state of complete isolation, freedom from all pains, a return of the purusa to its pure nature, in that state there is no pleasure, no happiness, nor bliss.

Critical comment

Liberation is regarded as a negative cessation of the 3- kinds of pain, not as a state of positive bliss. Samakhya feels that bliss is 21 product of sattva guna but they forget that bliss in liberation is not empirical, rather it is transcendental in character.

If the liberation is an annihilation of human personality and not its perfection then ideal of liberation is most uninspiring. Hence, it must be substituted by an ideal of positively, blissful and eternal existence.

Yoga

- Yoga school is a physical, mental, and spiritual practice or discipline, founded by sage Patanjali.
- Samkhya provides the metaphysical infrastructure for Yoga, and thus is indispensable to an understanding of Yoga. While both Yoga and Samkhya share the same metaphysics and the common goal of liberating Purusa from its encapsulation, their methods differ.

Samkhya occupies itself with the path of reasoning to attain liberation, Yoga more with the path of meditation, focusing its attention on the nature of mind and consciousness, and the techniques of concentration in order to provide a practical method through which the purusa can be isolated and extricated.

- Sometimes referred as a type of neo-Samkhya
- Not merely psycho — physical exercise

Yoga is a spiritual effort to attain perfection through the control of body, senses and mind and through right discrimination between purusha and prakriti. Yoga is defined as the cessation of the modifications of the citta. This cessation is through meditation or concentration which is also called as yoga. The latter is the means while the former is the end.

According to yoga school, citta is the first evolute of prakriti and has the predominance of sattva guna. In fact, it is the three internal organs of Samkhya that is buddhi or intellect or mahat, ahamkar or ego and mana or mind.

Citta in itself is unconscious. But being finest and nearest to purusha, it has the power to reflect the purusha and therefore, appears as if it is conscious.

When it gets related to any object, it assumes the form of object. This form is called as vritti or modifications. Self knows the object of the world through the modification of citta which corresponds to the forms of the object known.

Purusha is essentially pure consciousness and eternally free, but it wrongly identifies itself with its reflection in citta and appears to be undergoing change and modification. Just as moon appears as moving when seen reflected in the moving waves and waves appear as luminous, similarly, purusha appears as undergoing modifications and citta appears as conscious due to purusha's reflection in it.

Citta Vritti

There are five vrittis, a term used frequently throughout the Yoga Sutras to essentially refer to any sensual impression, thought, idea, or cognition, psychic activity or conscious mental state whatsoever.

They are either-

1. Klista, detrimental to the goal of Yoga, or
2. AKlista, conducive to it.

The Klista vrittis are those stemming from the mind when it is subject to the five klesas, obstacles — ignorance, ego, desire, aversion, clinging to life — discussed below, and the

AKlista vrittis are those stemming from their opposites — knowledge of the true self and freedom from desire, etc. Put simply, AKlista vrittis are the mental activities of a jivanmukta, a being who is liberated while still embodied.

Modifications of citta (chitta vritti) are of five kinds:

1. **Pramana**, that is, right cognition. It is of three kinds:
 - a. Perception
 - b. Inference
 - c. Verbal testimony
2. **Viparyaya**, that is, wrong cognition. It is wrong knowledge of objects as what they really are not. It also includes doubt, for example, rope and snake.
3. **Vikalpa**, that is, verbal cognition or imagination. It is mere verbal idea to which no real facts corresponds. For example, hare's horns:
4. **Nidra**, that is, absence of cognition or sleep.
5. **Smriti or memory**. It is the recollection of past experience without any alteration or innovation.

Klesas

Yoga school of philosophy believes that purusha is eternally pure and transcendental consciousness. It is the chitta with the reflection of purusha in it which is phenomenal ego and which is subject to birth and death, transmigration, painful and pleasurable experiences, etc. In reality, the self or the purusha is above all the happenings of body and mind, physical or psychical changes. It is the citta that really performs these functions such as sleeping, walking, knowing, doubting, etc.

It is also subject to five kinds of sufferings known as klesas. These are:

1. **Ignorance (avidya)** is the foundation of all the other klesa, and hence of samsara, so when ignorance is dispelled, the other klesas, which may exist in latent unconscious form, or in various stages of consciousness, disappear. It is defined as follows: “Ignorance is the notion which takes the self, which is joyful, pure and eternal, to be the non-self, which is painful, unclean and temporary.”
2. **Egoism (asmita)** is the specific aspect of ignorance which identifies the non-self specifically the intelligence — with the true self, purusa (atman). Ego and ignorance are to some extent the same thing, but there is a difference in degree. Ignorance initially involves a not-as-yet specific notion of “I-ness,” a sense of self as being something other than purusa as yet undefined, a partial identification of the real self with buddhi, the intelligence, while ego involves a more developed or complete identity between the purusa self and buddhi. The difference is one of degree; ego evolves out of ignorance, and makes the misidentification of non-self with self-more concrete and specific.
3. **Attachment**, that is, desire or raga is the desire or craving for pleasure or the means to attain pleasure by one who remembers past experiences of pleasure. The key ingredient in this process is memory. In other words, one who has experienced pleasure in the past recollects it and hankers to repeat the experience in the present or future, or to attain the means of repeating the experience. It is this dwelling on past experiences that constitutes “attachment.”
4. **Aversion, that is, dvesha** is the fourth Klesa can be understood in a parallel manner to the previous klesa of attachment: the feeling of resistance, anger, frustration and resentment towards pain and its causes by one who remembers past experiences of similar.
5. **Abhinivesa**. Clinging to life and instinctive fear of death.

When under the influence of the detrimental vrttis stemming from the klesas, the mind becomes attracted or repelled by sense objects drawing its attention. In its attempt to attain that which attracts it, that is, to fulfill desires, and avoid that which repels it, avoid aversions, the mind provokes action, karma, which initiates a vicious reactive cycle.

Thus karma refers not only to an initial act, whether benevolent or malicious, but also to the reaction it produces (pleasant or unpleasant in accordance with the original act) which ripens for the actor either in this life or a future one. Hence, people are born into different socio-economic situations, and pleasant or unpleasant things happen to them throughout life in accordance with their own previous actions.

This cycle of action and reaction, or samsara, is potentially eternal and unlimited since not only does any one single act breed a reaction, but the actor must then react to this reaction causing a re-reaction, which in turn fructifies and provokes re-reactions, and so on ad infinitum. Since these reactions and re-reactions, etc., cannot possibly be fitted into one life, they spill over from one lifetime to the next.

Thus, karma, which keeps consciousness bound to the external world and forgetful of its own nature, is generated by the vrttis, and the vrttis, in turn, are produced by the klesas. There is thus a cycle of klesas, vrttis and samskaras:

Vrttis that is thoughts, etc. stemming from sense experience, (and their consequent actions) are recorded in the citta as samskaras, and these samskaras eventually activate consciously or subliminally, producing further vrttis. These vrttis then provoke action with their corresponding reactions noted above, which in turn are recorded as samskaras, and the cycle continues. Klesas, vrttis, samskaras and karma are thus all interconnected links in the chain of samsara.

The AKlista non-detrimental mental vrttis, on the other hand, are produced by the sattvic faculty of discrimination that seeks to control the influence of rajas and tama and thereby the detrimental vrttis that they produce. Through the practice of yoga, the yogi attempts to supplant all the rajasic and tamasic samskaras with sattvic ones until these, too, are restricted in the higher states of meditative concentration.

The notions of detrimental and non-detrimental are from the relative perspective of samskara; the detrimental (rajasic and tamasic) vrttis cause pain, and the non-detrimental (sattvic) ones at least lead in the direction of liberation, even though they too must eventually be given up. But these latter do point to the possibility of acting in the world, in one's prakrtic body and mind, from an enlightened perspective free from ignorance. This points to the notion of the jivanmukta: someone who is still embodied and thus functioning with a citta, but a citta that generates vrttis that are not subject to ignorance, ego, and attachment, etc.

So long as there are changes and modifications in the citta, the self is reflected therein and in the absence of discriminative knowledge, identifies itself with them.

Consequently, self feels pleasure, pain, indifference, etc. This is bondage. So, to obtain liberation, one has to restrain the activities of the body, mind and senses and finally suppress all the modifications of the citta.

It is the aim of yoga to bring about this result. Here, yoga means the cessation of mental functions or modifications, that is, citta vritti nirodha. It does not mean any kind of contact between the individual self and some other individuality like God or absolute. Aim of yoga is to prevent the self from identifying itself with mental modifications.

But, this is not possible so long as the modifications are there and the self has not realized its distinction from citta. So, yoga really stands for the arrest and negation of all mental modifications or citta vrttis.

Citta-bhumi

Further, yoga school says that yoga is conducive in only two levels of mental life (citta-bhumi). According to them, there are five levels of mental life which are due to predominance of different gunas. These levels are:

1. **Ksipta**, that is, restless. It is the lowest level. Here, mind is restless due to excess of rajas guna.
2. **Muddha**, that is, torpid. It has excess of tamas guna and tends towards ignorance, sleep and lethargy.
3. **Viksepta**, that is, distracted. Here, sattva guna predominates. However, rajas guna asserts some time. It has capacity of manifesting objects and makes for virtue, knowledge, etc.
4. **Ekagra**, that is, concentration. It is entirely dominated by sattva guna. It is purged of the impurities of rajas guna. It marks the beginning of prolonged concentration of citta on any object so as to reveal its true nature and prepares way for the cessation of citta vrttis. However, citta continues to think and mental functions are not altogether arrested.
5. **Niruddha**, that is, restrained. There is cessation of all mental functions.

The first three levels, Ksipta, Muddha and Viksepta are not at all conducive to yoga. Only the last two, that is, Ekagra and Niruddha are conducive. .

Astanga yoga: Soteriology and Praxis

Ignorance is the cause of suffering and samsara, and that when this is removed by discrimination, liberation is attained. The core project of the Sutras, then, is to outline how to accomplish this. Yoga advocates control over the body, senses and the mind. Sensual attachments and passions distract the body as well as the mind. To overcome them, yoga gives eight-fold path of discipline, which is known as Astanga yoga. These are:

1. **Yama.** It means abstention and includes the observations of five vows of Jainism, that is, pancha-mahavratta which are ahimsa, satya, asteya, aprigraha and brahmacharya.
2. **Niyama.** It is the self-culture and includes purification; external as well as internal the former pertains to the body, and the latter to purifying the mind of all contamination (jealousy, pride, vanity, hatred and attachment), contentment, studies and devotion to God.
3. **Asana.** It means steady and comfortable posture, helpful for meditation.
4. **Pranayama.** It means control of breath and deals with regulation of inhalation, retention and exhalation of breath.
5. **Pratyahara:** It is the control of the senses and withdrawing the senses from their objects.
6. **Dharana.** It is fixing the mind on the object of the meditation like tip of the nose.
7. **Dhyana.** It means meditation in the undisturbed flow of thought. it is the contemplation without any break.
8. **Samadhi.** It means concentration and it is the final step in yoga _where mind is completely absorbed in the object of meditation. Both have become one. It is the highest means to realize the cessation of mental modifications which is the end.

When the mind is so fully absorbed in the object of meditation that it loses all notions of itself as a self-conscious, reflective mind, one has reached the state of samadhi. In this state, the mind is no longer aware of itself as meditating on something external to

itself; all distinctions between the yogi as the subjective meditator, the act of meditation, and the object of meditation have disappeared.

Like a pure crystal which, when placed next to a red flower, appears to completely lose its own character by reflecting the form and color of the flower exclusively, the yogi is no longer self-aware, and is conscious only of the object of meditation, and it is in this level of intensity that samadhi differs from dhyana.

There is thus a progression of concentrative absorption on the object of meditation from dharana, through dhyana, to samadhi, the state of consciousness ensuing when all thought has, in fact, been stilled. This is the final goal of Yoga. ... Samadhi is again of two types:

I. Conscious or samprajnata

In this state, consciousness of the object of the meditation persists even though the meditator and the object of meditation are fused together. There are four stages of samprajnata samadhi, all of which have an Alambana, "a support".

This means that the consciousness of the purusa is still flowing through the prakrtic citta to connect with or be supported by an object of meditational focus (albeit in progressively more subtle ways). In this state, the mind is fixed on one pratyaya, image, or undeviating vritti, that of the object of concentration, and resists all change into other states. The object of concentration, whatever it might be, is the Alambana, that is, the unwavering image the object produces on the concentrated mind.

It is of 4 types:

1. vitarka samadhi, is taken to be contemplation on a gross physical object like tip of nose. This first stage is further refined subdivided into two subdivisions:

a. Sa- "with" vitarka :

When the yogi uses an object such as, say, a cow, as the meditational support, or object of concentration (Alambana), this absorption is known as savitarka samadhi (samapatti), "absorption with physical awareness." In other words, the yogi's experience of the object is still subtly tinged with awareness of what the object is called, and with the memory or idea corresponding to that object. Direct experience of the object in its own right and on its own ground of being is tainted by the imposition of conceptual thought upon it.

b. Nir- “without” vitarka.

- c. When, in contrast, the object stands out in its own right without being conflated with the conventional terminologies of language that might refer to it, or with any idea or meaning it might generate, nirvitarka samadhi has been attained. This non-conceptual, or, perhaps more accurately, super—conceptual stage occurs when the Yogi's citta has been purged of any memory awareness of what the object is and what it is called. In other words, no samskaric imprints pertaining to “cow” are activated on any subconscious or intuitive level whatsoever.

In this state there is no recognition of what the object of meditation is, or what its name or function are; recognition. Moreover, the mind has also given up its own nature of being an organ of knowledge. In other words, awareness is not even aware of the mind as being an instrument channeling awareness onto an object. We can note that the object has in effect become the yogi's entire universe, since awareness is focused on it exclusively and is thus unaware of ‘anything else, even the discursive process itself. .

Keeping the metaphysics of Samkhya in mind, we know that the five gross elements which constitute gross physical objects evolve from elements that are more subtle still. That is to say, they are actually evolutes from the tanmfitras, the five subtle elements. '

2. Vichara. Concentration is on subtle object. The second level of samadhi concentration, vichara samadhi, involves absorption into this more subtle aspect of the object of meditation, that is to say, perceiving the object as actually consisting of more subtle ingredients. As a new archer first aims at large objects, and then progressively smaller ones, so the neophyte yogi first experiences the gross nature of the object in meditation, and then its progressively more subtle nature. Thus, instead of experiencing‘ the object as comprised of compact quantum masses, the Bhutadi gross elements, as in the first state of vitarka, in vichara, the yogi experiences them as vibratory, radiant potential, subtle energy, (a sublevel of reality normally imperceptible to the senses).

Vichara samadhi, like vitarka, is also subdivided into two subdivisions of

A. Sa- “with,” savichara:

In savichara meditation, an object is perceived as consisting of subtle elements, but the object is still experienced as existing in the present time, rather than in the past or future, and is still bounded by space, that is, it is taking up some distinct physical space in the presence of the meditator

rather than being situated anywhere else. Briefly put, at this stage, the yogi still has some level of awareness of space and time.

B. **Nir- “without.” Nirvicara:** when, on the other hand, the yogi can focus on the object unconditioned by such dimensionality; in other words when yogi cannot just focus on the subtle nature of an object, but transcends space and time. In this state, the yogi is no longer aware of dimensionality and temporality — the here and now, In other words, the form of the object dissolves as it were under the power of the yogi’s focus, and the yogi now is simply experiencing vibrant subtle energies pervading all reality everywhere and eternally.

3. Sayananda

Concentration is on ‘subtler objects of manifestation. in this third stage, awareness becomes aware of the citta itself in its capacity of acquiring knowledge, as an ‘instrument’ which ‘grasps’ the objects of the senses. In other words, the mind focuses on its own cognizing nature. Since the guna of sattva predominates in ahamkara and buddhi, and sattva is the source of bliss, Yoga sutra calls this stage Ananda samadhi, the “blissful absorption.”

4. Sasmita

Citta is concentrated on the ego-substance with which the self is generally identified. Finally, by involuting awareness further still and penetrating the internal organ of meditation to its still more essential nature, one transcends’ even the instruments of knowledge and arrives at buddhi, to the closest prakrtic coverings, to the purusa itself. Relentless in the pursuit of true and ultimate knowledge, at this point the yogi attains the fourth and final stage of samprajnata samadhi.

II. Supra-conscious or asamprajnata

One final step now remains where this ultimate uncoupling of purusa from all connection with Prakrti and all involvement with the citta occurs. This is asamprajnata samadhi, samadhi without support. As we have seen, the four states of samprajnata all involved the cilia in various ways.

Asamprajnata is beyond the mind. It is therefore beyond thought and word, thereby pointing to asamprajnata as a state which transcends all descriptive categories and nomenclatures.

The commentators present asamprajnata samadhi, samadhi “without support,” as being the state where the awareness of purusa is no longer aware of any external entity at all, including the citta, since the latter has dissolved itself.

In this state, meditator and the object of meditation are completely fused together and there is even not consciousness of the object of the meditation. Here, there is no citta vritti. This is the highest form of yoga. It is perfect, mystic ecstasy, difficult to describe and more difficult to attain. Even those who attain it cannot retain it longer. It generates certain superpowers. However, these powers should be avoided and attention should be on liberation which is the highest objective of human life. The ideal is kaivalya, the absolute independence, eternal and free life of purusha and free from prakriti.

All these steps results in a total of six stages of samprajnata samadhi, before the final stage of asamprajnata samadhi. Therefore, including the latter, there will be a total of seven stages of samadhi explicitly expressed by Yoga school of philosophy.

Special purusha

Yoga school defines God as a special kind of purusha who is always free from pain, action, impression and effect. He is eternally free and was never bound nor has any possibility of being bound. He is above the law of karma. He is omniscient, omnipotent and omnipresent. He is purest knowledge. He is the teacher of the Rishis and the teacher of the Vedas. His symbol is Aum. Devotion to God is one of the surest means of obtaining concentration. Yoga school advances some proofs for his existence such as:

1. Vedas tell us that God exists.
2. The law of continuity tells us that there must be the highest limit of knowledge and perfection which is God.
3. God is responsible for association and dissociation for purusha and prakriti.
4. Devotion to God is the surest way of obtaining concentration and thereby liberation.

But, God of yoga is not the creator, preserver or destroyer of the world. He is only a special purusa. He does not reward or punish the souls. Innumerable purushas and prakriti — all eternal and absolute - are there to limit him. He cannot grant liberation. He can only remove the obstacles in the upward progress of the devotees. Directly he has nothing to do with bondage and liberation of the purushas. Ignorance binds and discrimination between prakriti and purusa liberates. The end of human life is not the union with God, but separation of purusha from prakriti.

However, such conception of God as given by the yoga school is highly unsatisfactory.

Mimamsa: Theory of Knowledge

- The Sanskrit word “Mimamsa” means a ‘revered thought’. The word is originated from the root ‘man’ which refers to ‘thinking’ or ‘investigating’. The word ‘Mimamsa’ suggests "probing and acquiring knowledge" or "critical review and investigation of the Vedas".
- The Mimamsa is called the Purva Mimamsa, while the Vedanta is called the Uttara Mimamsa. Purva-Mimamsa is also known as Karma Mimamsa since it deals with the Karmic actions of rituals and sacrifices.
- Jaimini is credited as the chief proponent of the Mimamsa system. Mimamsa system attaches a lot of importance to the Verbal testimony which is essentially the Vedic testimony. Jaimini accepts the 'Word' or the 'Shabda' as the only means of knowledge.
- The 'word' or the 'Shabda' is necessarily the Vedic word, according to Jaimini. This system strongly contends that the Vedas are not authored by an individual. Since they are 'self-revealed' or 'apaurushya', they manifest their own validity.
- The system supports the law of Karma. It believes in the Unseen Power or 'apurva'. Apart from accepting the heaven and the hell, the system supports the theory of liberation.

Mimamsa School accepts six pramana's:

1. Perception
2. Inference
3. Comparison or Upamana - Mimamsa and Nyaya Vaisesika
4. Testimony
5. Arthapatti
6. Anuplabhdhi

Perception

- Perception is defined as the knowledge produced in the self by the right intercourse of the sense-organs with the self-existing objects. It is produced by real objects existing at present and acting upon the sense-organs. When there is a right intercourse of the sense-organs with their objects, valid perception is produced. Kumarila says, "Right intercourse is the intercourse of the sense organs untainted by defects with real objects." Illusions are produced by wrong intercourse.
- The Mimamsa theory of perception is similar to the Nyaya theory.

It recognizes two stages of perception, viz., indeterminate perception (nirvikalpa) and determinate (savikalpa) perception.

Inference

Similar to Nyaya

Upamana

According to Mimamsa view, knowledge arises from upamana when on the basis of resemblance, we come to know that remembered object is like the perceived one. e.g. If one who has seen cow goes to forest and finds a wild cow (gavya) there and perceives its similarity to the cow, then by comparison he gets knowledge that cow which he has seen earlier is like the gavya.

This view is different from 'nyaya's view according to which upamana is the source of our knowledge, of the relation between a name and things so named on the basis of resemblance. The ground of our knowledge is a given description of the object to be known and a perception of their similarity to the familiar object mentioned in the description. For example on learning that cow is like gavya, a person when he sees an animal similar to cow, he establishes by upaman that this is gavya.

Mimamsa school criticizes nyaya's viewpoint and argues that the knowledge that the particular animal perceived is like cow is derived from perception. Secondly, knowledge of resemblance is obtained through memory. And finally, that this is gavya is mere inference from the last knowledge. Hence, nyaya's view that knowledge is derived from new source, upaman, is not correct.

According to Mimamsa, such knowledge cannot be classed under perception because objects known to be similar are not perceived then. It does not come under memory because though the object was perceived in the past, its similarity to present object was not then known. It is also not an inference since no vyapti could be established. Such knowledge also does not arise from authority, that is, testimony. Hence, it is given an independent status of pramaṇa.

Arthapatti

According to Mimamsa, this is one of the Pramaṇa's. It is the supposition of unperceived facts to get upapatti, that is, consistency in an otherwise inconsistent fact. It is the process of explaining an inexplicable phenomenon by the affirmation of facts. e.g.

- Devdata is growing fat.
- He observes fast in day.

Now, there is an apparent contradiction. So, to remove this, we postulate that “he eats a lot at night”. Knowledge obtained in this way is distinctive because it is not reducible to perception- “We do not see him eating at night” or inference — “There is no invariable concomitance between fatness and eating at night.” Such knowledge is also not the case of upamana or shabda. Hence, it is an independent pramaṇa according to Mimamsa School.

There are two kinds of arthapatti:

1. Drastarthapatti. It is employed to something which is perceived. e.g. Fatness in man who is fasting in day.
2. Srutarthapatti. It is used to explain the meaning of words heard. e.g. On hearing shut up, we supply the sentence like “your lips”

What is known by arthapatti is believed to be the only possible explanation. It arises out of demand for explanation. Arthapatti is a search for ground.

- Prabhakara maintains that there is an element of doubt in presumption while Kumarila denies its existence in it.
- The element of doubt, according to Prabhakara, distinguishes presumption from inference. There is no element of doubt in inference. From the undoubted perception of smoke we can infer the existence of fire. The sign is free from doubt. But the perceived absence of Devadatta from his house leads to the presumption of his living outside his house only when it has made the fact of his living doubtful. Thus there is doubt in presumption, while there is no doubt in inference. Presumption removes doubt, and reconciles two apparently inconsistent facts, and cannot be regarded as inference.
- There is no element of doubt, according to Kumarila, in presumption. We perceive the absence of Devadatta from his house. We know for certain that he is alive. In order to reconcile these two well-known and undoubted facts we assume that he has gone out of his house. Without this assumption the apparent inconsistency between his being alive and his absence from his house cannot be reconciled. If the knowledge of his living were doubtful, it could not be the sound basis of presumption. It removes the mutual inconsistency of two well-ascertain facts. The presumption of a third fact reconciles the two well-known facts perceived, which appear to be inconsistent with each other.

Anuplabdhi

According to Mimamsa School, it is the source of immediate knowledge of non-existence of an object. If a thing should have been perceived under certain circumstances (perceptual object), then its non-perception under those circumstances would give, the knowledge of its existence. Such knowledge can be obtained neither from perception nor from inference, but from an appropriate non-perception.

Kumarila

- He regards non-apprehension as the means of knowing the nonexistence of an object, which cannot be known by perception, inference, comparison, testimony and presumption.
- Non-existence is real and apprehended by non-apprehension.
- The non-existence of curd in milk is prior nonexistence. The nonexistence of a horse in a cow is mutual non-existence. The nonexistence of horns in a hare is absolute non-existence. If non-apprehension were not recognized as an independent mean of knowledge, there would be the existence of curd in milk, of milk in curd, of ajar in a piece of cloth, and of horns in a hare.
- How is the non-existence of a jar on the ground cognized?
 1. First, the ground, which is the locus of the non-existence of a jar, is perceived.
 2. Then the jar, the counter-positive entity of the nonexistence, is remembered.
 3. Then a purely mental cognition of the non-existence of the jar, which is independent of the sense object intercourse, produced. '

A person first perceives the bare ground, then remembers a jar, which existed on it. Then he cognizes the non-existence of the jar on the ground by means of non-apprehension.

- Non-apprehension being negative in character cannot cognize positive existence. Perception, inference, comparison, testimony and presumption (arthapatti) being positive in character, cannot cognizes non-existence of their objects. Non-existence is cognized by a means of knowledge similar to itself, of negative in character. It is an object of appropriate non-apprehension.

Prabhakara

- But Prabhakara does not recognize non-apprehension as an independent means of valid knowledge. Nor does he recognize the category of non-existence as an ontological reality, and non-apprehension as a distinct mode of knowing it. When we perceive the existence of a jar on the ground, we perceive the existence of the ground as related to the existence of the jar. But when the jar is absent, we perceive the bare ground only.
- Nonexistence is not cognized by perception, since there is no intercourse of a sense organ with it. No can it be said to be cognized by indeterminate perception at first, and then remembered by determine perception.

- The nonexistence of an object can never be cognized by in determinate perception, since it is non-relational apprehension. So it cannot be remembered by determinate perception. Nor can non-existence be inferred from the knowledge of a sign, because the invariable concomitance between them is not known. Nor is non-existence known by testimony, comparison and presumption, because in a verbal statement, nor knowledge of similarity, nor knowledge of inconsistency between two perceived facts which may be reconciled by presumption. It is known by appropriate non-apprehension, which is a distinct means of valid knowledge.

Testimony (Shabda)

- Mimamsa school pays greatest importance to attention to sabda because it has to justify the authority of Vedas.
- An intelligible sentence yields knowledge except when it is known to be the statement of an unreliable person.
- There are two kinds of authority —
 1. Personal (Pauruseya)-It consists in the written or spoken testimony of trustworthy person, aptapurusa.
 2. Impersonal (Apauruseya) — It denotes the authority of Vedas
- Authority may either give information as to the existence of objects or give directions for the performance of some actions.
- They are mainly interested in the impersonal authority of Vedas because Vedas give directions for the performance of sacrificial rites. Vedas are looked upon as the Book of Commandments and therein lie's their values. They even holds that as the sole use of the Vedas lies in directing rituals , any part of them which does not contain such directions is useless. Hence, Mimamsa philosophy may be called as the ritualistic pragmatism because according to them value of Vedic knowledge is for ritualistic activity.
- According to the most of the pro-Vedic Schools, the authority of Vedas lies in their being the words of god. But Mimamsa does not believe in the any creator or destroyer of the world, believes that the Vedas are eternal and they are not work of any personal or divine. Hence, the authority of Vedas is said to be impersonal. They give arguments to prove their view...

1. If the Vedas had any authors, his name would have been known and remembered. But no such name is remembered even Vedic system has passed down successive generations.
2. Critics argue that are not Vedas composed of words and are not words produced and non-eternal can be?
3. In reply Mimamsa gives theory of that word are not really perceived sound. Sound is produced and hence destroyed. But Words are not sounds. Though same letter-sound vary but same letter is pronounced by all of them. This identity of the letter shows that it is not produced at any space & time but transcends them. So, words as letters may be regarded as eternal.
4. Vedas are not works of any person because they enjoin some ritual duties and declare their fruits. Such connection cannot be observed by any person.
5. It is also not reasonable to hold the author may be a cunning deceiver as Carvaka had said because had been the case then no one would care to study such deceptive work and handed down to future generations.
6. The infallibility of the authority of Vedas rests on the fact that they are not vitiated by any defects to which the work of imperfect person is subject.

The statement of a reliable person is also a source of knowledge. However, special value is attached to Vedic authority because the knowledge of the commandments which we have from it is not to be obtained from any other source such as perception and inference.

Vedanta

- Vedanta or Uttar Mimamsa, the most important and one of the orthodox Indian schools, is regarded as the foundation head of the Indian philosophical system.
- The term 'Vedanta' literally means 'the end of the Vedas'. In this sense it stands primarily for the Upanisads.
- Because Upanisads are regarded as the end of the Vedas, both chronologically and also philosophically. Chronologically the Upanisads are regarded as the end of the Vedas, because each of the four Vedas comprises three types of literature the Samhita, the Brahmans and the Upanisads coming successively.
- Philosophically also the Upanisads are regarded as the end of the Vedas, as they mark the culmination of the Vedic speculation and contain the essence of the Vedic teaching.
- Badrayan is the founder.
- Major schools emerged within Vedanta are-
 1. Advaitvada: Shankaracharya.
 2. Vishishtadvaitvada : Ramanuja
 3. Dvaitvada : Madhvacharya
 4. Dvaitadvaitvad : Nimbarakacharya
 5. Shuddhadvaitvada : Vallabhacharya
- However, three schools became prominent — advait, vishishtadvait and davit.
- The Vedanta philosophy is focused on the Jagat (the universe), the Jiva (individual soul) and the Brahman (the Supreme Being). Brahman is the repository of all knowledge and power. Jivas are trapped in the Jagat. Attached to the physical world and driven by passions and desires, they remain chained to ceaseless actions (karma). As a result, they subject themselves to countless births in various forms. Their transmigration from this birth (life) to the next depends on the karma (the quality of action). Moksha or mukti (liberation) is the goal of life. This philosophy, in general, is accepted by all the three schools.

Shamkaracharya's advaitavada

Brahman

“Brahman satyam, jagat mithya, Jivo Brahmaiva naparaha.”

According to Shamkaracharya, Brahman is the only reality. It is absolutely indeterminate and non-dual. Hence, Shamkaracharya's philosophy is known as advaita-vada, that is, unqualified monism. Brahman is the only and ultimate reality. It is beyond speech and mind. It is indescribable because no description of it can be complete.

According to Shamkaracharya, everything that exists originates in Brahman, subsists in Brahman and is merged into Brahman. Brahman is self—explained, self-luminous and pure consciousness. Brahman is sat, that is, indubitable. Brahman is chit, that is, consciousness. Brahman is Ananda, that is, bliss, Hence, Brahman is—sacchidananda. Brahman is essentially pure existence, pure consciousness and pure bliss. These are not attributes, but the very essence of Brahman. These are not different. That which is existent is conscious, the conscious is blissful and the blissful is existent. Sacchidananda are not gunas in ordinary sense, they are very nature and aspects of Brahman.

Brahman is nirguna. It is essentially indeterminate. Indeterminate does not mean devoid of qualities, but beyond all qualities because empirical qualities involve contradictions whereas Brahman is beyond all contradictions. Hence, it could be best described as neti, neti..., that is, not this, not this, because every determination is negation. Brahman is one, partless, indivisible and distinctionless.

But, Brahman, the ultimate reality, when viewed through the glasses of ignorance appears to the ignorant jiva as jagat and Ishwara.

In this metaphysical scheme, Shamkaracharya admits three levels of reality such as:

1. Illusory, that is, pratibhasika.
2. Empirical, that is, vyavaharika.
3. Transcendental, that is, parmarthika.

The rope-snake illusion or the state of dream appears to be real only at the pratibhasika level, but are refuted at the empirical level. Again, the empirical level or vyavaharika level is the experience of the wakeful state such as to know the rope as rope. This level of reality is collective and comparatively more durable than pratibhasika level, but it is still refuted at the transcendental level. The transcendental level of reality is irrefutable in all the times and hence, Brahman is the only uncontradicted reality.

Samkacharya denies the role of pramana in knowing Brahman. Brahman can be neither perceived nor inferred but sruti can remove ignorance and helps getting immediate, intuitive knowledge of Brahman.

According to Shamkaracharya, Brahman is devoid of all differences (abheda) Brahman is devoid of sajatiya bheda as there is no reality alike Brahman. It is devoid of vijatiya bheda as there is no reality other than Brahman. And it is devoid of swagat difference as Brahman is devoid of all internal differences in Samkara's philosophy; the main proof for the existence of Brahman is the spiritual experience. But as a philosopher, Samkara has tried to give systematic testimony to prove the existence of Brahman. Of these the main are as follows: —

1. **Proof from Scriptures** — Samkara has developed his philosophy on the basis of the Upanisads, Gita and Brahma Sutra. Hence, the verses of these scriptures are the greatest proof to admit Brahman as the ultimate truth. The numerous great sentences like "I am Brahman" "All is Brahman" etc., scattered in different Upanisads are proofs of the concept of Brahman in Advaita philosophy. In the sequence of time Brahman precedes Vedas, while in the epistemological sequence Vedas precede Brahman. Hence, there is no fallacy of circular reasoning here.
2. **Etymological Proof** — Brahman is a substratum of the universe, since as Samkara points out, "because it is according to the root Brh". The root Brh means evolution. Hence, literally speaking Brahman means all transcending existence. Like the ontological proof of Descartes, Samkara has tried to prove the existence of Brahman by the literal meaning of the word. It goes without saying that Deussen was not true when he said that there is no such proof in Indian philosophy. By attributing infinity and other similar qualities to Brahman, Samkara has referred to its literal meaning.
3. **Psychological Proof** — After giving the etymological proof, Samkara has said that being the self of all the existence, Brahman is known to everyone. But further emphasizing the above statement Samkara points out that every man feels the existence of his own self and no one is ignorant of it. Thus, it becomes a complete scientific argument, since it not only points out to positive evidence, but also negates all evidence in opposition.
4. **Teleological Proof** — The world is so systematic that its origin cannot be admitted as material. Hence the very system of the universe is a proof of its conscious cause as Brahman.
5. **Regressus ad infinitum** by not admitting Brahman as the original cause — According to the Upanisads the world has no beginning. It is the reflection

(vivarta) of the ultimate reality. This ultimate reality is the original cause of Brahman. If it is asked that what is the cause of the Brahman, it will be subject to the fallacy of regressing to infinity, since the question of the cause will always arise. Hence, the existence of Brahman as the ultimate cause of the universe is self-proved.

6. **The proof of immediate experience** — The intellectual proofs regarding the existence of Brahman are only helpful to understand Him intellectually. But beyond the mind, intellect and senses, the only valid proof for the existence of Brahman is immediate experience. By immediate experience all dualism disappears and one realizes the non-dual Brahman. It is the object of Sadhana. It is not proper to try to understand the entire Advaita philosophy by means of intellect alone. It is only after direct experience that one can grasp the essential meaning of Vedant. It has been rightly said that Vedanta cannot tell us what is Brahman, but only what the Brahman is not. Brahman is described so that one may not take it to be a nihil. According to Upanisads, Brahman is an object of experience, the intellect should not reason about it. It is hence that the saying goes: "Silence is Brahman."

Comparative study with Ramanuja's concept of Brahman

| Shankaracharya | Ramanujacharya |
|---|---|
| ➤ He believes in non-dualism, that is, unqualified monism (nirguna Brahman). | ➤ He believes in qualified monism, saguna Brahman. |
| ➤ Brahman is the only reality. The world is mithya or illusion and the Self is non-different from Brahman. | ➤ There is only one reality that is Brahman which is the organic whole of three realities, Ishwara, Self and Matter. |
| ➤ He advocates two aspects of Brahman, nirguna and saguna which are transcendentally non-different. | ➤ The determinate or saguna Brahman or Ishwar is regarded as the highest reality. Ishwar is not nirguna. |
| ➤ Ishwar is the highest reality from the empirical point of view while nirguna Brahman is the transcendental reality. | ➤ He does not differentiate between empirical and transcendental reality. Ishwar is considered to be the highest reality. |
| ➤ Brahman is devoid of all differences such as sajatiya, swajatiya and swagata. | ➤ Ishwar is devoid of sajatiya and vijatiya differences but possesses swagat difference (self and matter). |
| ➤ Nirguna Brahman is not the object of worship. | ➤ Ishwar is the object of worship. |

| | |
|--|---|
| ➤ Brahman is indescribable. | ➤ Ishwar is describable. Nirguna means only the absence of inferior and humanly qualities in Ishwara. |
| ➤ Brahman is fundamentally impersonalistic. | ➤ Ishwara is personalistic and is qualified with consciousness and matter. |
| ➤ Brahman and Ishwara are realities of two different levels. Brahman is the higher reality, that is, Parabrahman and Ishwar is the lower reality, that is, aparabrahman. | ➤ There is no difference between Brahman and Ishwar. They are the realities of same level. |

Critical comments

- 1) According to Ramanuja. Shamkaracharya's concept of Brahman cannot be accepted metaphysically because diversity of the word remains unexplained if Brahman is considered to be non-dual.
- 2) From epistemological point of view, Ramanuja holds that knowledge pre-supposes identity-in-difference and discrimination. Pure identity or pure difference cannot be the object of knowledge. Since Samkara admits Brahman to be the pure identity, its knowledge is not possible. Ramanuja argues that indeterminate Brahman cannot be an object of worship and hence, such a concept cannot be accepted from the religious perspective.
- 3) According to Madhavacharya, knowledge pre-supposes difference in the object. Since Shamkaracharya admits Brahman to be pure identity, it cannot be known.
- 4) Shamkaracharya admits Brahman to be indescribable. So, Madhavacharya argues that Brahman of advaitavada is like shunya of Madhyamika Buddhism.
- 5) To say Brahman as indescribable is a Way of describing Brahman.
- 6) According to Madhvacharya, Upanishadic term "nirguna" means Brahman is beyond the three qualities of matter, that is, prakriti, that is, sattva, rajas and tamas and the term neti-neti means no finite object resembles him.

Maya

Maya, avidya, adhyasa, vivarta, Bhrama have been used as synonyms and interchangeably. Though some schools have interpreted differently, but the fundamental position remains same. However, Shamkaracharya himself has treated these as synonyms.

According to Shamkaracharya, Brahman is the only reality. The world is ultimately false and individual soul is non-different from Brahman. The world is a creation of maya. The individual selves on account of their inherent ignorance, imagines themselves as different from Brahman and mistake Brahman as this world of plurality as we mistake a rope as a snake.

Characteristics of Maya

- 1) Like the prakriti of Samkhya, it is something material and unconscious as opposed to Brahman which is pure consciousness, though unlike prakriti, it is neither real nor independent.
- 2) It is beginning less.
- 3) It is the inherent power of Brahman. The relation of maya and Brahman is unique and is called 'tadatmya'. It is neither identity nor difference nor both. Maya is energized and acts as a medium of the projection of this world of plurality on the non-dual ground of Brahman.
- 4) It has dual aspect. In its negative aspect, it conceals (avarana) reality and acts as a screen to hide it. In its positive aspect, it projects (viksepa) the world of plurality on the Brahman. e.g. Rope is perceived as snake. Here, ignorance conceals the true nature of rope and projects on it the snake.
- 5) It is indescribable and indefinable. It is neither real nor unreal nor both. It is not real because it has no existence apart from Brahman. It is not unreal because it projects the world of appearance. It is not real as it vanishes at the dawn of knowledge. It is not unreal for it is true as long as it lasts. Hence, it is indescribable.
- 6) It has a phenomenal and relative character. It is an appearance only (vivarta).
- 7) It is removable by right knowledge. For example, when rope is known, rope-snake vanishes.
- 8) It is of the nature of superimposition (adhyasa). It is an error like that of rope-snake. It is the superimposition of characters of one thing over another. It is

comingling of the subject and the object, mixing up of truth and error, coupling of the real and unreal. Its locus (asraya) as well as object (vishaya) is Brahman and yet Brahman is really untouched by it just as magician is unaffected by magic or rope is unaffected by snake.

Thus, maya is not only absence of knowledge; it is also positive wrong knowledge. It means infinite appears as finite. It means unlimited and non-dual atman, appears as limited jivas. It produces false notion of plurality and difference. It operates in three ways:

- A. As positive wrong knowledge (projection).
- B. As doubt.
- C. As absence of knowledge.

In reality, it can do no harm to ultimate reality just as mirage Water cannot make sandy desert muddy.

Critical comments: Saptanupapatti by Ramanuja

Shamkaracharya's doctrine of maya is strongly criticized by Ramanuja. Ramanuja, by maya, understands the real power of God, by which he creates this wonderful world. By avidya, he means the ignorance of jiva by which he identifies himself wrongly with the material objects like body, senses, mind, etc.

Ramanuja levels 7 important charges (anupapatti) against the Shamkaracharya's doctrine of maya. These are known as Saptanupapatti which are as follows:

1. Asrayanupapatti

In this Ramanujacharya asks the locus or support of Maya, that is, where Maya or avidya resides. According to Ramanuja, it cannot exist in Brahman because then unqualified monism of Brahman will break down. Secondly, how can ignorance exist in knowledge? Finally, it cannot reside in individual self also because individuality of the self is said to be the creation of avidya. Hence, maya of Samkara is an illusory or pseudo concept.

2. Tirodhananupapatti

How can avidya conceal Brahman? If it does then Brahman is not self-conscious and self-luminous object! If Brahman is of the nature of self-luminosity and self-proved pure knowledge, then ignorance cannot be cover or veil its essence. It is absurd to say that darkness can hide light.

3. Swarupanupapatti

What is the nature of avidya? If ignorance is regarded as positive, it is to accept self-contradiction because ignorance means absence of knowledge. Moreover, if ignorance is positive, then it can never be destroyed because no positive entity can be destroyed. Hence, it cannot be positive. If it is negative, then how it projects this world-illusion on the Brahman?

To say that avidya is both positive and negative, then it would be again self-contradiction. And to say that it is neither, then it will imply giving up on logic.

4. Anirvachaniyanupapatti

According to Ramanuja, to describe maya as indescribable is a clear self-contradiction and absurd. According to him, reality and unreality are both exhaustive and exclusive. Between themselves, they exhaust all possibilities, that is, there is no third alternative. A thing must be either real or unreal. To refute this is to refuse to think.

5. Pramananupapatti

Avidya cannot be perceived because perception can give us either an entity or a non-entity. It cannot be inferred because inference proceeds through a valid mark or middle-term which avidya is lacking. Further, it cannot be maintained on the authority of scriptures because they declare maya as real, wonderful power of creating this wonderful world which really belongs to God.

6. Nivartakanupapatti

There is no removal of avidya. The advaitavadins believe that the knowledge of unqualified, attribute less Brahman removes avidya, but according to Ramanuja, and such knowledge is impossible. Pure identity is mere abstraction. Identity is always qualified by difference and distinction. Hence, there can be no knowledge of an undifferentiated, attribute-less thing and in the absence of such knowledge, nothing can remove avidya.

7. Nivartayanupapatti

There is no removal of avidya. Avidya is said to be positive by advaitavadins. Then, a thing which positively exists cannot be removed from existence by knowledge. The bondage of the soul is due to karmas and which cannot be removed by abstract knowledge and which is a concrete reality. It can be removed by karma, jnana, bhakti and prasad (grace).

However, all these charges of Ramanuja against the doctrine of maya are based on the misunderstanding of the meaning of this term.

Shankarites replies as

1. It may be said that Brahman is the seat of avidya. Avidya being not real, the monism of Brahman is not destroyed. Brahman is really not affected by it just as rope is not really affected when mistaken as a snake, Shell does not become silver if it is mistaken as that, mirage cannot make sandy desert muddy.
2. Avidya does not really conceal Brahman even as a cloud does not really conceal the sun.
3. Avidya is called positive only to emphasize the fact that it is not merely negative.
4. Maya is called indescribable because of the genuine difficulty of our finite intellect to reach reality.
5. Its knowledge could be secured by arthapatti pramana.
6. The words Real and Unreal are taken by Shamkaracharya in their absolute sense. Real means real for all times. In this sense, Brahman alone can be real. Similarly, Unreal means absolutely unreal like the hare's horns which this phenomenal world is not.

Jagat

Samkara's views According to Shamkaracharya, Brahman is the only reality. From the ultimate point of view, Shamkaracharya does not make any distinction between Brahman and jagat. Jagat is nothing but Brahman. While quoting the Upanishads, he says, "Brahman satyam, jagat mithya", that is, only reality is the Brahman and jagat is only mithya or illusion. It is only from practical point of view that jagat exists and world of plurality is seen. This is, in fact, the point of view of the ignorant jiva.

Shamkaracharya's main problem was how to reconcile the Upanishadic account of creation with the denial of plurality. On one hand, Upanishads describe the process of creation while on the other hand, it denies plurality. According to Samkara, reconciliation of these apparent contradictory views lies in understanding creation as a magic show.

For example, just as a magician seems to create many coins from a single coin, Brahman seems to create the world with its manifold things from itself. But, it is obvious that spectators are deluded by the trick of the magician. The source of magician's power to create many coins lies in the ignorance of the spectators. As soon

as this trick is known, ignorance is removed and spectators are no longer deceived. Similarly, to the ignorant jiva, Brahman is seen as world of many things.

Shankaracharya explains creation in the light of an ordinary illusion (adhyas) such as:

In an ordinary illusion, a rope is perceived as a snake or is mistaken for a snake. The cause of this illusion is ignorance on the part of perceiver. His ignorance conceals the rope and further superimposes upon this snake. Here, snake is not unreal. It is also not real, because as soon as real knowledge of rope is realized, this will be contradicted. So, this is mithya or illusion.

Similarly, maya performs two functions: it conceals the true nature of Brahman and superimposes upon it the world of plurality that is jagat. So, jagat is neither real nor unreal. It is mithya. This is just like mirage-water,' dusty surface of the sky, conch-silver, dream, etc.

The world is only an appearance. It is not ultimately real. It becomes sublated when knowledge dawns. But, so long as we are in this world, we cannot take it to be unreal. It is a practical reality. Shamkaracharya claims some sort of reality even for error and illusion. It is the real which appears and hence, every appearance must have some degree of truth in it, though, none can be absolutely true.

Objects seen in dreams are quite real as long as dream lasts. The water in its dream can quench thirst in dream. It is only when we are awake that we can realize the falsity of the dream state. Similarly, as long as we are engrossed in ignorance, the world is quite real for us. Just as form, bubbles, ripples, waves, exist separately, though, in fact, they are not different from water. Similarly, the subject and object, the enjoyer and the enjoyed do exist separately, though, in fact, they are not different from Brahman. The manifold world of experience is the effect. The highest Brahman is the cause and the effect has no independent existence apart from cause.

Although the world is mere appearance, its ground or substratum is real. If there were no Brahman, then there would be no Brahman. As the snake is rooted in rope, the world is rooted in Brahman. Although the world is an appearance, it is always present or pre-existent in Brahman in an un-manifested form. In that way, Shamkaracharya accepts the satkaryavada theory of causation. However, Brahman is not really transformed. It is only reflected as the world of plurality. So, Shamkaracharya believes in Brahman-vivartavada.

Evolution of material elements out of Brahman is as follows:

1. At first, there arises out of Brahman, five subtle element in order of ether, air, fire, water and earth.
2. These five elements are again mixed up together in five different ways to give rise to five gross elements of those names. e. g. gross ether = $1/2$ ether + $1/8$

air + 1/8 fire + 1/8 water + 1/8 earth. Similarly, each of other four gross elements is produced by combination of subtle elements in the proportion of 1/2 of that element and 1/8th of each of the other elements. This process is called as panchikaran.

It has been criticized that how can unreal maya cause the real Brahman to appear as the phenomenal world and how false personality through false means can reach the true end? If the world is unreal, then unreal means like Vedanta texts cannot lead to final liberation. If the world is real, then it cannot be maya. Opponents say that one bitten by rope-snake does not die.

Shamkaracharya replies that a thorn pricked in body can be taken out with the help of another thorn and there are many instances in this life which shows that even unreal things appear to cause real things. e.g. Reflection in mirror is unreal. But, it can correctly represent the object. A roaring tiger in a dream is unreal, but it can make a dreamer tremble with fear and may awaken him.

Shamkaracharya further says that if imagination of beaten by rope-snake is very strong, it may result in heart failure or some psychological disaster. Again water in dream can quench thirst in dream. Thus, the objection loses its force when it is remembered that many fold world is taken to be real as long as the essential unity of the jiva with Brahman is not realized.

The opponents hopelessly confuse two different points of views — the empirical and the absolute. It is only from absolute point of view when right knowledge is attained, that the Vedanta declares the world to be unreal.

The words Real and Unreal are taken from Shamkaracharya in their absolute sense. Real means real for all times. In this sense, Brahman alone can be real. Similarly, Unreal means absolutely unreal like the hare's horns which this phenomenal world is not. Hence, this world is neither real nor unreal.

Thus, none can condemn this world as unreal. He who does this is not qualified to do so and he who is qualified to do so will not do so as he would have risen above finite language and thought.

Ramanuja's views

According to Ramanuja, creation is absolutely real. The world or jagat and souls are as real as God himself. Brahman creates the manifold world out of himself by his gracious act of will. Thus, Brahman is both, material and efficient cause of this world. The creation is real and God is really the creator.

"Brahman satyam, jagat mithya" denies the independence of the objects, but not their dependent existence. God creates the world by his power, that is, Maya. Maya does not mean ignorance. Rather, it is God's wonderful power of creating the world.

Ramanuja believes in Brahman parinamavada, form of satkaryavada theory of causation which means that material cause really changes itself in the form of its effect, that is, effect is a real transformation of the material cause just as curd is real transformation of milk. Hence, entire universe including material world and individual souls is real modification of Brahman.

Within all-inclusive Brahman, there are both — achitta, that is, matter and chitta, that is, spirit. They are co- eternal with Brahman. During the state of dissolution, matter or prakriti remains in the latent, subtle and undifferentiated form. The undifferentiated subtle matter gradually becomes transformed into three kinds of subtle elements. Gradually, the subtle elements become mixed together and give rise to all gross objects. In every object in the world, there is mixture of three elements, that is, sattva, rajas and tamas. This process of triplication is known as Trivartikaran.

The process of creation starts in order to enable the souls to reap the fruits of their past deeds and this process is said to be beginning less. The law of karma necessitates the creation. Yet, Ramanuja says that creation and dissolution are due to gracious will of God. They are his Lila (sports). This contradiction was reconciled by supposing that law of karma represents they will of God.

Isvara

Shankara's views

According to Shamkaracharya, Brahman is the only reality. It is absolutely indeterminate and non-dual. It is beyond speech and mind. It is indescribable because no description of it can be complete. But, Brahman, the ultimate reality, when viewed through the glasses of ignorance appears to the ignorant jiva as God.

Brahman conditioned by maya is called Isvara or God. Isvara is the personal aspects of the impersonal Brahman. For us, Isvara is all-in-all. Finite thought can never grasp Brahman. Therefore, all talks about Brahman are really talks about Isvara. Even the word unconditioned Brahman really refers to the conditioned Isvara because the moment we speak of Brahman, he ceases to be Brahman and becomes Isvara.

Thus, Isvara is the sat-chit—ananda, that is, existence, consciousness and bliss. He is the perfect personality. He is the lord of Maya. He is immanent in the whole universe. He is the soul of souls as well as the soul of nature. He is the transcendental. He is the creator, sustainer and destroyer of the universe. He is the object of worship; He is the inspirer of moral life. Thus, qualified Brahman is Isvara.

The description of Brahman which Ramanuja gave at a much later date is essentially an elaboration of Shankaracharya's Isvara.

Brahman conceived as the possessor of the undifferentiated maya is Isvara. It is the conception of the God existing prior to creation, but possessed of the power -of the creation. Brahman possessed of subtly differentiated maya is Hiranyagarbha. God in this aspect would be the totality of all subtle objects. Brahman possessed of maya differentiated further into gross objects is called vaisvanara. This aspect of God is the totality of gross objects, the entire manifested world including all the jivas. Sometimes evolution is compared to three stages of the individual, namely, deep sleep, dreams and wakefulness. Isvara is God in deep sleep, Hiranyagarbha is God in dreaming state and Vaisvanara is God fully awake

Shankaracharya explains the concept of Isvara with the help of an analogy such as description of shepherd in a drama as king, ruler and conqueror is only from the point of view of stage and his role there in. It is merely a description that is accidental (tathastagunas) and which does not touch his essence.

The magician is juggler only to those who are deceived by his illusion. Similarly, those who believe in the world-show think of God through this show calls him its creator, sustainer, destroyer, etc. It is the maya which conceals the true nature of Brahman, the ultimate reality and super-imposes upon it the quality. As a result, what we see is saguna Brahman. However; from the ultimate point of view, Brahman is nirguna and distinctionless. It is indescribable. Brahman is same as God and God is same as Brahman: It is only from practical point of view that Isvara is real. It becomes unreal only for him who has realized his oneness with Brahman by rising above his speech and mind.

Through these two points of view, that is practical and ultimate point of view; Shankaracharya tries to reconcile the immanence and transcendence of God. The world so long as it appears is in God, but God is really not touched by the imperfections of the world.

Though God as creator is only apparent. Yet, his importance and value should not be ignored. It is only through lower standpoint that we can gradually mount up to the higher. Shankaracharya believes in the gradual revelation of truth. Thus, at the first level, the world alone is real. At the second, world and God and at the last, only God. This last state is absolute monism of Shankaracharya. He therefore believes in the utility of worshipping God because this purifies the heart and prepares one for gradually reaching the highest view.

Shankara's conception of God is different from that of Nyaya philosophy in the following aspects:

1. The God of Nyaya is an individual creator. Samkara's God, in spite of being a creator, is infinite and perfect. The God of Nyaya is without demerits, ignorance, etc. He is the basis of merit, knowledge and Samadhi, the existence, consciousness and bliss, omnipotent and the controller of the karmas and yet he creates and sustains the world like a father and is guided by the actions of the individual. He is omniscient, eternal, conscious and pure bliss and yet he has desires. Hence he is an individual. He creates the universe due to compassion. His purpose is the spiritual evolution of the individual. Samkara has criticised such a conception of God. If the creation is according to karmas, there is hardly any place for compassion and if the compassion has still the same role to play, God becomes partial and imperfect.
2. The God of Samkara is immanent as well as transcendent. The God of Nyaya is beyond the universe. In both God is an instrumental cause, but in Samkara's philosophy, God is also the material cause.
3. Nyaya tries to prove God on the basis of the Samanyatodrsta inference. Samkara, like Kant admits that the existence of God cannot be proved by an intellectual argument, but its only proof is the scripture.
4. According to Nyaya philosophy, every efficient cause requires necessary knowledge, desires and efforts as in the case of human action. But according to Samkara, only knowledge is sufficient. There is no need of desire and efforts of the creator in creation, because if it is so it needs an earlier desire and earlier effort, since there is a problem of creator and so on and thus one arrives on the fallacy of regressus and infinitum.

Though Samkara does not accept Iswara as ultimate reality, yet like a systematic philosopher he gives proofs for the existence of God. These arguments are as follows:

1. **Cosmological Argument** - The valid and systematic world of multiple names and forms cannot be a creation of material Prakrti as that in Samkhya philosophy or that of the movements of atoms in Vaisesika philosophy. In the **Tarkapada** of his famous commentary on the Brahman Sutra of Badarayana. Samkara has elaborately criticized the theories of creation in Samkhya and Vaisesika philosophies. It goes without saying that the traditional arguments against the theory of creation do not apply on Samkara's views.

2. Teleological Argument - In the creation of the world there appears a system, an order, a harmony. The structure of various animals and above all that of the human beings can puzzle even the greatest minds. Even the best artist finds satisfaction in attempting to copy the Nature, hence how can this beautiful world be the work of some unconscious material Prakrti?
3. Only a conscious God can be the creator of this universe. He creates the world to fulfill the purposes of the individuals. He is omniscient and so he creates the universe according to the desires of the individuals. Taking the seeds of names and forms of the Maya he creates a systematic world. The system explicit everywhere in the creation testifies to the purpose of the creator. This is the teleological argument to prove the existence of the conscious God as creator of the World. .

4. Moral Argument

One finds a wide difference in the Status of different individuals in the world. One enjoys pleasure while another suffers pain. One is born with a silver spoon in his mouth another cannot make both ends meet, even after much labour. If the world is a moral order, why is there all this injustice? If the creator and sustainer of the world is not a wicked spirit, why is there so much pain, misery and sins?

It is to give a moral interpretation of this inequality that Kant has taken resort to the postulate of God. Samkara brings here the doctrine of Karmas. All the inequality in the lots of the individual is due to their past karmas. Only the doctrine of Karma can satisfactorily give a moral interpretation of such wide difference found among the individuals and beings.

According to Mimamsa philosophy, this Karma is an imperceptible power, named Approve which creates the good and consequence. But if this Approve is itself an unconscious power, how can it create the good and bad consequences? It can be done only by some conscious power. Hence, according to Samkara it is only God who awards and punishes the individuals according to their Karmas. He is the controller of all actions. This is the moral argument to prove the existence of conscious God who systematically awards and punishes different individuals according to their deeds.

Isvara: Ramanuja's views

God is identified with the absolute. He is Brahman and Brahman must be qualified unity. God stands for the whole universe and matter and soul for his body. As the absolute, God may be viewed through two stages: as cause and effect. During pralaya, that is, the state of dissolution, God remains as the cause with subtle matter and un-embodied souls forming his body. The whole universe lies latent in him. During the

creation, the subtle matter becomes gross and the unembodied souls become bodied according to their karma. In the effect state, the universe becomes manifest.

God is considered as the immanent inner controller the qualified substance who is in himself changeless and is the unmoved mover of this world process. In his essence, He does not suffer changes which is said to fall on his attributes or modes, that is, matter and soul which form his body. As an individual, only body undergoes change while the soul is changeless. Similarly, it is the only body of God, that is, matter and individual soul that undergoes change and not God himself who is their soul. Hence, all the imperfections and miseries of finite souls do not affect the essence of God.

God is transcendent. He is the perfect personality. He has a divine body. Embodiment is not the cause of bondage. It is the karma which is the cause of bondage. Hence, God, though embodied, is not bound because he is the lord of karma. God as the perfect personality is devoid of all demerits and possesses all merits. He has infinite knowledge and bliss. He is the creator, preserver and destroyer of the universe.

His qualities like knowledge, power, mercy, etc. are eternal, infinite and matchless. He is knowledge to the ignorant, power to the powerless, mercy to the guilty, grace to the afflicted, parental affection to the impure and kindness to all.

Though one in himself, He manifests himself in 5 forms in order to help his devotees:

1. As the immanent soul of the universe, he is Antaryamin.
2. As the transcendent personal lord, he is Para or supreme.
3. As the preserver, creator and destroyer, he reveals himself through four-fold Vyuha
 - a. as the Lord Vasudev,
 - b. as the ruler of the cognitive aspects of: the souls and as the destroyer of sari krsna
 - c. As the ruler of the emotional aspects of souls and as creator, pradhyumna.
 - d. Aniruddha

All these four aspects are called vyuha and they are partial manifestations of para.

4. When God descends' down on this earth in human or animal form, he is called as Vaibhava or Avatar. It is of two kinds:
 - a. Primary/Mukhya — When Lord himself descends like Krishna
 - b. Secondary/Gauna — When the souls are inspired by the Lord. Of these only the former are to be worshipped by the seekers of the liberation.

- When out of mercy, He takes the form of the holy idols enshrined in the recognized temples like Srirangama.

SANKARA: SELF, BONDAGE AND LIBERATION

We have found already that Sankara believes in unqualified monism. All distinctions between objects and objects, the subject and the object, the self and God are the illusory creation of maya. He holds fast to the conception of identity without any real difference and tries to follow it out logically in every respect. He accepts, therefore, without any reservation, the identity of the Soul and God that is repeatedly taught in the Upanisads.

Man is apparently composed of the body and the soul. But the body which we perceive is, like every other material object, merely an illusory appearance. When this is realized, the reality that remains is the soul which is nothing other than Brahman. The saying, 'That thou art'; means that there is an unqualified identity between the soul, that underlies the apparently finite man, and God.

We have to understand, therefore, the word 'thou' to imply pure consciousness underlying man and 'that' to imply also pure consciousness which forms the essence of God. Between these two, complete identity exists and is taught by the Vedanta.

Owing to ignorance, the beginning of which cannot be assigned, the soul erroneously associates itself with the body, gross and subtle. This is called bondage. In this state it forgets that it is really Brahman. It behaves like a finite, limited, miserable being which runs after transitory worldly objects and is pleased to get them, sorry to miss them. It identifies itself with a finite body and mind (antahkarana) and thinks 'I am stout,' 'I am lame,' 'I am ignorant.'

Thus arises the conception of the self as the 'Ego' or I'. This limited ego opposes itself to the rest of existence, which is thought to be different from it. The ego is nor, therefore, the real self, but is only an apparent limitation of it.

The Rational Basis of Sankara: Conception of Self:

It should be clearly mentioned at the outset that Sankara does never think that the existence of the self (atman) need be proved by any argument. The self is self-manifest in everyone. "Everyone believes that he exists, and never thinks 'I am not'. But there are so many different kinds of meaning, attached to I or 'self' that it requires a good deal of analysis and reasoning to find out what, the self really is."

One method of enquiry is the analysis of language. The Word 'I' seems sometimes to imply the body (e.g. 'I am fat'), sometimes a sense (e.g. 'I am blind'), sometimes a motor organ (e.g. 'I am lame'), sometimes a mental faculty (eg. 'I am dull'), sometimes consciousness (e.g. 'I know'). Which of these should be taken to be the real essence of the self?

To determine this we have to remember the true criterion of reality. The reality or the essence of a thing is that which persists through all its states. The essence or the reality behind the world of objects was found, in this way, to be pure existence because while other things about the world change and perish, this always reveals itself in every state. In a similar way it is found that what is common to the body, sense, mind, etc., with which the self identifies itself from time to time, is consciousness. The identification of the self with any of these means some form of consciousness or other that is the consciousness of the self as the body ('I am fat') as a sense ('I am blind') and the like.

Consciousness is, therefore, the essence of the self in whichever form it may appear. But it is not consciousness of any particular form, but simple consciousness, common to all its forms. Such consciousness is also pure existence since existence persists through all forms of consciousness. The different particular and changing forms of consciousness can be shown, from their contradictory natures, to be mere appearances, in the same way as the different forms of existence were shown to be so before.

This conclusion is further supported by the linguistic expressions 'my body,' 'my sense,' 'my intellect,' etc. which show that the self can alienate itself from these (body, sense, etc.) and treat them as external objects distinct from itself. These cannot, therefore, be regarded as the real essence of the self. It is true one also sometimes says 'my conscious-ness'. But such an expression cannot be taken literally, as implying a distinction between the self (as possessor) and consciousness (as possessed). For, if the self tries to distinguish itself from consciousness, it only assumes the form of distinguishing consciousness. Consciousness thus proves inseparable and indistinguishable from the self. So my consciousness must be taken in a metaphorical sense.

How infinite, formless consciousness, which is the self's essence, can assume particular forms is a problem which we already came across in another form namely, how pure existence can appear a particular objects.

So Maya is admitted by the Advaitin as the principle of apparent limitation and multiplication in this as in every other sphere. We can imagine Brahman, the Infinite Pure Consciousness Existence Bliss limiting itself by an all-overpowering Maya and appearing as the universe of finite objects and selves.

The individual (Jiva) can then be imagined metaphorically as but the reflection (pratibimba) of the Infinite Consciousness on the finite mirror of ignorance (avidya) and compared to one of the many reflections of the ' moon cast on different receptacles of water. Just as there the reflection varies with the nature of the reflecting water, appearing clear or dirty, moving or motionless, according as the Water is of one nature or another, similarly does the human self, the reflection of the Infinite, vary with the nature of the avidya.

We saw previously that the human body, gross and subtle, is the product of ignorance, and the mind (the antahkarana) is one of the elements composing the subtle body. The mind is thus a product of avidya. Now, the mind may be more or less cultured; it may be ignorant, impure, swayed by passion or enlightened, pure and dispassionate. These differences can be said to constitute differences in the avidyas of the individuals. The analogy of reflection would thus explain how the same Brahman can appear as different kinds of individual selves, without really becoming different and only being reflected in different kinds of minds constituted by different avidyas.

The attempt to understand the appearance of individual souls on the analogy of images is called the theory of reflection (pratibimba-vada). One great disadvantage of this metaphor is that it reduces the souls to mere images, and liberation, which according to it would consist in breaking the mirror of ignorance, would also mean the total cessation of the illusory individuals.

Liberation

The attempt of Sankara and his followers is to show how the intrinsic, pure condition of the self can be regained. The fact that the blissful state of dreamless sleep is not permanent and man once more returns to his finite, limited, embodied consciousness on waking up, shows that there remain even in dreamless sleep, in a latent form the forces of karma or avidya which draw man into the world. Unless these forces, accumulated from the past, can be completely stopped, there is no hope of liberation from the miserable existence which the self has in this world.

The study of the Vedanta helps man conquer these deep-rooted effects of long standing ignorance. But the study of the truth taught by the Vedanta would have no effect unless the mind is previously prepared. This initial preparation, according to Sankara, is not the study of the Mimamsa sutra, as Ramanuja thinks.

The Mimamsa, which teaches the performance of sacrifices to the various gods, rests on the -wrong conception of a distinction between the worshipper and the worshipped. Its spirit is, therefore, antagonistic to the absolute monism taught by the Vedanta Far from preparing the mind for the reception of the monistic truth, it' only helps to perpetuate the illusion of distinctions and plurality from which man' already suffers.

The preparation necessary for undertaking the study of the Vedanta is fourfold, according to Sankara.

1. (Due should, first, be able—to discriminate between what is eternal and what is not eternal (nityanitya-vastu-viveka).
2. He should be able to give up all desires for enjoyment of objects here and hereafter (ihamutrartho bhogaviraga).
3. Thirdly, he should control his mind and his senses and develop qualities like detachment, patience, power of concentration (samadamadi-sadhana—sampat).
4. Lastly, he should have an ardent desire for liberation (mumuksatva).

With such preparation of the intellect, emotion and will one should begin to study the Vedanta with a teacher who has himself realized Brahman. This study consists of the threefold process:

- i. Listening to the teacher's instructions (sravana),
- ii. Understanding the instructions through reasoning until all doubts are removed and conviction is generated (manana) and
- iii. Repeated meditation on the truths thus accepted (nididhyasana).

The forces of deep-rooted beliefs of the past do not disappear so soon as the truths of the Vedanta are learned. Only repeated meditation on the truths and life led accordingly can gradually root them out. When wrong beliefs thus become removed and belief in the truths of the Vedanta becomes permanent, the seeker after liberation is told by the teacher 'Thou art Brahman.'

He begins then to contemplate this truth steadfastly till at last he has an immediate realization of the truth in the form 'I am Brahman.' Thus the illusory distinction between the self and Brahman at last disappears and bondage, too along with it. Liberation (mukti) is thus attained.

Even on the attainment of liberation the body may continue because it is the product of karmas which had already borne their effects (prarabdha-karma). But the liberated soul does never again identify itself with the body. The world still appears before him, but he is not deceived by it. He does not feel any desire for the world's objects. He is, therefore, not affected by the world's misery. He is in the world and yet out of it.

This conception of Sankara has become well known in later Vedanta as Jivanmukti (the liberation of one while one is alive). It is the state of perfection attained here. Like Buddha, the Sankhya, the Jaina and some other Indian thinkers, Sankara believes that perfection can be reached even here in this life. Three kinds of karma can be distinguished. Karmas gathered in past lives admit of a twofold division, those that have borne their effects (prarabdhi-karma) and those that still lie accumulated (Agama-karma). In addition to these two kinds, there are karmas which are being gathered here in this life (sancita-karma).

Knowledge of reality destroys the second kind and prevents the third and thus makes rebirth impossible. But the first kind which has already borne effects cannot be prevented. Hence the present body, the effect of such karma, runs its natural course and ceases when the force of the karma causing it becomes automatically exhausted, just as the wheel of a potter which has been already turned comes a stop only when the momentum imparted to it becomes exhausted. When the body, gross and subtle, perishes the jivan-mukta is said to attain the disembodied state of liberation (videha—mukti).

Liberation is not the production of anything new, nor is it the purification of any old state; it is the realization of what is always there, even in the stage of bondage, though not known then. For, liberation nothing but the identity of the self and Brahman, which is always real, though not always recognized. The attainment of liberation is, therefore, compared by the Advaitins to the finding 'of the necklace on the neck by one who forgot its existence there and searched for it hither and thither. As bondage is due to an illusion, liberation is only the removal of this illusion.

Liberation is not merely the absence of all misery that arises from the illusory sense of distinction between the self and God. It is conceived by the Advaitin, after Upanisads, as a state of positive bliss (ananda), because Brahman is bliss and liberation is identity with Brahman.

Though the liberated soul, being, perfect, has no end to achieve, it can work still without any fear of further bondage, Sankara, following the Gita, holds that work letters a man only when it is performed with attachment. But one who has obtained perfect knowledge and perfect satisfaction, is free from attachment.

Sankara attaches 'great importance to disinterested work (nishkam karma). For one who has not yet obtained perfect knowledge, such work is necessary for self-purification (atma-suddhi), because it is not through inactivity but through the performance of selfless action that one can gradually free oneself from the yoke of the ego and its petty interests. Even for one who has obtained perfect knowledge or liberation, selfless activity is necessary for the good of those who are still in bondage.

The critics of Advaita Vedanta have often urged that if Brahman be the only reality and all distinctions false, the distinction between right and wrong also would be false; such a philosophy is, therefore, fruitful of dangerous consequences for society.

This objection is due to the confusion of the lower and the higher standpoint. From the empirical standpoint, the distinction between right and wrong, like other distinctions, is quite valid.

Vishishtadvaita Vedanta

1. Meaning of the term Vishishtadvaita

The philosophy of Ramanuja is known as Visistadvaita. The term literally means "non-duality of Reality as characterized by attributes." It is non-dualism of the qualified whole, in which Brahman alone exists, but is characterized by multiplicity. It can be described as qualified monism or qualified non-dualism or attributive monism.

The term Advaita means non-dualism emphasizing the oneness "of the ultimate Reality. Though all schools of thought upholding monism agree that the ultimate Reality is one only, they differ widely from one another when it comes to determining the sense in which Reality is one.

The fundamental problem with monism is to account for the world of plurality as well as the infinite number of souls. The issue with which a monism is confronted is how does the 'one' become 'many' and how is the one Reality related to the manifold universe of matter and spirit? There are two ways of resolving this important metaphysical problem.

According to one view, which upholds absolute monism as propounded by Shankaracarya, the universe is not ultimately real but a phenomenal appearance of Reality. The ultimate Reality is absolutely one in the sense that it does not admit any kind of differentiation, either internal or external. Such an absolute identity would imply denial of ultimate reality to individual souls and the universe. This type of monism advocated by Shankaracarya is known as Advaita Vedanta.

According to the second view held by Ramanujacarya, the ultimate Reality, though one, is not the Absolute without any differentiation since such a transcendental in differentiated Being is inconceivable and also logically untenable. We have to admit the reality of the universe with which we are surrounded and also the individual souls which experience the external world.

Accordingly, Ramanuja acknowledges three fundamental real entities - matter (acit), soul (cit) and God (Ishvara) and on the basis of the principle of organic relation, upholds that ultimate Reality is one as a unity. Ishvara as the creator of the universe is the immanent ground of existence and also the inner self of all things in the universe and as such He sustains and controls cit and acit. Cit and acit depend in Ishvara for their very existence and are organically related to Ishvara in the same way as the physical body is related to the soul within.

The oneness of Reality is to be understood not in the sense of absolute identity but as an organic unity. Brahman, alone, as organically related to the entire cit and acit, is the one ultimate Reality. Though there is absolute difference between Ishvara and the other real's and also among the individual souls and matter, the ultimate Reality is considered one because as an organic unity it is one. In this sense, the system of Vedanta expounded by Shri Ramanujacarya is described as Vishishtadvaita which means oneness of the organic unity.

2. Fundamental Metaphysical Categories

a. Theory of Aprithak-siddhi

According to Ramanuja, it is inseparable dependence. The relation between individual soul and God is a unique relation which signifies their inseparability and souls absolute dependence on God. It is the relation between body and soul, between substance and its attribute, parts and whole. It is inner, inseparable, vital and organic relation. God is qualified by matter and soul. They form his body and are inseparable and utterly dependent on him. Ramanuja rejects the nyaya-vaisesika category, that is, samavaya which, according to him, is not organic relation.

According to this theory, the relation between substance and its attributes are inseparable. For instance, in blue lotus, the blueness which is a quality cannot be separated from the flower. When an object is perceived it is seen as inherently connected with the quality. Being inherent in substance, the attributes form an integral part of it. Substance, which is the basis for the attributes, does not however depend on them for its existence, but nevertheless it needs attributes because the svarupa of an entity is determinable only through its essential attributes.

According to Vishishtadvaita, a svarupa devoid of attributes is a non-entity. The relation of aprithak-siddhi is obtained not only between substance and attribute but also between two substances. In this way, the physical body (sharira) and the soul within (atma), though both are substances (dravya), are inseparable. The very concept of sharira necessarily presupposes its relation to a soul. A body as a living organism cannot exist by itself without a soul to sustain it.

The relationship between empirical self and Isvara has been described as pure identity, that is, abheda by Shamkaracharya, pure difference, that

is, bheda by Madhavacharya and identity-and-difference, that is, bheda-abheda by Nimbarka.

According to Ramanuja, the relationship between self and Isvara cannot be pure identity because it leaves many-fold world unexplained.

Moreover, pure identity is unintelligible and a logical fiction of mind because all identity pre-supposes difference. Similar is the difficulty with pure difference of Madhavacharya. The difficulty with bheda-abheda of Nimbarka is that both identity and difference cannot be accepted at the same level as it leads to self-contradiction.

Ramanuja recognizes three things as ultimately real. These are Isvara, soul and matter. The absolute is an organic unity of these three, an identity which is qualified by differences. The absolute is a concrete whole, vishista, which consists of interrelated and interdependent subordinate elements. Unity or identity means realization of being a vital member of organic whole.

According to Ramanuja, identity is principle aspect and it is always qualified by difference. Identity is primary and difference is secondary. Identity is more real and more pervasive than difference. Hence, aprathaksiddhi of Ramanuja is called identity as qualified by difference.

In the context of aprathaksiddhi, Ramanuja faces the challenge of explaining the Upanishadic sayings like "tat tvam asi" which indicates the identity of the self and the God. Ramanuja interprets this identity as the identity of the causal Brahman, that is, karana Brahman which is the cause of this universe and effect of Brahman, that is, karya Brahman, which being soul of the souls get embodied during creation.

Critical comments

1. Many philosophers contend that the concept of identity as qualified by difference is self- contradictory.
2. If the relation between God and self is that of subgzuze with its modes, then God will be affected by the changes taking place in the modes. So, God will be subject to empirical pleasure and pain. " But, Ramanuja has replied that God remains unaffected by the changes in its modes as the souls remain unaffected by the bodily implications.

b. The Concept of Body-Soul Relation

The physical body is necessarily dependent upon the soul for its existence; it ceases to be a body the moment the soul departs from it. It is wholly controlled by the soul. It exists wholly for the use of the self. Because there is an intimate or inseparable relation between the self and the body, it is possible that the latter can be supported, controlled and used for its purpose by the former.

On the basis of this theory of body—soul relation the Vishishtadvaita Vedanta maintains that the entire universe of cit and acit stands in relation of the body and soul. All sentient and non-sentient beings constitute the sharira or body of Ishvara in the technical sense that the former are wholly dependent on the latter for their existence; they are completely controlled by Ishwara and they subserve the purpose of the Supreme Being. Ishvara is called the atma or sariri because he is the ground or support (adhara) for the universe. He is the controller (niyanta) and uses it for His own purpose.

c. The Concept of Cause and Effect

The concept of cause and effect is the most fundamental metaphysical category. It assumes greater importance than other concepts as it provides the key to understanding of the knotty problem of how the 'one becomes 'many'.

According one school of thought, cause and effect are not the same. The effect is a product of the cause but the former is not already existent in the cause. This is known as asat-karya-vada, attributed to the Nyaya—Vaisheshika system. According to another school of thought, the effect exists in the cause in a potential form and it is only a manifestation of what already exists. This is the sat-karya-vada held by the Samkhya System.

There is another view according to philosophy of Vishishtadvaita Vedanta which is regarded as a modified sat-karya-vada i.e. Brahman-Parinamvada. As against these accepted views, we have other theories of causality which question the very basic concept of cause and effect. Thus, according to the Carvaka school, there is no such thing as cause and effect. The Buddhists for whom everything is momentary also deny the very existence of cause and effect as enduring entities.

The Advaita school, though they accept the concept of cause and effect, deny ultimate reality to it because causal relation is logically

unintelligible. [The argument here is that two entities - Brahman and the universe as real with different nature cannot be identical. If one is real (Brahman) and the other illusory (the universe), then it is possible to regard them as non-distinct].

3. Pramanas and their Validity

Pramana is defined as that which is the mean of prama or valid knowledge. According to Vishishtadvaita, knowledge to be valid should fulfil two conditions. It should reveal things as they are and should also serve the practical interests of life. Pramana therefore signifies the essential means of arriving at valid knowledge.

The Vishishtadvaita admits three pramanas; perception (pratyaksha), inference (Anumana) and verbal testimony (shabda). All the three pramanas reveal the truth and are therefore equally valid. Of the three, Pratyaksha is an important pramana because it serves as the basis for the other two pramanas. Inference depends on perception for establishing the logical concomitance. Verbal testimony also depends on hearing of the sound of the words and the comprehension of their meaning.

In view of this, pratyaksha is regarded as that which offers subsistence, and anumana as well as shabda as that which subsists on another. This means that inference and verbal testimony cannot contradict what is proved by perception.

According to Vishishtadvaita, if the knowledge arises from anumana and shabda is opposed to perceptual experience, the former cannot be taken as valid. It does not mean that scriptural statements which conflict with perceptual experience have to be rejected as invalid. But, on the contrary, they have to be accepted but interpreted in such a way as to overcome the conflict. Thus, the Vishishtadvaita gives equal importance to all three pramanas through which we can get to know the reality.

4. Theory of Knowledge

- a. Knowledge as an Attribute of jiva : Svarupa-jnana & Dharma-bhuta-jnana

The jiva, which is a permanent spiritual entity, is of the nature of consciousness (jnana-svarupa). It means that knowledge or consciousness is his very essence (svarupa-jnana), or in other words, the jiva is a knowing subject. But besides this, according to Vishishtadvaita, the jiva has another type of knowledge by which the objects outside are

revealed to him. That means the jiva is knowledge, and also, the jiva has knowledge.

This kind of knowledge which can reveal the objects outside is an attribute of the jiva, and it is called dharma-bhuta-jnana. There is a logical justification for maintaining dharma-bhuta-jnana as distinct from svarupa-jnana.

According to the shastras, the jiva is eternal and immutable, and as such he cannot undergo modification, whereas, knowledge is subject to constant modification, as it is confirmed by our experience. Knowledge manifests itself when it comes into contact with objects through mind and sense organs and it ceases to function whenever it is not in contact with any object. If svarupa-jnana alone is accepted, the modifications that take place in respect of knowledge will have to be credited to the jiva and this would go against his immutable character. According to Ramanuja, the relation of jiva to knowledge is comparable to the flame (of a lamp) and its luminosity.

b. Knowledge is Self-Luminous

Knowledge reveals itself as well as the object. This is described as svayam-prakasha. It means, according to the Vishishtadvaita, that jnana, at the time of revealing an object, does not require to be manifested by another jnana. It is like light which reveals the object around it but does not require another light for it to be revealed.

c. Knowledge is Eternal

Since the self is eternal (nitya), knowledge, which is its essential attribute (dharma), is also eternal. The view that knowledge is eternal has certain important implications. It signifies that knowledge persists in all states of our experience including the state of sushupti (deep sleep).

Another point is that jnana endures as in the state of bondage of jiva, even in the state of moksha. During the state of bondage, jnana is causally determined by the law of karma and as such its function is restricted. But in the state of mukti, it is infinite and all-pervasive (vibhu). The jiva then becomes omniscient (sarvajna).

5. Knowledge and the External World

As explained earlier, knowledge is relational, and therefore it necessarily implies a subject to which it belongs and an object to which it refers. This theory presupposes above all the reality of the external object and its existence independent of knowledge.

It is the function of knowledge to reveal the external world to the knowing subject. Jnana radiates from the jiva, comes into contact with the object through the manas and sense organs, and reveals it. The knowledge of the object thus arises when jnana comes into contact with an object through the inner and outer senses. This is the Vishishtadvaita theory of knowledge.

A subject—object relation is called in this philosophy - vishaya-vishayi-bhava sambandha. Vishaya means the object and vishayi means the subject or consciousness. By the fact that the two are related whenever cognition arises, the relationship is described as one of subject-object.

It is a unique relation or svarupa-sambandha. Although the individual self or jivatma is the subject which cognizes the object presented to it by knowledge, the self does not have direct relation to the external object. The direct contact or samyoga takes place between knowledge and the object outside it whenever knowledge is in contact with the object through manas or the internal cognitive organ and the senses. The cognitive relation is thus temporal and direct. A samyoga or external relation is possible, because in this system knowledge is also regarded as dravya or substance.

6. The Doctrine of Jiva

The jiva or the individual self is an eternal spiritual entity and is distinct from the Supreme Self or Brahman. Even in the state of moksha, it does not lose its individuality. Jivas are infinite in number and they are essentially of the nature of knowledge (jnana-svarupa).

Some different theories of jiva: the Carvaka view that body itself is jiva; the Nyaya theory that jiva is not of the nature of consciousness; the Advaita view that jiva, which is pure consciousness, is identical with Brahman; the Vaisheshika view that the jiva is all pervasive (vibhu); the Jaina view that the jiva is of the size of the body which it occupies.

A) Jiva as Different from Body and Mind

When we say 'my hand', 'my leg', the hand, the leg, etc. appear to be different from myself. In the same way when we get the experience in the form 'my body', the body which is the aggregate of the various organs should be considered as distinct from the self.

Then a question arises: How do we explain the expression myself ? Would it mean that atma is different from the self? As self and atma cannot be different, such an expression has to be understood in its secondary sense. That is, the atma here means the mind and not the self. That the body and self are different is evident from various scriptural texts. For example, the Shruti says that a person who has performed meritorious deeds will be reborn with merit. Similarly, a person who has done wicked deeds will be reborn into evil. Such scriptural statements would become meaningless if the self is not admitted to be different from the body.

Jiva is also different from the mind (manas) because it is established by pramanas that mamas serve as an instrument (karana) for recollection of past experience by jiva. What is a karana for an agent cannot itself be the agent karta.

B) Jiva as the Subject of Knowledge

Jiva is not a non-sentient entity (jada) with knowledge as its accidental and external quality. Instead jiva is an eternal entity of the nature of knowledge (jnana—svan1pa) and the subject of knowledge (jnata). However, jiva is not merely jnana-svarupa, as Advaita says, but it also possesses knowledge as an essential attribute. It is the substrate for knowledge, which means that jiva is also the knowing subject.

Jnana is defined as that which manifests something (artha-prakashah). This characteristic feature of jnana is common to both the substrate (atma) and its dharma (jnana). The former reveals itself and the latter manifests objects. As both reveal something, the term jnana is applicable to both. In this case, these two entities are of the same nature but one is acting as a substance and the other as attribute. As in the case of the flame of a lamp (dipa) and its luminosity (prabha) are the same character since the element of fire or brightness (tejas) is common to both.

The jiva constituted of knowledge which is known as dharmi-jnana or substantive-knowledge, reveals itself and not the external objects; it knows what it is revealed to it. On the other hand, knowledge as the essential attribute of the self-known as dharma-bhuta-jnana or attributive knowledge reveals itself as well as the external objects to the self and does not know them.

C) Jiva as Self-Luminous

Self-luminosity or svayam—prakashatva of atma is not to be understood in the sense that atma reveals itself as 'I' to all at all times. It reveals itself as 'I'

to each individual, whereas for others it is known through their knowledge as 'he' or 'you'.

If atma which is nitya is self-luminous, it should manifest itself always. But, some say, in sushupti or deep sleep we do not have the experience of anything, and it is not therefore possible to assert that atma reveals itself in that state. Against this argument it is explained that even during the state of deep sleep atma reveals itself as 'I'. This is evident from the experience which arises in the form I slept happily soon after waking up. This experience cannot be generated by mind because in this state of deep sleep it is inactive. Then, it is an experience of the self in the form of enjoying its own bliss (sukha).

D) Jiva is Eternal

Are jivas eternal? There is a theory which says that Brahman alone is eternal and all else including the jivas originates from Brahman and dissolve in it. In support of this it is quoted the famous Chandogya Upanishad text which says that in the beginning there was being, one only without a second. Accordingly, it is believed that jivas come into existence or are produced at the time of evolution, in the same way as acit or matter is brought into existence.

Against this view, there are numerous scriptural texts which speak of atma as nitya and that it is not subject to any origin or distinction. Such texts that affirm the contrary have to be understood to mean that jiva are born in the sense that they become associated with the physical bodies. As it is made explicit in the Bhagavad-gita, the birth of jiva is only its association with a physical body and death is its disassociation from it.

The Buddhists hold the view that at each moment jiva undergoes change. This would mean that jiva which is constantly in a state of flux cannot be a permanent entity. If such a theory is accepted, there would be no scope for human endeavor to achieve something at a latter period.

It may be said that jivas continue to exist till they achieve moksha and that thereafter they would cease to exist. The Vishishtadvaita does not accept this view because the jivas do exist in the state of moksha without losing their individuality when the jivas become free from the shackles of karma, they manifest themselves in their true nature in the state of moksha.

E) Jiva is Karta and Bhokta

We have already seen that jiva is a knowing subject (jnata). The same jiva who is the knower is also the agent of action (kana) and enjoyer of pleasure

and pain (bhokta). This means the same atma who performs karma also enjoys the fruit of action.

The Advaita philosophy however does not admit that the true self which is pure undifferentiated conscious is the knower since as knowership involves change, while the self must be immutable. The functions such as knowing, feeling and willing are the characteristics of the empirical ego, the consciousness conditioned by the internal organ (antahkarana). The cognisership (Jnatriitva) actually belongs to the internal organ. The self appears to be the knower because of the superimposition of the internal organ on it.

F) Theory of Free-Will and Determination

If the action of jiva is controlled by Paramatma, does the jiva have any freedom at all to act? If jiva has no freedom to act, the scriptural injunctions enjoying duties to be performed by the individual can have no significance. .

A distinction is drawn between the initial action of the individual and the subsequent activity. In all human effort, the individual initially wills to do a thing. To this extent he is free to do what he desires. Based on this initial action, the subsequent action which follows it is approved by Ishvara. By according such an approval, Ishvara incites the individual to proceed further. Ishvara gives his approval to the activity initiated by an individual he does not become the karta, the doer. The real karta is the individual.

G) Plurality of the Individual Selves

The jivas which are eternal spiritual entities are infinite in number. They are not only different from one individual to another but are also distinct from Brahman, the Supreme Self.

H) Jiva as Anu/atomic: Jiva is described in the shastras to be infinitesimal, or anu. The monadic character of jiva is its natural form.

I) Jiva and Brahman

Ramanuja does not accept the bhedabheda theory because, according to him, it would amount to the admission of the defects of jiva in Brahman. Nor does he subscribe either to the view of the dualist emphasising only difference or to that of monist upholding only non-difference, because in either case the validity of all the Upanishadic text cannot be maintained.

Then, Ramanuja resorts to a sutra which acknowledges the two conflicting views about jiva and Brahman as different (nana) and also non-different

(anyatha ca), and uses the expression ‘amsha’ to explain the relation of jiva and Brahman. Ramanuja states that jiva is to be accepted as an integral part (amsha) of Brahman in order to account for its non-difference as well difference from Brahman.

By adopting the metaphysical category of substance and attribute and the concept of aprithak siddhi, Ramanuja explains the relation of jiva to Brahman. From ontological stand point Ramanuja explains the relation of jiva to Brahman on the basis of the concept of body-soul relation (Sharira-Sariri-Bhava). Brahman as the material cause of the universe and ground of all existence is the adhara and the jivas are described as adheya, that which depends on it for its existence. Brahman as the immanent spirit and the inner controller of the universe of cit and acit is the niyanta and jiva is the niyamya, one which is controlled by Ishvara.

From the ethical and religious stand point, jiva is described as shesha, as one who subserves God, and God as sheshin, the Master of all. This threefold relationship is described as sharira-shariri-sambandha, or the relation of the body to the soul. Thus jiva is an integral part (amsha) or mode (prakara) of Brahman and it is therefore distinct but inseparable from it.

7. Ramanuja - self, bondage and liberation

Jiva

According to Ramanuja, individual soul is an attribute or mode of God and forms parts of his body. It is a spiritual substance in itself and is absolutely real. It is an eternal point of a spiritual light. It is eternal, real, unique, uncreated and imperishable. It is regarded as atomic and hence, imperceptible and changeless. In its essence, it is changeless and perfect. Even though it is really subjected to earthly existence and to various imperfections. It is different from body, sense organ, mind, vital breath and even cognition. In Samsara, it wrongly identifies itself with these due to ignorance and karma.

Like monads of Leibniz, Jivas of Jainism, Purusa of Samkhya, Self of Ramanuja are innumerable and are subject to qualitative monism and quantitative pluralism. The soul is conceived as real knower and real enjoyer. It is self—luminous and self-conscious. Though individual soul is absolutely real, yet it is not independent. It is utterly dependent on God. It is an attribute of God who is

its substance. It is body of God who is soul of it. It is supported by God, controlled by God and utilized by God. It is the means and God is the end.

Ramanuja describes three kinds of souls:

1. nitya mukta, that is eternally free.
2. mukta, that is, liberated.
3. baddha, that is, bound.

It is beyond creation and destruction. In the state of creation, it is embodied according to its karma. While in dissolution and liberation, it remains in itself. But in the state of dissolution, it is tinged with Karma so that in next cycle of creation, it has to descend to mundane life and become embodied in order to reap the fruits of its karma. In liberation, the soul shines in its pristine purity, un-touched by karma and therefore, can never descend to the mundane life.

Bondage and liberation

The souls are bound on account of their ignorance and karma. Due to karmas, souls become associated with particular body, senses, mind and life. For obtaining release from samsara, the soul has to remove its karmic particle. It has to purify itself from the karmas. This can be done by a harmonious combination of action and knowledge.

Eligibility of Jiva for Moksha

While considering the basic nature of moksha, two basic questions arise.

1. First, is there scope at all for the soul to escape from the so-called bondage?
2. Secondly, if there be, would all souls be eligible for moksha?

The first question arises because of the accepted fact that souls are Caught up in the continuous cycle of birth and deaths. Karma which causes bondage to the soul is beginning-less, and it flows continuously like the stream of a river. If jiva is caught up in such a constant stream of births and deaths, would there be any scope for its escape from it?

It is no doubt that jiva is passing through the cycle of karma-vidya. Nevertheless, a stage arises in this long march when good karma becomes ripe to provide an opportunity for the individual an escape from bondage. As a result of the meritorious deed performed in earlier births, the individual comes into contact with a man of spiritual wisdom. Through their influence, as a result of this he becomes an aspirant for moksha (mumukshu).

All jivas are eligible for moksha but, however, only an individual who is desirous of attaining moksha has to endeavor for it by adopting the prescribed

sadhana and he will no doubt achieve it with God's grace. God in order to shower this grace looks forward to a sincere desire for release on the part of an individual.

Bhakti as the Means to Moksha

Bhakti as a means or upaya to moksha is defined as unceasing meditation done with love on the Supreme Being. It is thus regarded as knowledge (a mental activity) in the form of love of God.

The justification for introducing the concept of Bhakti is provided on the authority of a specific passage in the Mundaka Up. and three relevant verses in the Bhagavad Gita. The Upanishadic text says "This self (Brahman) cannot be attained by the study of the Vedas, nor by meditation nor through much hearing. He is to be attained only by one who the self chooses. To such a person, the self-reveals the nature.

Therefore it is only the unconditional deep-rooted love for God that serves as a means to know God in His true form, to have this vision and eventually to attain Him. This means that divine vision is possible only through God's grace and in order to earn it one has to be deeply devoted to God

Thus the terms such as jnana, upasana, dhyana, etc which are used in the Upanishads as means of moksha are to be understood to mean the same thing, Otherwise it would amount to the admission of different means of moksha. If the means be different, the goal to be achieved would also be different. Actually, the goal is the same for all, and hence the means should all be the same. Therefore, it is concluded that all these terms, though they appear to have different meanings, should have the meaning of the specific term bhakti, according to the Mimamsa principle of interpretation.

If jnana alone is considered as the sole means to moksha, as the impersonalists contend, all the Upanishadic texts referring to upasana become meaningless. It is a life—long rigorous discipline involving the acquisition of spiritual knowledge, development of certain ethical virtues and observance of religious duties as laid down by sacred texts.

The four main requirement or adhikara for bhakti-yoga are:

- a) a clear philosophic knowledge of the realms of jnana and bhakti
- b) the will to rigorously undergo the discipline in due order
- c) the shastric qualification of birth as an essential aid to bhakti, and]
- d) Sattvic patience to endure the prarabda karma till it is exhausted or expiated.

According to Vishishtadvaita, although bhakti is a desirable means to mukti, it is not easily practiced in this age of Kali Yuga owing to its arduousness. But shastra, in its infinite mercy to the erring humanity, guarantees God to all Jivas irrespective to their status and situation in life. It has provided for the weak and infirm an alternate path to mukti known as prapatti, or the absolute self-surrender to God.

According to Vishishtadvaita, bhakti-yoga is to be preceded by the practice of karma-yoga and jnana-yoga referred to in the Bhagavad Gita. Karma-yoga emphasises the disinterested performance of action (karma), such as sacrifice (yajna), charity (dana) and austerity (tapas) as divine service without any expectation of rewards thereof. Jnana—yoga signifies constant meditation upon atma, the individual self with control of the mind and senses. The two are inter-related and the aim of both is self-realization (atmavalokana). Both these subserve bhakti, and as such they are the subsidiary means to bhakti—yoga, which is the direct means to God realization.

Thus, Ramanuja says that duties enjoined by the Vedas if rightly performed help the soul in removing its karmic obstacle. But, he insists that karmas should be performed in disinterested manner simply to please God. Soon it will realize that only this will not lead to liberation. Hence, it will turn towards the study of Jnana kanda, the Vedas which teaches the nature of God, soul and matter. Souls will now realize that they form the body of God who is real soul.

Knowledge is the immediate cause of liberation. But, this knowledge is real knowledge. Ramanuja identifies the real knowledge with the highest bhakti which is obtained by prapatti or self-surrender and by constant remembrance of God as the only object of devotion.

The only pre requisite for prapatti is the change of heart or contrition on the part of the mumukshu and his absolute confidence in the saving grace of God. It is the essence of the religion of prapatti that the Lord of grace seeks the prapanna and draws him to himself. The act has a summary effect, as it destroys even prarabdha-karma. The supreme merit of prapatti lies in the universality of its appeal to all castes and classes, the guarantee of salvation to all jivas who cannot follow the arduous path of bhakti.

Constant meditation is not the highest bhakti, rather it is only a means to realize the highest bhakti. Enjoined actions and ordinary knowledge are means to realize ordinary bhakti which may be identified with prapatti and constant remembrance and contemplation of God. This ordinary bhakti is itself a means to realize the highest bhakti which is pure knowledge or the immediate,

intuitive knowledge of God and which is the direct cause of liberation and which dawns only by grace and prasada of God.

The Nature of Mukti/Moksha

In the state of moksha, jiva becomes totally free from the shackles of karma and as such its jnana manifests itself in its fullness. Jiva becomes omniscient and is thus capable of comprehending Brahman in its entire splendor. Once this state is reached by jiva there is never a return to the stage of bondage.

According to Ramanuja, liberation is not merging of the individual soul into the absolute, but only direct, intuitive realization by the individual soul of its own essential nature as a mode of God.

The advaitavadins says “brahma veda brahmaiva bhavati” which literally means that the knower of Brahman becomes Brahman, and which implies the identity (tadatmya) of the individual self and the Brahman. But the Vishishtadvaita points out that this text does not so much refer to identity as to equality (sadharma) that means that the individual self attains the status of Brahman rather than that it becomes one with Brahman. The self becomes almost equal to Brahman in every respect except in the matter of the creation, sustenance and dissolution of the universe which belong exclusively to the Lord.

For Ramanuja, there is no jivanmukti. The removal of karma and dawning of immediate knowledge takes place simultaneously and both are produced at once by the divine grace.

The liberated soul does not become identical with Brahman, but only similar to Brahman. It dwells in direct communion with God, enjoying like God infinite consciousness and infinite bliss, but it retains its individuality. It is the egoity and not individuality which is the cause of bondage. Liberated souls, though, in essence become similar to God, but, differs in two respects:

1. It is atomic and finite. It is a mode qualifying God. It is the body of God.
2. It does not share with God his immanent controlling power and his transcendence powers of being creator, preserver and destroyer of this universe.

Madhvacharya: Dvaitvada

- ⊕ Dvaita also known as Bheda-vada, Tattva-vada and Bimba-pratibimba-vada is a school of Vedanta founded by Shri Madhvacharya.
- ⊕ Dvaita stresses a strict distinction between God—the Supreme-Soul and the individual souls jivatma. According to Madhvacharya, the individual souls of beings are not ‘created’ by God but do, nonetheless, depend on Him for their existence.
- ⊕ Dvaita Vedanta (dualistic conclusions of the Vedas) espouses dualism by theorizing the existence of two separate realities. Madhvacharya was the champion of unqualified dualism.
- ⊕ The first and the more important reality is that of Vishnu or Brahman. Vishnu is the supreme Self, God, the absolute truth of the universe, the independent reality. The second reality is that of dependent but equally real universe that exists with its own separate essence. Everything that is composed of the second reality, such as individual soul (Jiva), matter, etc. exists with their own separate reality. The distinguishing factor of this philosophy as opposed to Advaita Vedanta (monistic conclusion of Vedas) is that God takes on a personal role and is seen as a real eternal entity that governs and controls the universe.
- ⊕ Dvaita Vedanta is not similar to Western dualism which posits the existence of two independent realities or principles. Madhva's Dualism also acknowledges two principles; however, it holds one of them (the sentient) as being rigorously and eternally dependent on the other (Vishnu/Brahman).
- ⊕ Because the existence of individuals is grounded in the divine, they are depicted as reflections, images or even shadows of the divine, but never in any way identical with the divine. Liberation therefore is described as the realization that all finite reality is essentially dependent on the supreme.

The cardinal doctrines of Madhvacharya Dvaita Vedanta have been summed up as:

1. In all respects Lord Vishnu alone is supreme and the highest;
2. This entire universe is truly and ultimately real;
3. The five-fold difference is fundamental;
4. The manifold embodied souls are all dependent on Lord Vishnu;
5. Liberation is enjoining the bliss befitting to one’s original form;
6. The means to secure Liberation is pure devotion to Lord Vishnu;
7. Lord Vishnu alone is made known by the entire mass of scriptures.
8. The embodied souls are inherently graded as higher and lower (mainly threefold);
9. The means of valid knowledge are only three, viz., perception, inference and verbal testimony;

Ontology

Madhva's ontology is characterized by two principal ideas of being - reality and independence. Reality is related to this material world and souls; while independence is characteristic of the Lord alone.

Shankara says that the real must necessarily be eternal. On the other hand, the Buddhists affirm that it has to be necessarily momentary (kshanika). The Madhva conception of Reality is in between these two concepts. Existence, then is a test of reality. For him, satyam may be the existence at some place and time, and not necessarily for all time and throughout space. Actual existence at some time and place is sufficient to distinguish the real from the unreal. The second test of reality is "practical efficiency".

Unlike the classical definition of Dualism by Samkhya philosophy — "a theory which admits two independent and mutually irreducible substances"-, the Dualism of Madhva, while admitting two mutually irreducible principles as constituting Reality as a whole, regards only one of them, viz. God, as the One and only independent principle (svatantra) and the other, viz. all finite reality comprising the prakriti, purushas, kala, karma, svabhava, etc, as dependent (paratantra). This concept of two orders of reality (tattvas), viz. svatantra and paratantra, is the key note of Madhva's philosophy.

Sri Madhva's philosophy is realistic, pluralistic and theistic in its Character. In the analysis of the philosophical categories he trails for the unique path. He does not classify reality into seven categories as the Nyaya School; nor into two as the Samkhya, nor reduce all categories to one Brahma as the Advaitins. He classifies reality broadly into two categories-

- A. Tattva or reality is of two categories:
 - a. 1) Svatanta or independent (Lord Vishnu alone)
 - b. 2) Paratantra or dependent
- B. Paratantra is of two kinds:
 - a. 1) Bhava or existent
 - b. 2) Abhava or nonexistent: (The three of abhava are: prag-abhava or anterior, pradhvamsha bhava or posterior, and sadabhava or absolute negation).
- C. Bhava or existent entities are of two broad types:
 - a. 1) Cetana or conscious
 - b. 2) Acetana or not conscious

The Concept of Visheshas

- i. A special feature of Madhva's philosophy is the category of Vishesha, which he introduces to explain the appearance of bheda, where there is none. The category distinguishes a quality from a substance and apart from the whole. Between a substance and its quality or between a whole and its parts there is no difference. The difference appears on account of Vishesha. We do not perceive any difference between the cloth and its whiteness, but we perceive the vishesha (particularity) of the cloth, In the case of God, the principle of vishesha is employed to reconcile his unity with the plurality of his qualities and powers, and the plurality of His divine body, divine dress, divine abode, and the like.
- ii. The concept of vishesha is used to accommodate the two conflicting types of texts in the Upanishads - those which speak of Brahman as nirvishesha and the savishesha texts by which Madhvacharya tries to reconcile the concept of monism with that of plurality.

Madhva's Doctrine of "Difference" Panchvidbheda

- ⊕ According to Madhvacharya, the uniqueness of a particular be it a person or thing, is to be understood in terms of difference from all else. Difference is not merely a component part of a reality, related from outside, but constitutes the very essence (dharma-svarupa) of an object.
- ⊕ There are three types of differences:
 1. sajatiya or difference of things of same category
 2. vijatiya or difference of things of different categories.
 3. svagata or internal distinctions within an organic whole (this type is not admitted by Madhva in its absolute sense).
- ⊕ Madhvacharya insists on five absolute and eternal distinctions between Brahman (Ishvara), jiva and jada, or the inanimate world.
- ⊕ He advocates the reality of fivefold difference known as Panchvidbheda. This difference is real and beginning-less. If it had the origin it would have perished, But it does not perish, nor is it imagined through illusion. If it had been imagined it would have terminated but it does not terminate. These are:

1. God and soul difference God

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| ✚ Soul God is all-pervasive and is beyond bondage and liberation. | ✚ Soul is atomic and is subject to bondage and liberation. |
| ✚ God is omniscient and omnipotent. God is the object of worship and is full of grace. | ✚ Power and knowledge of soul are limited. Soul is worshipper and seeks God's grace. |
| ✚ God is the creator, sustainer and destroyer of this world. | ✚ Soul is devoid of such mighty powers. |
| ✚ God is the object of knowledge for soul. | ✚ Soul is known by God. |
| ✚ God is the target. | ✚ Soul is the arrow. |

2. God and matter difference God

| | |
|--|---|
| ✚ Matter God is independent of matter. | ✚ Matter is dependent on God. |
| ✚ God is beyond all the three gunas such as sattva, rajas and tamas. | ✚ Matter has all the three qualities. |
| ✚ God is pure consciousness and bliss. | ✚ Matter is neither conscious nor blissful. |
| ✚ God is the efficient cause of this world. | ✚ Matter is the material cause of this world. |
| ✚ Lakshmi is subservient to God. | ✚ Matter is subservient to Lakshmi. |

3. Soul and matter difference

| | |
|---|--|
| ✚ Soul Matter Soul is conscious and subject to pleasure and pain. | ✚ Matter is unconscious and does not experience pleasure and pain. |
| ✚ Soul falls in bondage and seeks liberation. It is associated with the gross and subtle material bodies during creation. Soul identifies itself with matter due to ignorance and is essentially different from it. | ✚ Matter has nothing to do with bondage and liberation. |

4. Soul and soul difference

- a. The philosophy of pure difference of Madhavacharya differentiates between souls. Souls possess two types of differences:

1. **Extrinsic difference.** It refers to the difference in gross and subtle bodies of different souls which influence the souls in bondage, but are withered away after liberation.

2. **Intrinsic difference.** It refers to the differences with regard to knowledge, power and bliss. Different souls possess different degrees of knowledge, power and bliss. Hence, are different in their intrinsic connotation. Since these intrinsic are eternal essence of soul, they remain in the soul, even in the state of liberation. Hence, the degree of bliss in the state of liberation is different for different souls, thereby accepting not only quantitative difference but also qualitative difference. In that sense, Madhavacharya is the only Indian thinker to differentiate between the liberated souls.

5. **Matter and matter difference**

- a. Different matters are also different from each other. Madhavacharya accepts satkaryavada theory of causation and held that different matters are direct effects of prakriti. The matter differs qualitatively due to mixture of the three gunas in different proportions.

Arguments in favour

Madhavacharya has presented certain arguments in favour of five-fold differences such as:

1. These five kinds of differences are constantly perceived by everyone and cannot be ignored as unreal.
2. The knowledge of difference among different things is self-evident and hence, pure difference should be admitted as intrinsically valid.
3. If pure difference were not beginningless and endless, it would not have been still present. The continuous presence of difference proves that it is real and not mithya or illusion.
4. Mundaka Upanishad also says that self is the arrow and God is its target.

Importance of difference

1. According to Madhavacharya difference is the real essence of everything as the process of knowledge validates it. Whenever we tried to know something, we try to find out as how it differs from other things. So, difference is an essential component of knowledge process. Importance of difference
2. The reality of difference is established by perception, inference as well as verbal testimony. Things are recognized by perception by the perception of their difference from others. Inference also admits difference because without the difference of middle term, major term and the minor term, both vyapti as well

as inference will be meaningless. Difference is established by verbal testimony also because Mundaka Upanishad describes self as the arrow and God as its target.

Critical comments

1. Some Upanishadic verses like "Aham Brahmasmi", "Tat tvam asi" necessarily indicates towards the identity of Brahman and self.
2. Madhvacharya has diminished the relevance of liberation by differentiating in the degree of bliss enjoyed by liberated souls.

Doctrine of Atman

Essence of Selfhood

- ⊕ The jivas are the reflected counterparts (pratibimba-amsha) of Vishnu. The bodies of the jivas, eternally present in Vaikuntha are transcendental. Hence, they are called unconditioned-reflected counterparts. The bodies of, the jivas of the material world are material; therefore, they are called conditioned-reflected-counterparts.
- ⊕ A question then arises: "What functions like a mirror (upadhi) in the bimba-pratibimba-vada? Verily, without a mirror there cannot be any reflection. If the jiva is a reflection of Brahman there must be something to act the role of the mirror. What is that upadhi? Madhvacharya explains that the svarupa or the inherent nature of the jiva itself functions as the upadhi.
- ⊕ The state of the souls in moksha — they are not formless beings or colorless points but atomic individuals with their own specific forms and characteristics. They have spiritual bodies of their own with appropriate organs, and have names and forms which are beyond the knowledge of those still in bondage.

Metaphysical Dependence of Souls

- a) In spite of their intrinsic nature of consciousness and bliss, the souls, as finite beings, are in state of absolute dependence and limitation at all times - in bondage and release.
- b) The beginningless involvement of the soul in this world — though essentially uncreated, they are, nevertheless associated from eternity with a series of material factors known as avaranas (concealment), which are:

- 1) Linga-sharira or a subtle body
- 2) prarabda-karma or karma which has begun to bear fruit.
- 3) Kama or desire which is the seed of activity
- 4) Avidya or ignorance, which is real

Theory of Svarupa-Bheda (Plurality and difference of nature among souls)

- a) Madhva's doctrine of the souls insists not only upon the distinctiveness of each soul but also upon an intrinsic gradation among them based on varying degrees of knowledge, power and bliss. This is known as taratamya, which comes out more clearly in the release state where the souls realize their true status. This position is peculiar to Madhva and is not found in any other school of Indian philosophy.
- b) There are broadly three groups of souls: gods, men and demons. Among them gods and superior men are fit to get liberation. The mediocre men are fit only to live in this world being victims to the cycle of birth and death. The worst men go to hell; demons too go to dark regions. Both liberation or reaching higher and brighter regions as well as downfall or sinking into dark nether regions are permanent. There is no return from those regions, whether brighter and darker.

Human beings can be classified as superior or inferior by considering their hari-bhakti or hari-dvesha. The inferior possess hari-dvesha even though in a lesser degree than what is possessed by demons. Therefore they are destined to reach dark regions. The superior souls possess hari-bhakti even though in a lesser degree than what is possessed by gods and therefore they are fit for moksha. The mediocre possess hari-bhakti and hari-dvesha and therefore they do not rise high nor they fall down. They remain forever in this material world.

- c) Doctrine of jiva-traividhya or tripartite classification of souls in this world:
 - a. mukti-yogya (salvable)
 - b. nitya-samsharin (ever-transmigrating)
 - c. tamoyogya (damnable)

The doctrine of jiva-traividhya intends to justify and reconcile the presence of evil with divine perfection, in the only rational way in which it could be done, by fixing the responsibility for goodness or evil upon the moral freedom born of diversity of nature of souls who are themselves eternal and uncreated in time.

Madhvacharya's theory of ananda-taratmya (different levels of bliss) in moksha is a logical conclusion from the hypothesis of svarupa-bheda (differences in nature) and taratamya (gradation) among the souls. The main argument of this theory is that since moksha is only the discovery of enjoyment of one's own selfhood, in its pristine purity and bliss, there is no possibility of exchanging

one's experiences of bliss with another's, or of its transference to another, whether wholly or in part. Each soul rests fully satiated and immersed in the enjoyment of its svarupananda to saturation point, so to say.

All souls could not have put forth the same quality or quantity of effort of the same intensity or duration. It thus stands to reason that there must be a proportionate difference in the nature of the reward reaped by them. This is one other ground of taratamya (gradation) of ananda (bliss) in moksha. There are highly evolved souls like Brahma and the other gods whose spiritual perfection must surely be greater than that of us mortals. The evidence of shastras tell us of super-human sadhanas practiced by some of the gods and the wide difference in their quality, duration, etc. which are beyond human conception.

Madhva and Sankara

The main tenet of Madhva's Dvaita Vedanta is that the Vedic tradition teaches a fundamental difference between the human, soul or atman and the ultimate reality, Brahman. This is markedly different from the earlier Advaita Vedanta, which Madhva often vociferously attacked.

Samkara's Advaita or "non-dualist" Vedanta (9th century) argued that the atman is completely identical with Brahman. According to Sankara, the atman experiences a false sense of plurality and individuality when under the influence of the delusive power of maya. While maya has the ambiguous ontological status of being neither real nor unreal, the only true reality is Brahman. A soul becomes liberated from the cycle of rebirth (punar-janma) by realizing that its very experience of samsara is an illusion; its true identity is the singular objectless consciousness that constitutes pure being or Brahman.

Madhva and Ramanuja

While Ramanuja's system of Visistadvaita Vedanta or "qualified non-dualism" modifies Samkara's position on the soul's identity with Brahman, Madhva rejected it. Ramanuja assumes a plurality of individual souls whose identity remains intact even after liberation but maintains that the souls share the essential nature of brahma. The souls are eternal particles issuing from Brahman, who as their source retains its transcendence. Ramanuja maintains Visnu's distinct difference from the human soul and his supremacy as creator and redeemer. Ramanuja identifies Brahman with Visnu, holding that Brahman is saguna, i.e. possesses attributes, in contrast to Samkara's attribute-less or "nirguna" Brahman

Dvaita versus Vishishtadvaita

1. Madhva is a rank dualist and does not believe in qualified absolutism. According to Ramanuja differences have no separate existence and belong to identity which they qualify. Identity, therefore, is the last word. But for Madhva differences have separate existences and constitute the unique nature of things. They are not mere qualifications of identity.
2. Madhva rejects the relation of in-seperability (aprathaksiddhi) and the distinctions between substance (dravya) and non—substance (adravya). He explains the relation of identity and difference by means of unique particulars (vishesha) in the attributes of the substance. The attributes are also absolutely real. Hence, Madhva does not regard the universe of matter and souls as the body of God. They do not qualify God because they are substantive existence themselves. Though God is the immanent ruler of the souls and though the souls as well as matter depend on God, yet they are absolutely different from God and cannot form His body.
3. Ramanuja advocates qualitative monism and qualitative pluralism of the souls, believing as he does that all souls are essentially alike. But Madhva advocates both quantitative and qualitative pluralism of the souls. No two souls are alike. Each has, besides its individuality, its peculiarity also.
4. Madhva, therefore, believes that even in liberation the souls differ in degrees regarding their possession of knowledge and enjoyment of bliss (ananda-taratamya). Ramanuja rejects this.
5. Madhva regards God as only the efficient cause of the world and not its material cause which is Prakriti. God creates the world out of the stuff of Prakriti. Ramanuja regards God as both the efficient and material cause of the world.
6. While Ramanuja makes the liberated soul similar to God in all respects except in some special respects like the possession of the power of creation, preservation and dissolution of this world, and the power of being the inner ruler of the universe, Madhva emphasizes the difference of the liberated soul and God. The soul becomes similar to God in some respects when it is liberated, yet even in these respects it is much inferior to God. It does not enjoy the full bliss of God.

The bliss enjoyed by the redeemed souls is fourfold:

1. salokya or residence in the same place with God,
2. samipya or nearness to God,

3. svarupya or having the external form like that of God and
4. sayujya entering into the body of God and partially sharing His bliss with Him.

Thus, though according to Ramanuja the liberated souls enjoys the full bliss of the realization of Brahman which is homogeneous, ubiquitous (being everywhere) and Supreme, according to Madhva even the most qualified soul which is entitled to sayujya form of liberation can share only partial bliss of Brahman and cannot become similar to Brahman (Brahma-prakara) in the strict sense of the term.

7. Madhva believes that certain souls like demons, ghosts and some men are eternally, doomed and damned. They can never hope to get liberation. Ramanuja rejects this. The doctrine of eternal damnation is peculiar to Madhvacharya and Jainism in the whole field of Indian Philosophy.

Aurobindo: Evolution, Involution; Integral Yoga

The Supreme Reality, according to Sri Aurobindo, is Brahman, the Divine. It is eternal, absolute and infinite. In itself it is absolutely indeterminate, indefinable and free. It cannot be completely described either positively or negatively. Though it is indescribable in itself, yet it is not absolutely unknowable to us, for the Spiritual Being in us is in essence nothing but the Divine itself. For us the highest positive expression of Brahman is the Sachchidananda or Existence-Consciousness—Bills, all in one. It manifests itself as indeterminate as well as determinate, as nirguna as well as saguna, as one as well as many, as being as well as becoming, and yet it transcends them all.

The Existence (Sat) of Brahman appears to us as Atman, Ishvara and Purusa. The Consciousness (chit) of Brahman which is always a Force (Shakti) manifests itself as Maya, Shakti and Prakrti. Consciousness-Force, the own-Nature of the Divine, ‘measures the Immeasurable, informs the Formless and embodies the Spirit. The Bliss (ananda) of Brahman underlies all these manifestations and it is out of sheer bliss that the Divine manifests Himself as this world. These three aspects and these powers embrace all reality and when taken as a whole, reconcile all apparent contradictions.

The Sachchidananda through his Consciousness-Force manifests Himself as this world out of sheer bliss. Bliss gives us the ‘why’ of creation. ‘Out of bliss all things arise’, says the Taittiriya Upanisad. ‘World-existence’, says Sri Aurobindo, ‘is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view; it leaves that white existence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of the dancing. The Supreme in itself is the ‘timeless and spaceless pure Existence, one and stable, to which measure and measurelessness are inapplicable,’ and yet it manifests itself as the ‘measureless movement in time and space’.

The self-consciousness of Brahman which is at the same time the power of self-manifestation is called by Sri Aurobindo ‘the Supermind’. The Supermind is a ‘Real-Idea’, a ‘Truth-Consciousness’. ‘It is’, says Sri Aurobindo, ‘conscious Reality throwing itself into mutable forms of its own imperishable and immutable substance.’ It is the Divine alone who can know himself in all his aspects and the Supermind is the Divine’s own knowledge of himself which is at once his own innate power of self-manifestation. The Supermind is absolute knowledge and power. It is through the Supermind that the Divine manifests himself as this world. It is with the Super mind that the process of self-limitation and self-individualization starts in Brahman.

The unitary Sachchidananda, out of sheer joy, puts himself under self-limitation and self-individualization and manifests himself as innumerable real Selves of Bliss who are always conscious of their essential unity with the Sachchidananda. The eternal Selves are Divine and are untouched by the cosmic process, by the space-time matrix. The true Self is the Unborn and immutable Spirit of man who always lives in the

divineplane. He is not involved in the world of Ignorance, but sends down a ray, a spark of Divinity, as it were, in to this world.

Sri Aurobindo calls this spark of Divinity which is the soul by the name of 'psyche'. The psyche, though it does not change its essential spiritual nature, yet is subject to evolution. The psychic element is inherent even in matter and evolves towards a fuller existence in life. In man this psyche takes the form of the Psychic Being. The Psychic Being is in direct touch with its reality, the Divine Self, but man normally is not aware of his own soul. Mind, life and matter are the instruments available to the soul and however defective they may ultimately be, the soul has to work in and through them for its knowledge and activity.

Hence, in spite of being spiritual and blissful, the soul is actually subject to mentality, vitality and physicality. Because of this the intuitions of the soul, in spite of giving immediate awareness of Reality, are not complete and comprehensive. Also, like its knowledge its power is limited. To have absolute knowledge and absolute power, the soul must attain to Super mind which is the source of mind, life and matter. 'To merge the consciousness in the Divine,' writes Sri Aurobindo, 'and to keep the psychic being controlling and changing all the nature and keeping it turned to the Divine till the whole being can live in the Divine is the transformation we seek.'

The Sachchidananda, through the Super mind, descends into mind, life and matter. The descent of the Divine is called 'involution' and is the result of the self-concealment of the Divine. The Supermind is absolute knowledge and power. It is Vidya. It is the knowledge of Reality and also of the world-to-be. It never misses the essential unity with the Sachchidananda. But in mind the knowledge of unity is lost which means that ignorance starts from here.

Mind is 'Avidya which is the immediate manifest or of the world in which we live. Next stage in the descent is life where the tendency towards multiplicity or fragmentation becomes prominent. The last stage in descent is matter where each atom is separate from the others so that fragmentation is complete and unity is completely lost.

It should be noted that ignorance is not the total denial of knowledge but knowledge hiding itself and thereby appearing as something else. Hence, there is always some element of knowledge even in ignorance which element is a very dim sentience in the field of matter. Sri Aurobindo conceives of a stage where even this sentience is absent and calls it in-consciousness. This is the complete loss of Spirit. All this process of involution takes place behind the screen as it were. It is an ideal process.

Involution or descent is not the end of the process. The next phase is evolution or ascent which Sri Aurobindo calls 'the spirit's return to itself'. It is defined by him thus: 'All evolution is in essence a heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of that which is still unmanifest, from matter into life, from life into mind, from the mind into the spirit.'

Evolution according to Sri Aurobindo, as Dr. S. K. Maitra explains, ‘is a widening, a heightening and integration.

“Evolution is an ascent from a less manifest condition of the Consciousness-Force to a more manifest condition. It is also an integration of the higher with the lower states. This means that when a higher principle emerges, it descends into the lower ones and causes a transformation of them.’ As matter, where spirit is sleeping or apparently lost, is the last term of involution, it is the first to become manifest in the space-time world and to evolve into a higher term.

The dormant spirit in matter feels an urge to rise to life. There is a call from below and a response from above. And then life emerges in this world. With the emergence of life, matter undergoes a considerable change. Then, the dormant spirit in life feels an urge for mind and with the response from above, mind emerges in this world. The evolution of mind introduces a very great change in life and matter. The evolution until now has been up to the mental plane and has been through ignorance.

But Consciousness in mind itself is feeling an urge to evolve into Supermind. The supra-mental descent, therefore, is a logical necessity. After the descent of the Supermind, evolution will proceed through knowledge. The supra-mental being is called Gnostic Being.

With the descent of the Supermind, mind, life and matter will be radically transformed. Their defects and mutability will vanish. The race of the Gnostic Beings will be above quarrels, diseases and death. The entire personality will be revolutionized and direct communion with the Sachchidananda would be established.

Mind can know the Supreme in one or more its aspects, but it can never know it completely and as a whole. Only the Supermind can do that. Great sages, according to Sri Aurobindo, have achieved salvation. But it has been individual salvation. They have freed themselves from the cycle of birth and death. Some of them have realized Brahman. But their realization, though highest, has yet been incomplete and partial, for their approach to the Supreme has been through the mind or the Over-mind. Mind by its very nature breaks the indivisible Reality into bits as it were. It must divide and exclude. It cannot function without the subject-object duality.

‘Mind,’ says Sri Aurobindo, ‘cannot possess the Infinite, it can only suffer or be possessed by it; it can only lie blissfully helpless under the luminous shadow of the Real cast down on it from planes of existence beyond its reach. Some of the great sages through their intuitions did have the glimpses of the Supreme, but their intuitions even the highest intuitions could not be free from the mental coating. ‘Intuition,’ says Sri Aurobindo, brings to man those brilliant messages from the Unknown which are the beginning of this higher knowledge... (But) its action is largely hidden by the interventions of our normal intelligence; for what we call by the name is usually a point of direct knowledge which is immediately caught and coated over with mental stuff, so

that it serves only as an invisible or a very tiny nucleus of a crystallization which is in its massintellectual or otherwise mental in character.' Integral spiritual experience is the sole privilege of the Supermind.

For Sri Aurobindo the descent of the Supermind is the great logical necessity which heralds the dawn of anew era for mankind hitherto before unknown. It will lead to cosmic salvation here and now 'ihaiva' and 'adhunaiva' as the Upanisads put it by transforming the human life into the Life Divine. Our mind cannot giveits complete description, for, as Sri Aurobindo says, 'what is magic to our finite reason is-the logic of theInfinite'. 'The supra mental change,' he says, 'is a thing decreed and inevitable the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change mayarrive, take form and endure there is needed the call from below with a will to recognize and not deny thelight when it comes, and there is needed the sanction of the Supreme from above.'

The integral Yoga of Sri Aurobindo aims at ascending to the Supermind and also at bringing about the desent of the Supermind. 'By this Yoga,' he says, 'we not only seek the Infinite, but we call upon theInfinite to unfold himself in human life.' The supra mental descent will 'make earth a heaven and lifebeatitude's kiss'. Mind cannot describe this state through its categories. It can give only a vague and a generaldescription. Sri Aurobindo himself attempts this description thus: 'As it honey could taste itself and all itsdrops together and all its drops could taste each other and each the whole honey comb as itself, so should theend be with God and the soul of man and the universe.

The aim of Sri Aurobindo's life-long sadhana has been to bring down the Supermind to the world of mind, life and matter. Whether he has succeeded or not, time alone will answer.

Integral yoga

The philosophy and spiritualism of Sri Aurobindo is a theory of evolution detailed in the "Life Divine". It argues that humankind is not the last rung in the evolutionary scale; but can evolve spiritually to a future state of supra-mental existence. This further evolutionary step would lead to a divine life on earth characterized by a supramental or truth-consciousness, a transformed and divinized life and material form.

The aim of integral yoga is to enable the individuals who undertake it the attainment of a conscious identity with the divine, the true self and to transform the mind, life and the body, so they would become fit instruments for a divine life on earth.

The chief characteristics of integral yoga are as follows:

1. Integral yoga is a synthesis of different schools of Vedanta.
 - a. Shankaracharya emphasizes advaitism, that is, strict unqualified monism, that is, nirguna aspect of reality.
 - b. Ramanuja, who was the expounder of Vishishtadvaitvada, stressed the saguna aspect of the Brahman.
 - c. Madhavacharya while advocating Dvaitvada put forth his contention that the all-encompassing divine and individuals are separate and the divine rules over the jiva. One comes to understand that the kevala-advaitavada emphasized the transcendental aspects of the divine. Vishishtadvaitavada underlined the cosmic aspect of the divine whereas Dvaita stressed separate individuals in relation to the divine.

Sri Aurobindo while endorsing the truth of each of these schools has reconciled them into the system of Vedanta which he has named as poornadvaita. The apparent contradiction between nirguna and saguna is harmonized and given larger and more comprehensive picture.

According to him, Brahman is transcendent, ineffable, indeterminable in its transcendent spirit, is Isvara in its cosmic existence and manifests itself as individual entity in terrestrial existence. Hence, all that exists is Brahman and nothing else. The encompassing Brahman is capable of existing one in many and many in one simultaneously.

Kevaladvaitava, vishishtadvaita and dvaita are all true, but the errors occur when these schools emphasize their own truth alone to the neglect of the other. It is the power of self-determination that the Brahman manifest itself as vishishtadvaita and dvaita.

- Integral yoga is an integration of Vedanta and tantra. Vedanta, particularly vishishtadvaita and dvaita, speaks about the lord who is the ruler of the universe. When translated into samkhya, this lord as the master of the universe is purusa. But, seen from the perspective of tantra, it is prakriti or nature or Shakti which is the executive power behind each and every working of the words visible.

Vedanta and tantra observed from these two positions seem to be irreconcilable, but Sir Aurobindo who formulated his yoga based on his own experience says that Vedanta and tantra have captured partial truths and the fusion of these two streams of yoga gives the complete picture whereas by following Vedanta, the seeker comes to the inactive and silent purusa. By practicing tantra, one realizes the dynamic and the executive Shakti which is considered to be feminine in nature.

One might feel that the way Sri Aurobindo harmonizes nirguna and saguna, he is probably using the same principle to reconcile and Vedanta. It must be clear that saguna and nirguna respectively denote the personal and impersonal aspect of the divine and saguna comprises all gods' and goddesses active in the world. God represents the silent and inactive Brahman whereas the goddesses are the active operators in the creation. Therefore, according to Aurobindo, together the Vedantic and the tantric truth unified can arrive at the integral knowledge.

- Integral yoga is the integration of the world with the beyond. With the advent of Buddha, the world came to be seen as a place of sufferings and as a natural concomitance to his preaching of nirvana, the spiritual practice in India began to assume a world-negating character. Samkara with his vedantic teaching of maya vada endorsed the otherworldly philosophy as a consequence of which the world came to be viewed as an outcome of maya or illusion (jagatmithya).

Sri Aurobindo, while affirming his realization of the transcendental Brahman, refutes the idea of the world as an illusion and states that a seeker of integral yoga, not only strives for a static release in the Brahman, but also aspires for a transformation of life, mind and body and the conditions on the Earth. An integral yogi manifests the working of the divine Shakti on the earth, in order to overrule the working of lower nature which maintains the rule of darkness, ignorance, suffering, poverty and pain. A divine life here on earth with full and active participation with the dynamic divine or the supra mental truth consciousness is the goal of integral yoga and not mere liberation from the grip of maya or from the recurring knot of karma.

4. Integral yoga seeks liberation in and of nature rather than from nature. With the decline of the golden age of the Vedas and Upanishads, yoga under the proclamation of Buddha and Samkara, came to be signified as liberation from nature rather than of and in nature. Nature and body were seen as a stumbling block in the process of the self-realization and were viewed as a ladder to attain the goal only to be discarded when the objective was attained.

Release from the clutches of the lower prakriti is the first step in the Integral Yoga. The next is to bring the glories of the spirit not only into life and mind, but also into the sense or the body in order to immortalize it. The objective of integral yoga is to divinize the matter to a theme which is unique to this system. An integral yogi is not supposed to remain fixed in the summits of transcendental realization, but to pull down the spiritual force for its fuller manifestation in the world. Ascent and descent are the twofold principles of integral yoga. A complete transformation of the body which he referred to as supramentalization is the ultimate aim of the integral yoga.

At the same time, there is also a shift from concentration on individual realization to collective realization as opposed to the earlier system of yoga which focuses on individual perfection. Sir Aurobindo spells out a system which concentrates on the perfection of the human race or collective perfection, that is, total and complete manifestation of the supra mental truth on the Earth and in the body.

5. Integral yoga is where East meets West. West values a culture which emphasizes on individuality and East supports a culture which fosters collectivity. It honours individuality only when Self-Realization was in the question.

For the past few centuries, in the West, there has been emphasis on materialism, negating everything spiritual as hallucinations. Things that are visible with the help of physical senses were considered as subject-matter of research and science. Others were rejected as superstitions or myths. This identification with matter gave the West an opportunity to construct a great grand material civilization. Reason and intellect were regarded as supreme and panacea of all ills. Science and political organizations developed at the cost of spiritual life. In the middle of its affluence, it suffered two world wars and hence, despite wealth it could not create a harmonized society.

On the other hand, in India and in the East, there has been denial of matter and life in this world which has led to the neglect of activities on the earth. There was a decline in political and social life as a consequence of which there has been widespread illiteracy, disease, exploitation, suffering and poverty.

Thus, we see that spirit and matter were considered as diametrically opposite things.

However, Sri Aurobindo came to correct this error. He regards both the materialist denial and the ascetic refusal as incorrect and states that spirit and matter are two ends of spectrum. Thus, they are not mutually exclusive. For a complete and divine life, he envisions a spiritual life which honours and incorporates material life. The synthesis of material development of the west with the spiritual progress of the East is his clarion call for mankind.

6. Integral yoga is the synthesis of all yoga's. The history of India has been a witness to many forms of yoga such as hatha yoga, raja yoga, Jnana yoga, bhakti yoga and karma yoga. Sri Aurobindo synthesizes all these different systems of yoga.

Through his integral vision, he brings together the life, mind and body in yoga. Most of these earlier yoga's regarded the body to be an obstacle in the realization of the divine and hence, aimed at its purification in order to attain the divine only to be discarded when the objective was attained. Aurobindo in his scheme of integral yoga body is to be perfected in order to make it a flawless instrument of the divine.

The main concern of Aurobindo was the purification or shuddhi of life, mind and body, but at the same time, there was no recoil from the power or siddhi that may come to the seeker unlike many systems. Where siddhis were seen as major threat to the yogic life. Further, the major focus of the previous yoga's was a separation of purusa from prakriti so that seeker could be established in the blissful state of kaivalya or nirvana or transcendental Self-Realization.

But, the objective of Integral Yoga is not Self-Realization or mukti alone, but bhukti as well which means a freer participation with that divine will on the earth. Hence, Aurobindo together with synthesizing different schools of yoga also reconciles and unifies shuddhi and siddhi and mukti and Bhukti.

7. Integral yoga considers all religions to be the manifestation of one integral truth. In the all-encompassing vision of Sri Aurobindo, all religions emanate from one single source and are different facets of one integral truth.

Miscellaneous

Theory of causation

The basic question in any theory of causation is: Does effect pre-exist in its material cause?

In Indian philosophy, there are two answers of this question those who answer in negative i.e. effect do not exist in its material cause are known as **Asatkaryavadini** and those who answer in affirmative i.e. effect exists in its material cause are called as **Satkaryadavdins**.

1. **Asatkaryavada:**

According to it, effect is a new creation, a real beginning. Effect does not pre-exist in its material cause otherwise there would be no sense in saying that it is produced or caused. If the pot already exists in clay, clothes in threads and curd in milk. Then why the potter exert himself in producing the pot out of clay, why should not the threads serve the purpose of clothes and why should not the milk taste like curd. Moreover, its production would be its repeated birth which is non-sense.

Nyaya, Vaisesika, Hinayana Buddhism, Materialism and some followers of Mimamsa believe in a satkaryavada or Arambhavada i.e. the view that production is a new beginning.

- (i) Materialism believe in svabhava vada
- (ii) Hinayana Buddhism: Anitya-paramanuvada or Kshanbhanga vada
- (iii) Nayaya Vaisheshika and some followers of Mimamsa in Nitya-paramanukarana vada

2. **Satkaryavada:** It believes that effect is not a new creation, but only an explicit manifestation of that which was implicitly contained in its material cause. This theory is again divided into two views —that emphasizing that effect is a real transformation while those believing that it is mere unreal appearance.

- 1. **Parinamvadins:** Those who believe that effect is real transformation of its cause.
 - a. Samkhya-yoga: Prakrti parinamavada.
 - b. Vishishta advaitvada: Brahma-parinamavada
- 2. **Vivartavada:** Those who believe that effect is unreal appearance.
 - a. Shunyavada: Shunayata-vivartavada
 - b. Vijnanavada: Vijnana- Vivarta Vada.
 - c. Shankaracharya: Brahma-Vivarta Vada

The view of Jainism and kumarlila of Mimamsa may be called as sada satkaryavada: According to them effect is both real as well as unreal before its producti0n— real as identical with cause and unrealas a model change thereof though ultimately both incline towards parinamavada.

Arguments in support of satkaryavada

- i. If the effect does not pre-exist in its cause, it becomes a mere non-entity like the hare's horn or the sky-flower and can never be produced.
- ii. Effect is only a manifestation of its material cause, because it is invariably connected with it.
- iii. Everything cannot be produced out of everything, it suggest that the effect, is implicit in its.
- iv. Only an efficient cause can produce that for which it is potent. Hence, effect is potentially contained in its material cause production is only an actualization of the potential. Were it not so, curd from seeds etc.
- v. The effect is the essence of its material cause and as identical with it. When the obstructions in the way of manifestation are removed, the effect naturally flows out of its cause.

Pramanyavada: Theory of validity of knowledge

The controversy over the truth (pramnaya) of knowledge in Indian Philosophy is well known. The main participants in this controversy are the Mimamsa and the Nyaya schools of thought. The whole discussion centers round two questions:

1. What are the conditions generating truth? And
2. How is the truth of knowledge known?

Regarding this broadly there are 4 main theories

1. Svatah-Pramanyavada Mimamsa.
2. Svatah- Apramanyavada: Buddhism.
3. Paratah-Pramanyavada: Nyaya-vaisesika.
4. Paratah- Apramanyavada: Mimamsa ; Nyaya—Vaisesika

Mimamsa Kumarila of Mimamsa School defines valid knowledge as apprehension of an object which is produced by causes free from defects and which is not contradicted by subsequent knowledge.

According to Mimamsa School a valid cognition must fulfill four conditions:~

1. It must not arise from defective causes.
2. It must be free from contradiction. It must be self consistent& should not be aside by subsequent knowledge.
3. It must apprehend an object which has not already been the apprehended feature of knowledge. Thus, memory is excluded from valid knowledge.
4. It must truly represent the object.

Mimamsa upholds the Savatah pramanyavada that is theory of self-validity or intrinsic validity of knowledge. According to it, all apprehension is intrinsically valid. All knowledge is valid by itself: Thus,

1. Its validity arises from those very causes from which knowledge itself arises. It is not due to any extraneous condition.
2. Validity arises simultaneously with the knowledge. It does not wait for verification of knowledge by some other knowledge.

A need for explanation is left only when knowledge fails to be valid. Its invalidity is inferred either from some defect in the instrument of knowledge or subsequent contradicting knowledge of rope.

However, invalidity of knowledge is inferred but knowledge itself is intrinsically not subject to inference.

Samkhya School

According to Samkhya School, both validity & invalidity criticized by the Mimamsa. According to them, same knowledge cannot be both intrinsically valid & invalid. It would be clear self-contradiction. Further, if it is said that same knowledge is not regarded as valid & invalid, then it would be difficult to distinguish between them because invalidity cannot be known without external condition. But validity intrinsic.

Buddhism

According to it, knowledge is intrinsically invalid (svataha pramanyavada). It becomes valid through extraneous conditions.

But Mimamsa says that if knowledge is not intrinsically valid, it can never be validated afterward because second knowledge which validates first requires itself to be validated by another and so on.

Nyaya-vaisesika

This School upholds Paratah pramanyavada that is theory of extrinsic validity of knowledge. According to it, Knowledge is neither valid nor invalid in itself. It is neutral. Its validity or invalidity arises only when knowledge has arisen. They argue that validity of knowledge is established by subsequent experience which gives rise to another piece of knowledge by which previous knowledge is validated.

Along with knowledge, an impulse or tendency to act arises. If the activity followed by knowledge is successful then knowledge is valid, otherwise not. The test of truth is fruitful activity. Thus,

1. Validity is established by extraneous conditions.
2. Validity does not arise simultaneously with knowledge.

This view is criticized by Mimamsa. They argue that so-called neutral knowledge is impossibility. We always experience either valid or invalid, there is no third alternative. Hence, Neutral knowledge is no knowledge at all. However, they accept Nyaya's view that invalidity of knowledge is due to extraneous conditions (Paratah-apramanyavada)

Further Mimamsa put question against the Nyaya theory that "is subsequent knowledge by which previous knowledge is validated, self-Validating or does it stand in need of verification like the previous knowledge".

If the first alternative is accepted, then it would simply imply the acceptance of self-validation of knowledge, that is, Svataha pramanyavada.

If the second alternative is accepted, then it would lead to fallacy of infinite regression.

For example:—Mimamsa says that as soon as we see tiger, we simply run away.

Nyaya's put the view that if both knowledge & validity are simultaneous, then why there is error or illusion, that is, how does false knowledge occur. For example:- Perception of rope as snake.

Mimamsa reply that illusion is not false knowledge. What occurs in illusion is non-discrimination between the perceived element & the remembered object.

For Example: In the sentence, this is snake (though it is rope), this is not knowledge. Here perception (this is) and memory (snake) could not be differentiated. Thus, there is no knowledge, this is infact 'akhyati' that is no knowledge situation.

Theory of Error khyati vada,

[Khyati means opinion, view, idea, assertion; vada means proposition, discourse, argument, discussion, explanation or exposition (of scriptures etc.)]

The various theories about errors in perception from the point of view of different doctrines are called khyati vada-

1. Atma khyati or Subjective Cognition

This is an idealistic theory that negates external objects, since perception involves a mental vritti as an internal subjective thought. Falsity is involved in the externalization of internal thoughts. Thus, the inner cognition is apprehended as an external object. This yogachara / vijnanavada (branch of Buddhism) theory is rejected on the basis that falsity cannot be separated from the truth, since in both cases the internal thoughts are projected as external objects, whether it is silver or nacre.

2. Asatkhyati:

This involves perception of nonexistent entities. According to this theory, in the case of perception of silver for nacre, not only has the silver no existence in the place where it is seen, the nacre has no existence either. Thus, both are dismissed as false (although one may be more false than the other)

Non-existence or shunya [emptiness, void] forms the basis for all apparent perceptions as per the shunyavada of Madhyamika Buddhism. Ali Vedantic masters reject this Madhyamika philosophy as baseless.

3. Akhyati:

According to this theory of the Prabhakara school of Mimamsa, the error lies not in perception but in the lack of appropriate discrimination at the memory level. Thus, in the case of perception of silver for nacre, there is a lack of proper discrimination between the perceived input and the memory of silver. Thus neither of them is unreal, but the falsity arises in relating the remembered silver with the current nacre.

Advaita dismisses this theory on the grounds that the silver is perceived here and now, not as a memory. That 'this is silver' is the nature of the perception.

4. **Anyathakhyati:** According to this nyaya theory, the silver and nacre are both real and the perception of the brightness of thenacre is interpreted as the silver that was actually perceived at some other place and time. This is said to occur through some super normal connection in knowledge (alaukika sannikarsha) — the mind is somehow connectedto the object via the memory.

Falsity consists in relating silver with nacre where it does not exist. but neither of the two is ‘unreal’.

Advaita dismisses these arguments on the grounds that perception of silver is taking place now and should bebased upon the current sense input through the organ of vision. Without acknowledging the perception of silver in some form in the object in front, the knowledge that ‘this is silver’ cannot be occurring.

5. **Sadasat khyati:** This theory of Samkhya is based upon ‘united’ perception of a real (sat) and unreal (asat) object. The silver, which is real in the silversmith’s shop, is perceived here as an unreal superimposition on the nacre. Hence, there is the cognition of real silver as unreal in the nacre. Thus, it is a conjoint perception of real and unrealobjects as ‘this is silver’ where the nacre is.

This is dismissed by advaita on the grounds that something that is non-existent cannot be perceived in front ofone, just because it is existent somewhere in a silversmith's shop. The object perceived must be present infront in order for its perception to take place, since perception is immediate and direct.

6. **Sat khyati:** This is the theory of Vishishtadvaita (Ramanuja) and argues that there must be real silver present in the nacrefor one to see. Since all objects are fundamentally made of the same five elements, everything is present ineverything else. Hence, perception of silver in the nacre is due to the presence of real silver there.

This theory is dismissed, since it allows perception of anything in every object perceived, since everything is there in everything else. The discrimination of one object from another would be impossible.

7. **Anirvachaniyakhyati:**

This is the Advaita theory of error. That ‘this is silver’ is an immediate and direct perception. Non-existentsilver could not provide this. The silver is perceived as ‘here and now’. This knowledge comes from directsense input in the observation of the ‘silveryness’ of the object perceived. This knowledge is not sublated until the perceiver goes out to pick up the supposed silver that he

sees. The perception of silver is recognized as false only when he picks-up the object and discovers that it is nacre.

Did the silver exist before"? Yes, from the point of view of the perceiver. Hence the silver is not unreal, as its existence was experienced during perception - after all, no one would knowingly go after false silver. Hence, in the perceivers mind, the silver is not unreal and is 'out there'. He only subsequently discovers that the silver that he saw was not real and is only nacre. Hence, the silver was neither real nor unreal it is called sat asat vilakshana, more commonly known as mithya.

It is somewhat similar to pratibhasika satyam. The silver is perceived by the perceiver's mind, but it is not a mental projection as in dream. The object silver is 'out there' for him to see and thus external to him like any other vyavaharika satyam.

It propelled him to act; to try to acquire the silver that he saw. Vyavaharika objects has practical. On the otherhand, illusory objects exist only for as long as they are perceived. They do not disappear by themselves. Negation of them requires an experience that contradicts (sublates) their perception.

They are not unreal, like the son of a barren woman, which can never be experienced. At the same time, they are not real for transactions; I cannot make a silver ornament out of the silver that I see where nacre is. Since it is neither real nor unreal, it is called anirvachaniya or inexplicable.