

Jainas → Three fold path to liberation (tri-ratna) :-

- 3) right faith on teachers → Tirthankaras
 - 4) right knowledge on Jainas scriptures
 - 5) right conduct.

After these steps, our soul will get liberate and following
are the characteristics by which a soul

- are the characteristics by which our soul will shine →

 - 1) infinite forth
 - 2) " knowledge
 - 3) " power
 - 4) " love

Nyaya philosophy

→ Gautama is the founder of Nyaya philosophy.

four Pramanas —

Opratyaksa → those which we perceive through our 5 sense organs (tata)

⑥ Anumana → All smoky objects are fiery → naasti. organ.

Upamaria The hell is smoky. (हेतु)

iv) sabda The till is fiery.
paksa sadhyon

⇒ Vyapti is a universal reltn b/w sadhya & hetu.
(subj)

\Rightarrow Pakva is a locus where we find something.

3) Sadya is infant character

⇒ Hetu is the medium/instrumentality b/w paksa & the saṃdhya.

→ Inference (adhyana) is that process in which there are at least 3 propositions of 3 terms. Each of the term being repeated twice. It is the knowledge of objects not through perception but through the apprehension of some mark (smoke), ~~some~~ which is invariably related to the inferot character (sadhya).

- (iii) Upamana (Comparison) :- reln b/w the word and the obj. denoted by that word.
Eg:- Wild cow (garaya) is an animal similar to cow.

- (iv) Sabda :- It is a statement of an authoritative/reliable person.

Apta Vakyam Sabdah

Eg:- When scientists tell us H_2O is made of 2 molecules of H & 1 molecule of O.
We can trust his statement because he has the authority on that subject.

- ⇒ God is the creator, sustainer and destroyer.
- ⇒ God created the world for the benefit of human beings.
 - ↳ for making us enjoy ↳ for making us suffer so that he gets punishment of whatever he has done wrong, so that he can get pure and go to God again.
- ⇒ Liberation is the pri. goal of human life.
- ⇒ Purusarthas :- (four goals)
dharma, artha, kama, moksha.
 - ↳ Dharma (depression)
- » Nyayaika said moksha is the highest purusartha.
- ⇒ Vaisesika system :-
 - ↳ founder — Kanada (Actual name - Meekha Aulukya system)
 - ↳ This system gives very much importance to visesa. So, this system is known as vaisesika system.

Entire universal falls in 2 categories :-

Abhava (positive) → 6 categories

(i) Substance (dravya)

(ii) Quality (guna)

(iii) Action (karma)

(iv) Generality (samanya)

(v) Particularity (visesa)

(vi) Inherence (samaraya)

— Kanada

Abhava (negative) : — 1 categories] — Praksasta-

(i) Non-existence (abhava)

pada
(student of
Kanada)

i) substance → more qualities is inhered.

e.g. brown in colour

↓
quality.

Substance is the first, most important and independent categories. It can exist without other 5 categories.] — Panchabhuṭa

9 substances → earth, water, air, fire, ether, space,
time, soul, manas (sky)

→ akasha, space and time are one, eternal and
all pervasive (present everywhere).

→ Mind is an atomic substance.

Mind can focus only on one thing at a time
because it is atomic in nature.
(infinitely small).

→ Soul is an eternal and all pervasive substance.

↳ function is consciousness (chetanā).

individual soul \rightarrow we:
Supreme soul \rightarrow ishwara.

- The concept of universal soul in vaishika system
- 1) Teleological \rightarrow moving towards something
- 2) Materialistic \rightarrow atoms are materials.
- 24 Qualities — colour, smell, taste, sound, heaviness, touch (qualities can't inhered without substance)
- Action means movement, 5 types of actions \rightarrow
 - 1) upward motion
 - 2) downward motion
 - 3) Contraction
 - 4) Expansion
 - 5) Locomotion.
- Generality is an attribute common to a group of people by which they

All humans have in them a certain common nature for which we group them together into one class and exclude them from other classes. This common character is called humanity. This is (samanya) generality.

- Samanya is eternal.
- Particularity : Every atom have some visesa character.
- Inherence : It is an eternal reln by which a whole is in the parts, a quality / action is in a substance, the universal is in the particular.

Eg: The cloth ~~two one~~ hole inheres on the thread colour by which it is made.

⇒ Abhava ↗

Samsargabhabava

(S is in P)

Priyatbhava Shramabhabava
(Antecedent non-existence)

Eg:- Absence of pot in clay & It is produced by potter.

Eg!:- Absence of pot in its broken parts.

Atyanitabhabava

Eg:- Absence of one thing in another thing for all time-part, present, future.

Eg:- Colour in the air.

Anyonyabhabava

(S is not P)

When two things differ from one another there is the non-existence of the either of the other.

Eg:- Jar is not the ~~the~~ cloth.

08/02/18

⇒ Sankhya :-

⇒ founder :- Kapila.

⇒ No. of Pramanas :- 3

Perception

Inference

Testimony

⇒ Purusa & Prakrti → Two independent realities invented by Sankhya philosophy.

⇒ Purusa :- conscious self. Purusa is a bhakta. Purusa is conscious but inactive.

⇒ Prakrti :- is the ultimate cause of the entire material world. Prakrti is unconscious (*jada*). She is active.

>> 3 constituents of Prakrti -

Sattva
(white)

Rajas
(Red)

Tamas
(black)

Substantial
elements

These 3 qualities are known with the help of
inference.

✓ Evolution of the world → The world has evolved
through the ~~is~~ association of Purusa and Prakrti.

Prakrti (First product of world is
completely unconscious)

↓
Mahat (Consciousness, Mahat is the
great germ of the vast
universe called the Great
one.)

(I and mine consciousness)

↑
Ahamkara
Abhimana

Manas

5 sensory organs
of knowledge
(Jñānerdmiya)

5 organs of
action
(Karmendriya)

5 Mahabutas ← 5 Tanmatras
(Gross elements) (Subtle
elements)
(earth, water,
air, fire,
ether)

Write also ①

* The 25th principle is Purusa, untouched by
this evolution. uncarved

>> Prakrti is the ~~uncarved~~ cause of every principle.

>> Ahamkara, mahat & 5 tanmantras are both cause
and effect.

- » 5 sensory organs, 5 motor organs (^{Karmendriya}) and manas & also the 5 gross elements — these are effects only.
- ① Self is eternally free. It is vivekajnana which distinguish between soul and body. Kaivalya (liberation) is attained after getting vivekajnana.

Vivekajnana comes from continuous meditation and spiritual training.

Samkhya never admits God.

Yoga philosophy

- Allied system (both are dependent to one-another) to samkhya.
- » Three principles followed by yoga system from Samkhya's Epistemology Metaphysics 25 principles.

Yoga admits god.

Samkhya = Atheistic yoga

Yoga = Theistic samkhya.

Founder → Rishi Patanjali.

Cittavrittinirodha → cessation of mental functions.

5 mental functions

- 1) Keṣṭa → dissipated condⁿ
- 2) Mudha → stupefied condⁿ
- 3) Viśeṣita → passified condⁿ (relatively)
- 4) Ekagra → contemplates on some object.
- 5) Nipuddha → cessation of even the act of contemplation.

→ mind is suitable for yoga.

Cittabhammi (notes can come)

- Samadhi → 2 types

Sampragnata

equivalent to Ekagruha

Asamprajnata

g. Niruddha.

We have yoga, meditation in the form of mind's perfect concⁿ on the object of meditation and therefore involves a clear apprehension of that object.

There is complete cessation of all mental functions & consequently the absence of all knowledge including that of the contemplated object.

» 8 steps of Yoga :- (Astha yogangas)

- 1) Yama → Restraint
 - 2) Niyama → Moral culture
 - 3) Asana → Posture
 - 4) Pranayama → control of breathe
 - 5) Pratyahara → & withdrawal of your senses
 - 6) Dharana → fixing your attention on intraorganic
 - 7) Dhyana → ^{steady} contemplation on ~~of~~ ^{extraorganic} object which is chosen.
 - 8) Samādhi → person completely loses contemplative consciousness and becomes completely unaware.

God philosophy

Sesvara → theistic samkhya

Nirvāna → atheistic yoga

God is omniscient (one who knows everything).

He is eternal and all pervasive.

Mimamsa:

Nastika

Carvaka
Jaina
Buddha

Astika systems

- ① Nyaya - Vaishesika
- ② Samkhya - Yoga
- ③ Mimamsa - Vedanta

Sad-darsana/
6 Systems

Vedas

Mimamsa
(ritualistic)
karma-
mimamsa

↓ (earlier called)

Purva Mimamsa

Vedanta
(Speculative)

Jnana - mimamsa

↓ (earlier called)

Uttara mimamsa

» Founder → Jaimini

» Pri. Objective → to defend, and justify Vedic ~~ritualism~~

Obligatory Duties, should be followed by us.

those duties which we do, but the duty has no merit.
But if we do not do that duty, then we are going
to commit sins. (error).

⇒ If we do this sacrifice we will get liberation
(moksha).

Doff →
⇒ But if we do this sacrifice we will get heaven.
(according to later mimamsa).

⇒ Pramana → Source of knowledge

Mimamsa has 2 schools

Praabhakara

Kumarila Bhatta

5 Pramanas is admitted.

5 + ① Non-perception

Anupalabdhi Vedanta

① Perception

② Inference

③ Comparison

④ Testimony

⑤ Postulation/
Presumption

* Mimamsa believes the reality
of the physical world.

» Realism → Seeing the things as it is, as it exists.

» Idealism → Can never know the things as it is, we
only get the impression of the images created
by those things in our mind.

» Apuura → Potency/Potentiality. ⇒ whatever we have
done good in yesterday, will store in our soul as

Apuura

Vedanta → Ved + anta ⇒ End of Vedas.

Vedas

Samhitas

Brahmanas

Upanisads

Rig

Sama

Yajur

Atharva

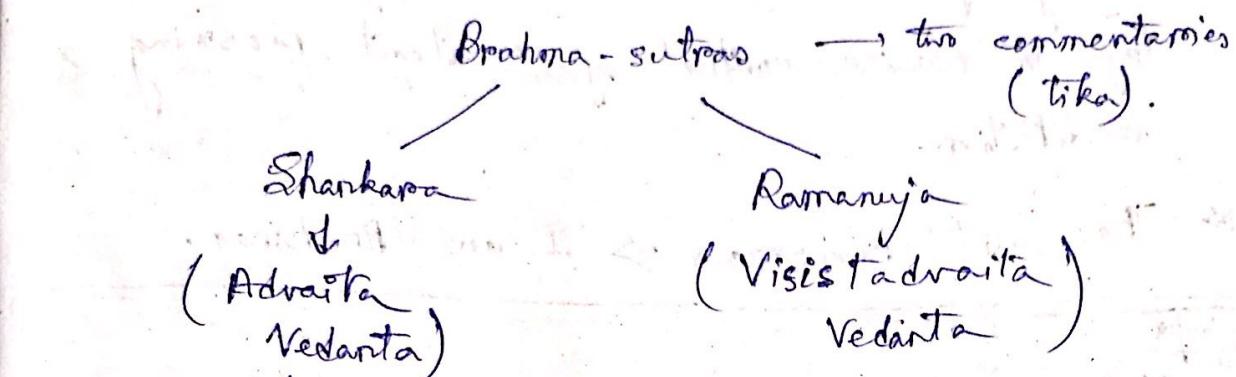
Vedic rites

Philosophical teachings

» There is also a transitory stage - Arcanyakas.
(B/w Brahmanas
Upanisads)

» Vedanta → Upanisads.

(sitting near teacher)
 Upanisads teachings is Rahasya → because the teacher selects some students out of many student.
Brahmasutra was written on Vedanta written by Badarayana.



stands on 3 principles →

- ① Brahman is the only reality.
- ② World is ~~Maya~~.
- ③ Jiva is in Brahman.

One reality exists →
Brahman
 ↓
 1) Nirguna Brahman
 → Indeterminate Brahman
 2) Saguna Brahman
 → Determinate ↓
 maya

⇒ Maya = illusion.
 rope = snake
 Brahman = world

(Study about
maya → asmi
 (अस्मि गत्रे अस्मि))

Two points of view in
Sankara's Philosophy :

- ① Ordinary or Empirical
 (Vyavaharika satta)
- ② Transcendental or Real
 (Paramarthika satta)

- ① ⇒ world is real, no maya & god is considered to be creator, sustainer & destroyer of this world.
 God is Saguna Isvara.
- ② Every thing is maya, there is no creator or destroyer of this world. God is Nirguna.

- ⇒ Steps to achieve liberation by Paramarthika satta :-
- 1) control of your senses and mind.
 - 2) give up all attachments to the objects.
 - 3) have an honest desire for liberation.
 - 4) study of Vedanta under an enlightened teacher & try to realize control by constant reasoning & meditation.

⇒ Thou art Brahman ⇒ I am Brahman.

08/03/18

• Nature of Religion in Tagore's Philosophy :-

He is a poetic philosopher. ~~the~~ ^{but} he gives very much importance in Darsana — Vision of Truth (Vedantic Philosophy).

{ In Vedanta, God is abstract (characterless).

{ Vaishnavism → Personal God.

→ Influence tagore very much.

→ These two are also in Gita.

* Tagore's philosophy is a combination of Shakti & Vedanta & Vaishnavism.

Tagore has done philosophy but not as a pure philosopher (ie no logic). He only listens to his inner voice → He is also a Mystic Philosopher.

→ Ordinary religions are aimless wonderings → set by Tagore.

→ An organisation ^{was} given importance (church).

→ Tagore said this world is not Maya, so don't leave this world → Ascetic tendency.
don't escape from your duty.

True religion is something to free from ego, sacrifice yourself for realization of Ultimate Divinity. True religion must not be confused with the institutional religion. According to Tagore religion is following dharma (duties).

Man possesses an extra awareness, which is for religion. (Manhood) → that is why we are diff from animal, tree. man is also rational animal (thinks).

There are 4 elements which constitute a religious life according to Tagore:

- 1) love
 - 2) sincerity
 - 3) sacrifice
 - 4) innocence
- (only names reqd.) (sacrifice your ego, work for benefit of others)

How Vedanta influence Tagore?

AMBEDKAR

He was 14th child of his parent (chandrapatani).

He said 2 principle in human malpractices in

Hindu religion:

i) untouchability

& ii) Casteism.

There were actually no SC, Dalit, Brahman. They created this to punish them for malpractices.

- ⇒ Treyavarsa in Arbedkar's Philosophy
- ① Western Scholar like Max Weber and Max Muller.
 - In support of his argument, Arbedkar put on.
 - ① Purusasuktha
 - ② Satta patha
 - ③ Taittiriya Brahman.
- His role is compared to the religion reformer Hindu Philosophy.

✓ Dalit Movement

- ① In July 1924, Arbedkar established his first independent organisation "Batishkrnt Hitakarini Sabha" → 3 main objectives →
 - 1) To spread education among untouchables.
 - 2) To promote cultural awakening by opening library & social centre.
 - 3) To advance an improve of the economic condition of the untouchables by starting industrial & agricultural schools.
- ② "Self help is the best help" → evolved among untouchables to help them.
- ③ Mahad Agitation: There was a tubewell where only Brahman (uppercast) are allowed to drink. And lowcast people (untouchables) had to walk miles to another tubewell. Arbedkar went against this, and forcibly drink water for the body of 2500. But they fought against this and drink water from that tubewell. [Place → Mahad]

① Burning of Manusmriti → 25 Dec, 1927.
Written by Manu (set human standard).
If someone dies in a family, and the member of
family if touches someone, they become polluted.
(in auspicious occasion). → written by manu.

② Narsik Kalaratra Temple Entry:

July, 1930.

After Mahad agitation, Ambedkar also did an agitation by forcefully allowing people (lower caste) in a temple in Narsik.

③ Ambedkar demanded special electorates for
the untouchables:

some reservations were given for sc. (lower caste).
(Not gave special electorate).

④ Yeola conference:

13th Oct, 1935.

He said in front of 10000 untouchables →
"I was born a Hindu, it was beyond my
control, But I assure you all that I will
not die a Hindu."

⑤ Periodicals were brought by Ambedkar
for voicing grievances of the untouchables →
i) Mook Nayak → silenced press
ii) Janta → Public
iii) Bahishkrit India → (An India, no one was thinking)
iv) Samyukt → All human beings are equal
(no caste)

"Bharat Bhawan Printing Press."

- ⑨ He ~~opposed~~ asked his people to remain aloof from the Congress (to remain independent from congress) and instead he organise his own people platforms like -
- i) Depressed Classes Education Society
 - ii) Independent Labour Party
 - iii) Scheduled Caste Federation to organise the scattered forces of the lower caste on a sound political basis.
- ⑩ In recognition of his services to the untouchables, Ambedkar was appointed Labour member of the Viceroy's Executive Council in June, 1942. He founded schools & colleges especially for girls in Maharashtra.
- ⑪ After being labour member he somehow managed to enter constituent assembly. Accordingly he was made the chairman of the drafting committee on August 29th, 1947. He was the 1st law minister of India. He was also called the chief architect of Indian constitution.
- On 29 Apr. 1947 CA (Constituent Assembly) to the world →
- "Untouchability in any form is abolished and the imposition of any disability on that

account shall be an offence"

All humans are equal to the world.

No caste;

On 14th Oct, 1956 at Nagpur, Ambedkar
embraced Buddhism.

He could have definitely done it, but he
died on 6th Dec, 1956.

After that every year 14th Oct & 6th Dec
as Tanmatrakosa ^{Maha} Parinirvana day

is celebrated by his
followers.

all soul is free

⇒ 9 gems that influence Ambedkar to fight this:-

- i) Education,
- ii) Organisation
- iii) Agitation
- iv) Liberty
- v) Equality

- vi) Fraternity (justice for people)
- vii) Buddha
- viii) Dhamma (Principles of Buddha)
- ix) Sangha

5/3/18

• Gandhi :-

- 1) Concept of Man
- 2) Trusteeship
- 3) Ahimsa
- 4) Satyagraha
- 5) Swaraj

▷ Man :- Two aspects of Man in Gandhi's philosophy.

① Outer aspect (body) → apparent man.

② Inner n. (spiritual)

- emotions

- conscience

- feelings

Advaita (Monism)

There is "Divinity" in every man.

"Man is always good"
→ according to Gandhi.

② Trust → an organisation to do the well being of the society.

Trustee → to do so.

Trustision → this whole system.

→ Marx talked about revolution (overthrow of the capitalist)

→ Gandhi did not talk about overthrowing of capitalist.

Rich should use the extra fund for well being of society.

→ this concept comes under trusteeship.

Criticism of Gandhi ⇒ not at all criticism.

③ Ahimsa :-

Negative Positive
(refraining from doing any harm to life)

* This negative ahimsa was found in Jainism & Buddhism.

"Taking life may be duty" in 3 cases → - Gandhi.

① for sustaining your body. (the food we eat, to kill mosquito)

② for protection of your ward / society in general.
— first convince the person, then you can kill the person.

① for the sake of those whose life is taken.

— if a person is suffering from a incurable disease
& if he ~~is~~ ~~not~~ can not be medically cured.

Then taking his life is justifiable.

② ~~Eg:-~~ If someone teases a girl under your ward,
you first convince the person & if he does not listen,
then u can go to the extent of killing him.

• Positive :-

Largest love.

3 types of non-violence →

1) Non-violence of the brave ←

2) " " " weak

3) " " " cowards (opportunist people)

→ Gandhi's non-violence
falls in 1st
category.

① they can take revenge, but they do not do that,
because they want to change the opponent's heart.

② I ~~said~~ that I am a non-violent person, but
actually I am very weak in heart, mind, soul.

③ I am showing friendliness in front you amongst
others and waiting for the correct opportunities
to kill / stab you.

4) Satyagraha :— Practical application of Ahimsa.
(Ahimsa is the theory in Gandhi's philosophy).

Satya + ahimsa } determination to follow the
(Truth) } path of truth.
 (determination)

When Gandhi was in S.Africa there was a races
segregation. There was also a term 'Passive Resistance'
But Gandhi wanted a new term → Satyagraha.

Satyagraha

- 1) based on LAWS.
- 2) use of arms is completely forbidden in Satyagraha.
- 3) ~~no scope for force~~ based on feeling of love.
- 4) no element of harassing the opponent.
- 5) ~~no~~ element - conversion.

"Liquidate the antagonism, not the antagonist."

"Hate the sin not the sinner"

- 6) not a passive state in fact it is more active than violence.

Requirements of a satyagrahi

- 1) A satyagrahi must be honest.
- 2) "n" not have any mental reservation (something going on inside the mind, but expressing something else).
- 3) must be truthful.
- 4) "n" a discipline soldier.
- 5) "n" fearless.

6) virtue - suffering and sacrifice

5 virtues that are prescribed for a good life should be followed by a satyagrahi →

- i) satya (truth)
- ii) arseyā (non-stealing)
- iii) Aparigraha
- iv) (contentment) (earn your bread for today only)
- iv) Brahmacharya (celibacy) → in up thoughts

Passive Resistance

- 1) no LAWS.
- 2) arms can be used.
- 3) no scope for love.
- 4) there is an element of force - (want to harass the opponent)
- 5) there is an element of coercion. (forcibly change).

6) it is passive.

④ (fearlessness) Abhaya.

→ faith on God.

form of satyagraha which Gandhi favoured most.

1) Disobedience → fight against unjust laws. (Eg: Non-cooperation movement).

2) Non-cooperation → you refuse to be exploited by the exploiter.

3) Direct Action

- 1) Fasting
- ↓
 - an opened and mass rebellion.
 - (Eg: Quit India movement).

more you subdue our flesh, more your soul become pure.

2) Fasting has a psychological impact on opponent.

⑤ Swaraj (ideal concept) & not an actual concept.
People's rule.

will achieve someday.

• Vivekananda

1) contemporary problems

2) Universal Religion

3) Practical Vedanta

① social, political, economical problems → witnessed at the time of Swamiji.

① Political ignorance of the Indians (poor section of people)

② Backwardness → We Indians are back now in every aspects - education, money, politics.

③ Low status of women in society.

(Sister Nivedita & Swamiji's concept)

- (iv) synthesis b/w East & West.
- (v) child marriage
- (vi) restriction on inter-caste marriage.
- (vii) Low status of backward people. (lower cast, ^{sudras})
- (viii) crisis of character.
(problem is we don't want change our nature, character).

Q) What is philosophy, branches of philosophy, transcendental epistemology, metaphysics

'Love of knowledge' → Transcendental epistemology.

Q) What is logic? ⇒ branch of philosophy which distinguishes correct reasoning from incorrect reasoning.

Q) Branches of philosophy :- ① Epistemology → deals with knowledge.

② Metaphysics ③ ~~Theory from known to unknown~~

④ Logic ⑤ Ethics → deals with morally good and bad action.

⑥ ~~Aesthetics~~ → deals with beauty, values, judgements.

Q) What is pessimism → talks about negativity.

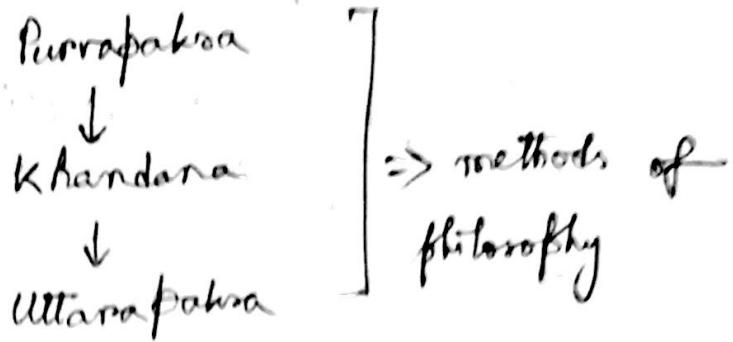
⇒ " " pessimist → person who talks about negativity.

⇒ " " optimistic → bright side of things.

⇒ " " optimist → "This is difficult but I will try it"

→ Four ~~sides~~ sides to achieve "siddharth".

→ PURVAPAKSA → Hearing the views of the opponents.



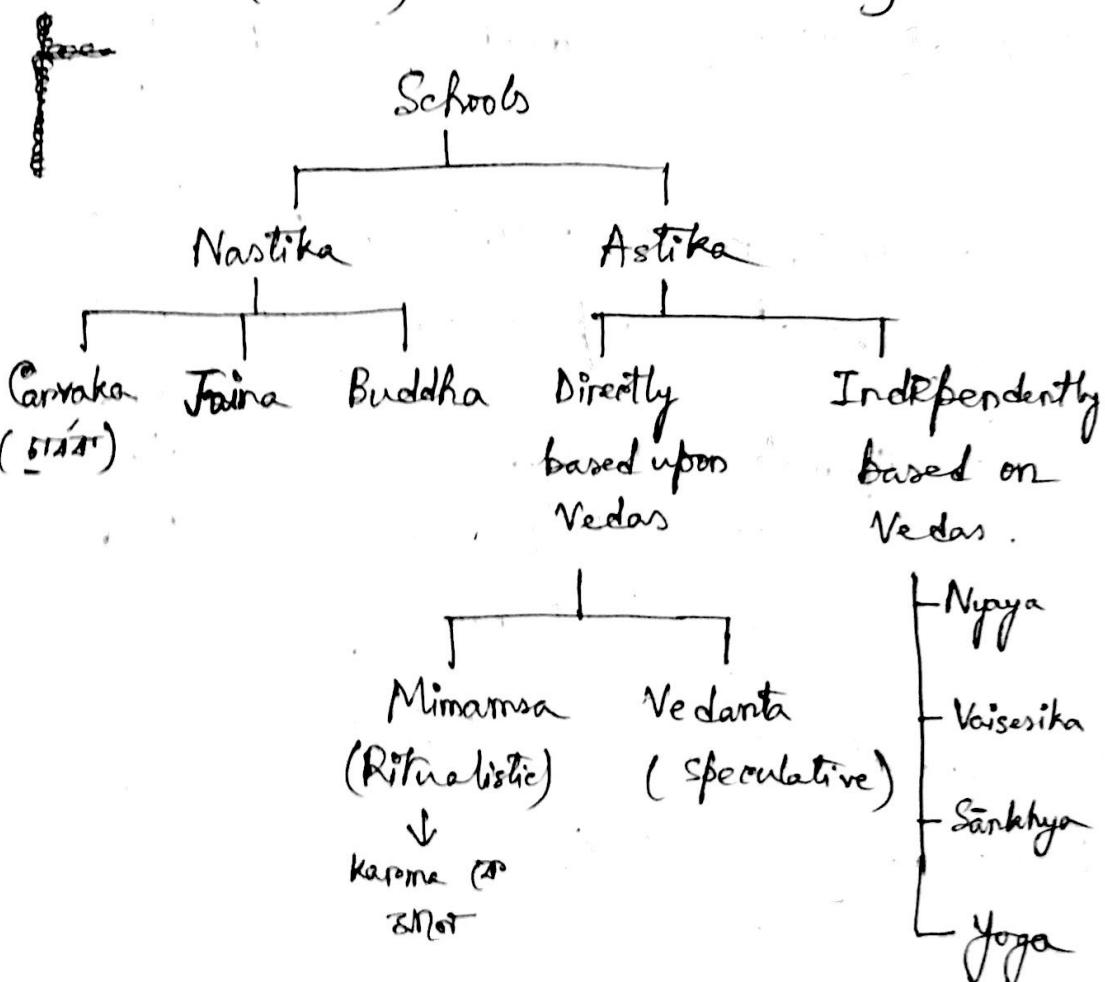
Mukti

Yoga [योग]
(योग)

Schools of Indian Philosophy

Two schools →

- orthodox (वैदिक) → brain - स्मृति विद्या,
- Heterodox (नवीकरण) → brain - न स्मृति विद्या,



Sutras → In ancient time, students used to listen to their Guruji's. It is like a thread which connects teacher & students.

Shankar, Ramanujan, Madhava → schools
└→ commentators.

- Advaita Vedanta :- Shankar } diff commentaries
 - Dvaita :- Madhav }
 - Visistadvaita :- Ramanuja }

we get on
Brahmacharya or
Vedanta.

→ Methods of philosophy?

Basic features of Indian Philosophy

→ Indian philosophy wants to have intellect satisfaction.
So, the aim of Indian philosophy is — "Vision of truth",
in Sanskrit — tattva darsana.

except Corvaka

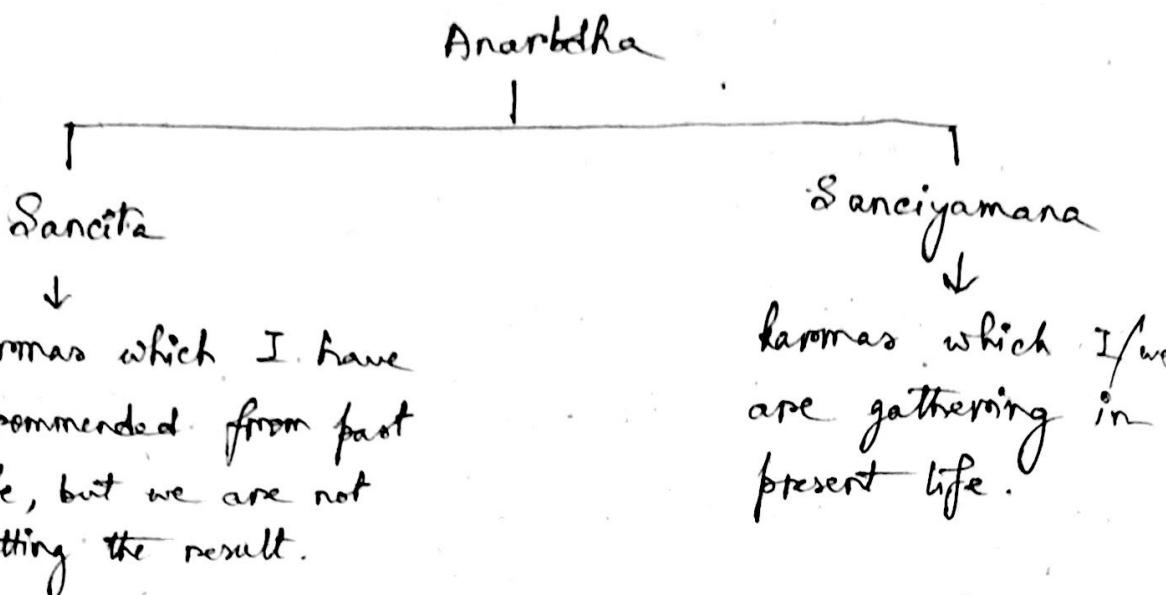
2) Indian philosophers are often charged as pessimist by western philosophers.

3) Believe in an external moral order and law of karma. → "as you sow, so you reap"
↓
Classified into 2 categories →

\Downarrow
Classified into 2 categories →

- ① Anarabda → those actions which have not yet began in bare foot.

⑥ Aarabha → which has already began to bang foot.



• Sakam → karma which ^{we} are interested.

Eg: I am studying to get good marks.

• Nisham → disinterested actions. → Given by lord krishna.

④ Intimately connected to the 3rd point.

→ All the worlds are moral staged.

5) ignorance of reality → root cause of sufferings & it is the cause which leads us to bondage.

6) Continued meditation on truths/reality here is needed. → only way.

7) Saavyama → (self control) is necessary for concentration.

8) All the ~~other~~ systems of indian philosophy believes in the concept of liberation (moksha, mukt).

Systems of Indian philosophy :-

» Carraka : (i) They are hard core materialistic (materialism)
(theory according to which

(ii) Only source of knowledge is Pratyaksha (Perception).

» Prama — right knowledge

» Pramana — source of right/valid knowledge.

rope on the floor, but I think it as a snake & started screaming. This visual sense organ is called Pramana. And rope is rope when we realize, it is prama.

» Six divisions of pramana →

(1) Perception (Pratyaksha) \Rightarrow Somayasa (5) Presumption (Anupalabddhi).

(2) Inference (Anumana) \Rightarrow organ (6) Non-perception (Abhava)

(3) Comparison (Upamana)

(4) Verbal testimony (Sabda)

(1) ext. perception → when we can perceive something with the help of five sense organs.

int. perception → ~~through~~ perceive through int. sense organs i.e. mind.

e.g. sorrow, sufferings.

(2) In forest there I saw smoke. We can guess it as fire.

Anumana is ~~jump~~ or ~~leap~~ from known to unknown

(3) go beyond indirect comparison. (white cow → comparison as domestic cow)

(4) future testimony → written (Paryaya, Vedah) cow

Eg:-
⑤ Deva dutta's home is locked which I found. from which we can presume that he is not at home.

Deva is eating fatty foods everyday. But he is not getting fat. We can presume that he is taking ~~food~~ light food.

⑥ Teacher is not carrying duster with him. So, duster is most ~~help~~ to him at that time not the presence of markers.

⑦ Chaturbhutas & 5 bhutas of human. consciousness
Chatra → (earth, air, water, fire) → there are all interrelated for example earth lot, ... 27th, (most red colour) 27th But (your red colour produce 27th)
These are: "Religion is Priest-Graft"

- Buddha philosophy → founders Gautam Buddha propagated 4 truths →
 - 1) there is suffering (Dukha)
 - 2) n - n a cause of sufferings (dukha-samudaya)
 - 3) n - n stoppage (nirrodha)
 - 4) n - n a way to the stoppage of sufferings (marga)

Even pleasure is ~~not~~ mixed with sufferings.

→ ① Dukha → birth (we birth to enjoy the world < desire)
(if we donot birth, we would not have [Dukha → birth → desire → ignorance] any dukha)
do not make pleasure with animals.

② Nirvana → ~~not~~ active state. (ARHAT). attend nirvana
knows everything but donot answer any metaphysical questions, because it would not help him from suffering. ↳ silenced one.

⇒ Nirvana is a peaceful state but negative state
(we don't have sorrow) ←

- ① 8 fold ^(path) marga → (Astangikamarga)
- ⇒ right views
 - ⇒ right determination
 - ⇒ right speech (should not use bad language, we have to use polite lang)
 - ⇒ right conduct (right action)
 - ⇒ n. livelihood (honest means, no dishonesty)
 - ⇒ n. effort (old, even, deep rooted idea → we have thrown away from mind)
 - ⇒ n. mindfulness (right usage, what is good and bad keep in mind)
 - ⇒ n. (sammadhi) concentration.
- ↳ following 8 margas, we can become ARHAT.
- ⇒ Metaphysical questions → (As Lord Buddha)

- ⇒ all things are conditional
- ⇒ n. " " subject to change
- ⇒ Nothing is permanent (No soul, no god)
- 4) Continuity of present life to the next life
is based on karma.
- ⇒ Schools of Buddhism → (4 schools)
 - ⇒ Madhyamika → everything is ~~sunya~~ sunya (mental)
 - ⇒ Yogacara → Vijnanavada (Vijnanavada)
 - ↳ only mental is real, & ext. things are false.
 - ⇒ Sautrantika → both mental and non-mental things are real.

3) Vaibhasika school → balya - pratyaksha vedas
4 schools are coming under 2nd schools →

HINAYANA

(in South India)

(hina - small
thinks about
own dimension)

1) Sarvapantika

2) Vaishanika

(founder) # 3 Nastika philosophy →

⇒ Origin of Jain philosophy → Mahavira

2) The Jains rejects the view of carvaka → only
reality.

3) Like Carvaka, Jain also → earth, air, water, fire
And also space
Sharmala (motion)
Adharma (Rest)

4) Respect of opinions. (mine & others opinions)

MAHAYANA

(flourished in
North India)

(maha - large
thinks about all
other's dimension)

1) Madhyamika

2) Yogacara

$$T(n) = 2T(\sqrt{n}) + \log n$$

$$f(n) = \log_2 n = m$$

$$n = 2^m$$

$$T(2^m) = 2T(2^{m/2}) + mn$$

Let $s(m) = T(2^m)$

$$s(m) = 2 \cdot s(m/2) + mn$$

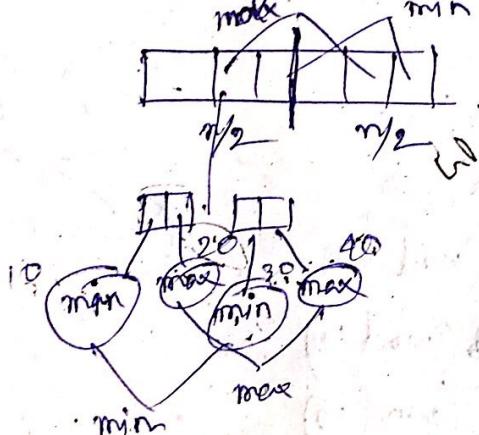
$$a = 2$$

$$b = 2$$

$$\Theta(m \cdot \log n)$$

$$\underline{\underline{= \Theta((\log n)(\log(\log n)))}}$$

\Rightarrow max & min using divide & conquer method.



$$\begin{aligned} T(n) &= 2T(n/2) + 2 \\ &= 2(2T(n/2) + 2) + 2 \\ &= 2^2 T(n/2^2) + 4 + 2 \\ &= 2^3 T(n/2^3) + 8 + 4 + 2 \\ &= 2^{K-1} + (n/2^{K-1}) \\ &\quad + 2^{K-1} + \dots \\ &\quad + 2^2 + 2^1 \end{aligned}$$

$$= \frac{2^K}{2} T\left(\frac{2n}{2^K}\right) + 2^{K-1} + \dots + 2^1$$

$$= \frac{n}{2} + T(2^0) + \boxed{2^{K-1} + 2^1 + 2^0} - 2^0$$

$$= \frac{n}{2} + 2^K - 1 - 1 = \frac{n}{2} + n - 2 = \frac{2n}{2} - 2$$

\Rightarrow Binary search

1, 2, 3, 4, 5, 6, 7, 8, 9

$$\begin{aligned} S_1 &= 1 = 2^0 \\ S_2 &= 2 = 2^1 \\ S_3 &= 4 = 2^2 \\ S_c &= 2^{c-1} \end{aligned}$$

$$T_{BS}(n) = \frac{1}{2} \sum c \cdot S_c$$

$$= \frac{1}{n} \sum c \cdot 2^{c-1}$$