

- 1) Indian Philosophical thoughts - Module I
- 2) Modern Indian Thinkers - Module II
- 3) Ancient Indian Science & Technology - III
- 4) Indian Art & Literature

1) philosophy - "love of wisdom" →  
 → etymological meaning

- It signifies of human beings to know who they are
- 2) Signifies material urge to know to themselves.

It describes the physical self to find out the real nature of man

- 1) What is the true nature of man?
- 2) What is the end of human life?
- 3) Who created the world?  
 The world is endless.
- 4) Find out whether the world is material world?

P originated first in Greece. Western philosopher - Thales

diff.

- 1) P originated out of sorrow,  
 diff bet P originated in Greece & India  
 In India we get P as darshan.Darsana  
 Darsana means vision of world, truth  
 Satyadarsana (vision of truth)

- 1) What is philosophy?
- 2) What are branches of Western P  
 Indian P has systems & western P has branches

The branches are:

- 1) Metaphysics - meta means after

Something which goes beyond the physical world. Something - God (beyond physical law).

Immortal means something which never dies.

Soul, God, immortality etc.

It is a branch of P which deals with soul, soul, God, immortality etc.

2) Epistemology - deals with the origin, factors, limitations, validity and invalidity of knowledge.

3) Logic - reasons, valid argument from an invalid argument. (Logic is a branch of P which discriminates valid reasons from invalid reasons.)

e.g. All men are mortal

All philosophers are men

∴ All philosophers are mortal.

Invalid argument

Dates are fruits.

The 9th of July is a date.

The 9th of July is a fruit.

4) Ethics - It is a branch of Western P. It deals with moral right or wrong actions.

5) Aesthetics - It is another branch of W P which deals with beauty. So know how the notes are arranged in classical songs, beauty of the songs, when we perceive something. It takes place through sense organs. However seeing is possible through eyes.

Why did these branches crop up?  
It resulted in division of labour  
"Indian outlook is syncretic in nature"  
Unlike WP which divides P into different parts, Indian P has properties of all the parts.

### Scope of Indian Philosophy

- 1) P is not equivalent to Hindu P.  
philosophical speculation
- a) Purvapaksa
  - b) Khandana
  - c) Uttarpaksa / Siddhamta
- b) They refuse all evils logically.  
refuse the views of my opponents.
- a) Listening.

### Systems of Indian Philosophy

Non-believers in Vedas! Do not reject the  
Reject the <sup>Vedic</sup> Vedas authority  
authority (Nastika / <sup>N</sup>astika / Orthodox)  
(Orthodox) eg Carvaka,  
Jaina, Buddha

Directly based on  
Vedas

Stands independently  
to Vedas eg. Nyaya,  
Vaisesika, Samkhya,

Based on  
ritualistic aspect  
eg. Mimamsa

Based on yoga  
speculation  
aspect  
eg. Vedanta

$m = n$   
Authority & Reasoning  
Where people go after death cannot be  
answered by observation.

Experience is two fold

- 1) Held generally by people / scientists
- 2) The testimony of scriptures or authentic persons.

9 systems in Indian P, 6 orthodox systems and 3 are heterodox systems.

### Gradual Development of Indian P

Vedas → Sutra (thread)

about orthodox systems

They lived this and handed them down to succeeding generations  
Understanding, memorizing, and passing them down through generations.

For every system there is a sutra

1) Basic Problems

2) Solutions to those problems

3) Possible objections

4) Replies to those objections

Ways in which the teacher tried to instill in the minds of the student.

Jad-darsana → Nyaya → Sutra of Gautama  
(in "systems") → Vaishesika → " " Kanada  
(which depends on Vedas) Samkhya → " " Kapila  
Yoga → " " Patanjali  
Brahma → " " Jaimini  
Vedanta → " " Badarayana

For each system there is a sutra

Commentaries (in Sanskrit) -

Brahma Sutra of Vedanta by Bhaya

1) Sankara Sanya Bhasya

as on the

2) Ramanuja

Brahmasutra  
by Sankara

3) Nimbarka

4) Madhva

5) Vallabha

6) Baladeva

## Common characters of Indian systems

1) Practical realisation of Truth / Sattra  
dharma)

All the systems are found from  
charvaka system.

Purusartha (Purushat Artha)

= goal / End of human life

Four Purusarthas of human life

Dharma, Artha, Kama, Moksha

Purusartha (goal of human life)

Kama - pleasure

Moksha - subdue the pleasures, liberation

There are two parts:

1) Human soul and 2) Animal soul

2) Indian Philosophy is charged with pessimism. (looking at the dark side of the things)

Pessimism is initial pessimism

Indian Philosophers try to come out of this pessimism

Every system is moved to philosophical discussion at the side of joys and sufferings. The attitude of mind looks at the dark side of life is known as pessimism. Indian P has often been criticised as pessimistic but pessimism in Indian philosophy is initial and not final.

3) Belief in eternal moral order and law of Karma

Rta (Order) Rta (pronounced as Rita  
but write like Rta)

It signifies moral order. (As you do, so you get) → moral order.

Because of this concept of Karma, we need to believe that whatever is happens to us is because of our own deeds.

Man itself is freedom. He can do anything. Karma tells that man is the master of his destiny.

### Karma

Anarabda  
(those karmas which have not yet begun to bear fruits.)

Arabda (order)  
Those karmas which have already begun to bear fruits.

Adrista - stock of merits and demerits of action.

### Anarabda Karma

Sancita or pratiara (past life actions)      Sanciyamana (present life actions)

Sakam Karma / Interested Actions

Niskarma / Disinterested Actions

- 4) To consider universe as a moral stage
- 5) Ignorance of reality is the root cause of bondage - Moksha (liberation) from pain and sufferings.
- 6) Meditation

Soul (Individual soul) is a reflection of the universal soul.

7) Self control / Samyama

### Yama

### Niyama

Conscious appetite - greed for wealth.

- 1) abstinence from falsehood
- 2) theft
- 3) conscious appetite
- 4) greed for wealth.

abstinence → ahimsa, satya, asteya,  
Brahmacarya, aparigraha

Moral cultures are purification

- 1) Purification (external + internal)  
Thinking of <sup>good</sup> ideas, not thinking ill of
- 2) Contentment (satisfied with others whatever sources we are having)
- 3) Penance (Yapasya) Vows
- 4) Study of the vedas on a regular basis
- 5) Renig Surrender to God. (Renunciation)
- 6) Cremation or moka is the highest of human life.

## II Different Systems of Indian Philosophy

### 1) Carraka system

- ① a) It means materialism because according to Carraka  
↓  
Doctrine that supports unconscious matter to be the only reality.

Interpretations of the word Carraka

- 2) It can be the name of a sage who founded this system
- 3) They are called charvaks because it propagates the doctrine of "eat, drink and be merry." (~~carr~~ carr = eat/chew) OR because their words were pleasant to listen (carr = nice, rakah = words)
- 4) Bhraspati is said to be the founder of the

Carraka philosophy (so that the demons are totally destroyed)

Lokayatamata (view of common people)

3) Number of Pramanas

Indian Philosophy has 6 pramanas

- 1) Perception  $\leftarrow$  Pratipaksha
- 2) Inference  $\leftarrow$  Anumana
- 3) Testimony  $\leftarrow$  Sabda
- 4) Comparison  $\leftarrow$  Upadesana
- 5) Postulation / Presumption  $\leftarrow$  Aitihapatti
- 6) Non-existence

Pramanas are the sources of knowledge  
Pramana is the right knowledge  
A prama is wrong knowledge

1) Perception - external & internal

a) For charvaka perception is the only praman. ~~they~~

b) They reject inference and testimony.

{2) Inference  $\rightarrow$  Guesswork (lomo  $\rightarrow$  AU)

{3) Testimony  $\rightarrow$  Words of scripture / authentic persons

Non reliable

How many Pramanas Charvaki has?  
only Indian Philosophy has 6 pramanas

3) chaturbhuta Perception  $\rightarrow$  reaches to us only the material four material elements

i) Earth (Prithvi)

ii) Water (ap) (air)  $\rightarrow$  no marks deducted

iii) Air (Vayu)  $\rightarrow$  ~~which~~ levels of

iv) Fire (Tejas)  $\rightarrow$  ~~which~~ can be directly perceived

Ether is rejected because other cannot be perceived.

consciousness

~~Consciousness is the quality of the living body which is a product of matter.~~

Charvaka denies the existence of soul. Consciousness distinguishes a living body from a dead body.

Beetel leaf, nut, lime → they are chewed together they become food. Similarly elements in a particular way give rise to the living body having consciousness.

The existence of God is myth.  
Religion is a "priest-craft".  
Putreشتि

The charvaka says that the highest aim of human life is:

- |           |              |
|-----------|--------------|
| 1) Dharma | Purusharthas |
| 2) Artha  |              |
| 3) Kama   |              |
| 4) Moksha |              |

Dharma and moksha are rejected by charvaka. The primary aim of charvaka philosophy is Kama / sexual pleasure.

### Jain Philosophy

Mahavir is said to be the founder of Jain Philosophy. Mahavir is the 24th Number of Tirthankara. → 3 Jisethankara  
1) Perception 2) Inference 3) Testimony.  
Here all the three are accepted.

What is Jisethankara?

Jaina teachers, they have acquired knowledge themselves, now they are working for others. They have attained涅槃 and now they are working for the benefit of others.

Charvaka rejected inference and testimony.

because they might be wrong.  
Earth seems to be flat and sun seems  
to be moving, but they are perception  
and they are wrong.

Inferences are misleading

All inferences are misleading, this is  
also an inference which is self contro-  
This way the Jains have defended diction  
themselves.

~~Earth Water Air Space Time~~

Earth (prithvi)

Water (ap)

Air (vayu)

Fire (Agni)

Space (ether / akasa)

Time (Kala)

Rebirth (Ardhavarna)

Harmful Dharma

Jain  $\rightarrow$  3 Paramitas

Number of souls

Jainism ~~says~~ says that even a dust  
particle has ~~aatma~~ aatma.

The number of soul is limitless. The  
soul of a human being has 6 senses.

There are degrees of consciousness in  
souls. Every soul is bounded in bondage.  
The soul has desires and pleasures.

Every soul is bounded to the ~~principles~~ of bondage:

- 1) Right faith in the Jain scriptures
- 2) Teachers or Jain scriptures
- 3) Right knowledge of the teachings of  
~~to~~ Jainas
- 4) Jain ethics. Right conduct

The Jainas do not believe in God. The Nirankar  
who possess the godly powers of omniscience and  
omnipotence, take the place of God,

Right conduct implies abstinence from stealing, greed for wealth (material pleasures).

- 9) The soul shines with infinite bliss, infinite power, infinite knowledge, infinite faith. Thus soul will become free from the world and unite with the supreme soul.
- 5) sympathy for every living beings, and respect for all beings.

Mantikarita

→ features of Jain faith.

Buddha system

Prince Siddhartha or Gautam Buddha is the founder of Buddha system.

If you can write the Sanskrit terms then it would fetch more marks.

- 1) There is suffering (dukha)
- 2) There is cause of suffering (samudaya)
- 3) There is cessation of suffering (dukha-nirodha)
- 4) There is a way to the cessation of suffering (dukha-nirodha-marga)

2) The cause of suffering is birth.

Misery or sufferings

Birth → Misery

↑ Degrees for material pleasures

Ignorance (it is the root cause of

our suffering)

Transitory nature of things

(pleasure does not last forever, it will end with pain) → this is the realization.

3) → Nirvana

4) → Astangikamarga - (Eight-fold path)

Pramanas → Perception and inference

## The eight steps

- 1) Right views (Samyag-dristi)
- 2) Right determination (Samyag-samkalpa)
- 3) Right speech (Samyag-vach)
- 4) Right conduct (Samyag-caritra)
- 5) Right livelihood (Samyag-ajira)
- 6) Right effort (Samyag-Vayama)
- 7) Right mindfullness (Samyag-smriti)
- 8) Right concentration (Samyag-Samadhi)

## Buddha's 4 noble truths

- 1) The truth that there is misery
- 2) The truth that there is a cause of misery
- 3) The truth that there is a cessation of misery
- 4) The truth that there is a path leading to the cessation of misery.

- 1) Misery is present in all forms of existence and in all kinds of experience. Even what appears as pleasant is really a source of pain at the bottom.
- 2) As suffering, like other things, depends on some conditions, it must cease when these conditions are removed. This is the third truth about the cessation of misery.
- 3) It controls \* concerns the control of conditions that cause the misery.

These 8 steps remove ignorance and desire, enlighten the mind and bring about perfect equanimity and tranquility. Thus misery ceases completely and the chance of rebirth is also stopped. The attainment of this state of perfection is Nirvana.

## Buddha's Philosophy

### 4 Philosophical questions

- 1) All things are conditional
- 2) Nothing is permanent
- 3) There is no soul, no God.
- 4) The connection between the present life and the next life is due to Law of Karma.

Buddha was very much interested in Metaphysics. He wanted to get rid of misery. He favoured ethical questions.

## Schools of Buddhism

### School means systeme

Hinayana  
(small)

Mahayana  
(great)

The difference between Hinayana and Mahayana rests on one important question.

Object of Nirvana

Hinayana (for myself)

hina - small

Mahayana - myself + others  
(great)

Read this, then will be able to rewrite it down on your own.

## Mahayana

Madhyamika

Yogacara

Madhyamika

It means middle path, neither ~~nor~~ of the extreme. It supports the theory of Sunyavada or Nihilism. It means that every thing

- is illusory or void, mental nor mental even
- 2) Yogacara → Vijnāvada (Mind is the only reality)
  - 3) Vaibhasika → Both mental and nonmental are real.
  - 4) Vaibhasika → balya - pratyaksa - vada  
(direct realism) ↑ if can memory ← fine otherwise
  - 5) Sautrantika → balya - anumana - vada  
(Inferability of objects)

how many schools in Buddhism → 4  
or 3 major schools → 2  
Dīna and ~~Ka~~ Mahayana.

- 3) One can see the object directly. I can see the tiger directly.  
If it leaves an image in my mind then anumana → (4)

## Nyaya Philosophy

- 1) Gautama is the founder
- 2) No of pramanas. There are 4 pramanas
  - a) Perception (Pratyaksa)
  - b) Inference (Anumana)
  - c) Comparison (upamana)
  - d) Testimony (Sabda)
- 1) Perception is the direct knowledge of objects which is produced by their relation to our senses and the object  
eg The perception of table with the help of visual sense organs.  
Perception can be external or internal.  
(balya) (Manas)  
inter. inner feelings, Introspection cannot

Identify Sankhya and explain  
Sadhyu (ger b'many fu'i)

be done for others, can be done only  
for my case. For others observation

2) What is inference?

Inference is the knowledge of objects not  
through perception, but through the  
aphorism of some mark (Linga) which  
is invariably related to the inferred object.  
Always (Sadhyu). This invariable relation  
is called Vyapti.

eg. id10 smoky objects are fiery. (Vgopl)

The hill is smoky.

∴ The hill is fiery.

↳ inference (anumana)

Hill is the Paksha (locus) (from where the  
smoke is coming out) (minor term)

Smoke is hetu (middle term)

~~Fire~~ Fire is the Sadhyu / Major Term.

Smoke is the mediator to explain the  
relation between hill and fiery.

3) Paksha is an inference or minor term  
is that about which we infer something.  
eg. the hill.

4) Sadhyu or major term is the inferred  
object. and eg fire

5) Middle term or hetu is invariably  
related to the major and is present  
in the minor eg. heat smoke.

2) Ram is a man because he is mortal and  
all men are mortal.

The hill is fiery because it is smoky

and all smoky objects are fiery.

will come in inference.

c) Comparison is the knowledge of the relation between a name and the thing so named.

e.g. I have never seen Jabya in my life. Some people say Jabya is an animal which is like a cow.

If we see an animal having striking resemblance with cow, we can conclude that the animal is a Garaya.

The man is told that a Garaya is like a cow. Then that man finds in the forest an animal having striking resemblance with a cow. He comes to the conclusion that this animal must be Garaya. (Nilgai) wine

d) Kad Sabda or Testimony

It is the knowledge about anything which is derived from the statement of an authoritative person.

e.g. If scientist tells us that water is a compound of <sup>two molecules of</sup> hydrogen and <sup>one molecule of</sup> oxygen.

③ Depression or Moksha in ~~Nyaya~~ Philosophy

Depression is most essential aspect of Nyaya philosophy. Aparaga (Liberation) (~~Masti, moksha etc.~~)

For them consciousness is the accidental property of the soul.

Consciousness is the property of the soul only till the soul is attached to the body.

Main cause of bondage is ignorance. Ignorance is the root cause of bondage. When " removed we attain depression

go through class notes

Liberation in Nyaya philosophy is negative. Negative state means the soul will be free from all pains and sufferings. The supreme soul is God. (creator, sustainer, destroyer)

4) Arguments to prove the existence of God.

There are 82 imp args by NP to prove.

i) Why do we have to believe that God is there?

a) God is the creator, sustainer and destroyer of the world. (Brahma, Vishnu, Maheshwar.) They do not support Vedas completely.

b) The world has been created by God in order for the souls (Atma) to enjoy or suffer according to the merit or demerit of their actions. darsana

God is considered to be the Karta.

2) The second pt is the most popular to prove the existence.

All things of the world like mountains, rivers, sea, sun, moon etc are the effects (as they are made up of parts).

Therefore they must have a master (Karta).

c) God is the creator of the world and he created this world for the good of human beings. (God here means the enjoyment as well as suffering.)

d) God is the Karta of the world.

5) Vaishesika System

i) Kanada is the founder

ii) No of Pramanas  $\rightarrow$  2

D. Perception

ii) Inference (it is reduced to inference)

Sutra is a brief statement Bhāva is the  
precise or clear statement.

3) Vaisesika is allied to the Nyaya system  
allied - related

Vaisesika brings the whole world under  
7 categories (Padārtha) (meaning of the  
world)

- 1) Dravya (Substance)
- 2) Guna (Quality)
- 3) Karma (Action)
- 4) Samanya (Generality)
- 5) Visesa (Particularity)
- 6) Samavaya (Relation of Inherence)
- 7) Abhava (Non-existence)

→ Bhāva Padārtha (Positive category)

→ Abhava Padartha (Negative category)

Prahasatapada gave us 7 categories.

1) Dravya (Substance)

9 substances

- a) Earth
- b) Water
- c) Air
- d) Fire
- e) Ether
- f) Space
- g) Time
- h) Mind
- i) Soil

The first five are the physical elements (Bhūta) and they have respectively the qualities of smell, taste, touch, colour and sound.

The ear lobe is called Akash (in Sanskrit)

Akash, space and time are one eternal and all pervading. (ether, space, time)  
which is present everywhere.

Mind is an eternal substance

Mind → Eternal & Atomic

Soil is an eternal and all pervading substance and it is the substratum of consciousness.

Gaines used Akash as space.  
Bew they are diff

## Vaiśeṣika System

- 1) dvāryā {
  - 2) guna }
  - 3) karma }
  - 4) Samanya
  - 5) Viseṣa
  - 6) Samavaya
  - 7) abhava
- Positive / Bhava  
Padarthas
- Kannada gave 19  
gunas.
- abhava Padartha

- 2) guna → 24 Qualities  
colour, taste, smell, touch, sound, nearness,  
remoteness, magnitude
- a) Q is that which exists in a substance.  
b) There are 24 qualities eg.

- 3) Action is that which exists in a substance  
Karma means movements or actions  
(not doodle) Physical objects have movements  
they cannot have actions.  
There are five kinds of actions

- 1) upward motion (movement (utkropana))
- 2) downward motion (avakopana)
- 3) Expansion (Praśarana)
- 4) Contraction (Akṣarana)
- 5) locomotion (Yamana)

- 4) Samanya  
Generality is that attribute which is  
responsible for bringing a section of people  
(human beings) or a collection of things  
together in a group. e.g. humanity is that  
common attribute on the basis of which  
we are called human. Samanya is an  
eternal category because it never  
perishes.

- 5) Viseṣa  
We can distinguish complex objects on the  
basis of their parts

spelling wrong  
parts deducted

whole inherits in the part

It says that the atoms have a quality which can only be inferred but not perceived. They are called Vasikas because they give undue importance to vishes or the category of vishes.

- 6) Samavaya is an eternal relation which exists between the whole and the parts, between the qualities and actions (both inherit in substance) e.g. Red colour is a quality, it inherits rasa.  
7) Universal in particular (inherits in particular human beings)

What are the relations that justify the relation of Samavaya?

8) Abhava

e.g. Peter goes to meet Jasmine in a cafe. So many people are present but the absence of Jasmine becomes imp to Peter.

9) Absence of sun at night

Perception of abhava is possible. e.g. perception of the absence of sun in the sky at night

abhava

Samsargabhava  
(S is not in P)

Anyonyabhava  
(S is not P)

Indifference of something from another thing  
10) Diff of one thing from " "

Samsargabhava → Prabhava  
Antecedent Non existant

11) Dhvansabhava

Consequent Non existance

12) Atyanabhava - Absolute non existant

$$m = n$$

read from this

1) eg. absence of a pot ~~exists~~ is ~~exists~~ in a heap of clay before it is produced by the potter.

It is the non existence of something before it has come into production.

2) Absence of something after its destruction.  
eg. the non existence of a pot in its broken parts.

3) Abhava in all the times - past, present and future - Trikalabhava.

eg colour in the air      sky locus - akash  
son of a ballad woman → contradiction  
a flower cannot have sky as its locus  
- akash kusum (absolute non existence)  
eg. Ram is not Laxman

④ a) Yamrajji is dead (D)

b) Lachin is yet to come (Pragabha)

c) Samkhya system

1) Founder: Kapila is the founder

2) No of pramanas : 3

a) Perception b) Inference c) Testimony

It gives importance to 2<sup>nd</sup> realities

1) Purusa      2) Prakrti (unconscious yet conscious but static)      3) (Jada) moving

This world exists for the enjoyment of the Purusa (self or soul)

Prakrti is primal matter

When these two comes together, the world evolution starts.

Prakrti

2014

## PROFESSION

Sattra  
(Pleasure)

Rajai  
(Pain)

Forms [ 2 types ]  
(indifference)

We can never perceive these qualities, we would infer these qualities.

A person having corona satta is more pure soul, as compared to the other two sattva (white).

Damas → Inertia (block are dark in colour)  
Rojas (red in colour)

## Evolution of the World

18 marks

## Prakrti (unconscious)

Mahat (the vast govern of the universe, the great one)

Ahamkara (ego) (I and mine)

(here once, of latter is missed)

} Manas      5 organs of      5 organs of      5 subtle  
 } knowledge      knowledge      elements  
 } (Gnânendriya)      (Karmendriya)      (Yonmatra)  
 } excess of sattra      excess of tan

## 5 subtle elements / Tanmatras

- 1) sound 2) colour 3) taste 4) smell  
touch.

## 8 subtle elements (Narrative)

5 gross elements (Mahabhutas)  
earth, water, fire, air, & ether (Panchabhuta)

$$\text{Total no of elements} = \frac{5+5+5+5+1+1+1+1}{24}$$

But actually there 25 principles.

25th principle is Purusha, who cannot do anything).

∴ the 25th principle is Purusa untouched by this evolution.

1) Prakrti is the unpaired cause of every thing. 2) Mahat, Ahamkara and 5 Tanmatras are both cause and effects.

3) Gross, 5, 5, 5\* are effects only, since they do not produce anything.

3 mahabhutas are effects only.

4) Purusa is neither cause nor effect.

~~Experiencer~~ Liberation ~~and except charavati~~

It is freedom of soul from the material world.

Mukti →

Videhamukti

Firannrukti → by doing all good deeds we can get mukti in this world itself. Liberation in this body is possible, after getting the knowledge, the soul remains in the body and works for the upliftment of others.

Videhamukti the soul leaves the material body and becomes one with the Supreme Soul.

Do Samkhya believe in God? No  
For Samkhya Prakrti is the supreme power responsible for creating the world. This is because God being a perfect entity cannot be the cause of some imperfect entity. Hence it denies god. Prakrti is the primary entity.

## Yoga

- 1) Patanjali is the founder
- 2) No. of Pramanas = 3  
(perception, inference, testimony)

There are 3 allied systems in Ind. Phil.

- 1) Nyaya - Vaishika
- 2) Samkhya - yoga
- 3) Mimamsa - Vedanta

They are related to each other partially.  
Nastikas are 3.

Bondage can be attained by meditation.  
~~Ignorance~~ Ignorance is the root cause of bondage.

### Cittaritti nirodha

mind (stoppage / cessation of mental functions)

There are 6 types of mental functions  
(called Citta bhumi) modifications

- 1) Ksipta → (dissipated actions) condition
- 2) Mudha → stupified condition
- 3) Viksipta → relatively pacified condition
- 4) Ekagra } → yoga is possible
- 5) Nibudha

- 1) When mind is fluctuating from one material object to another.
- 2) In a state of drowsiness
- 3) Mind is making a shift from the material world to the spiritual world.
- 4) Concentration on an object contemplation object. (becoming one) It is the last stage when the person becomes completely engrossed in meditation

He is completely engrossed in the object of contemplation.

Two types of Samadhi:

- 1) Samprajnata - that stage when we are conscious in meditation → Ekagra
- 2) Asamprajnata - completely engrossed in meditation → Niruddha.

Astangayoga / Yugas - 8 steps in the practice of yoga.

- 1) Yama
- 2) Niyama
- 3) Asana
- 4) Pranayama
- 5) ~~Pra~~ Pratyahara
- 6) Dharana
- 7) Dhyana
- 8) Samadhi

1) Yama means restraint (5) → theft, falsehood, injury to any life, sexual pleasure

2) Niyama or moral cultures

3) Asana - posture is very imp.

4) Breath control (breath in, breath out)

5) Withdrawal of sense from the material world

6) Attention (fix attention on some particular)

7) Meditation on that object considering only object

8) Concentration (myself gets completely engrossed in object).

Yogas believe in God in the sense of omniscience, omnipotent, omnipresent (do everything, all-knowing)

God is putting Purusha and Prakrti together and this creates the world according to the mortal deeds of the individual that is why Yoga is also known as theistic dual Samkhya (lesvara) as distinguished from Saṃkhyā

which is known as atheistic (nirvisvara)

8) Mimamsa

i) Jaimini is the founder

2) The primary objective of mimamsa system is to defend and justify Vedic ritualism according to this Vedas is unquestionable. The dharma or duty of ours is to follow the Vedas unquestionably.

There are two types of Mimamsa:

i) Early mimamsa

ii) Later mimamsa

i) ~~If~~ If you follow the deety you would go to heaven. They have also said about liberation.

2) No need of heaven or hell, liberation is more philosophical.

3) The definition of ~~the~~ Liberation is Positive.

2) Negative definition of Liberation.

(absence of pain) (freedom from pain and suffering.)

3) Soul is an eternal substance

Nyaya and mimamsa both admit that it is the soul that reaps, it is not possible to get all the fruits in one single birth.

Two schools

i) Prabhakara school of mimamsa

2) Kumarila Bhatta school of mimamsa

How many schools they have admitted? ~~by Prabhakara~~

5 pramanas

- 1) Perception 2) Inference 3) Testimony
- 4) Comparison 5) Postulation

I Kumarila admitted 5 + 1 pramana  
ii) Non-Cognition  
Kumarila has admitted all the Pramanas.

According to H, the world is realistic.  
It gives realistic view of the world.  
Idealism - whatever exists, it exists in the form of an idea.

ii) Realism - ext world is real which we see with our sense organs. Kumarila follows this. It says world is not Maya. Swami Vivekananda favoured mimamsa philosophy. He negated the Maya concept.

② Mimamsa do not believe in God as the creator, sustainer, destroyer of the world because the world is beginningless and endless. There is no proof that world began on time.

Apuvra (Potency or potentiality of the soul)

If ritual is being performed, result is that potency (apuvra) in the soul.

Maturity of apuvra depends on the current moment. (Momentum)

Nyaya → karma in place of rituals (sacrifice or good deeds)  
Before this the concept of apuvra was not named. It is the most important concept of Mimamsa → apuvra.

Pell-mell in India is initial but not final.  
Explain

Because finally we would be coming out of pell-mell and achieve liberation

## 9) Vedanta

Ved + anta (end of the vedas)

Vedas are a combination of 3 parts:

- 1) Samritis → Rg, Sama, Yajur, Atharva
- 2) Brahmanas
- 3) Upanishads

- 1) Samritis are hymns, prayers or mantras.
- 2) Brahmanas are Vedic rituals and sacrifices. (done on special occasions)
- 3) Upanishads → Philosophical problems (whether the world is endless or not is discussed here).

Vedas are originally authorless, but the Vedas we have are the manifestations of truths perceived by the sages.

Badarayana gave us the Sutra on Upanishads which came to be known as Brahma-Sutra. Sutra is the thread which binds the teacher and student.

There are 33 commentaries on Brahmanas. It is interpreted by two Philosophers:

- a) Sankaracarya      b) Ramanuja.  
(Advaita Vedanta)      (Visistadvaita Vedanta)

Sankaracarya (Advaita Vedanta)

advaita → ~~not~~ means dual

advaita → not dual

Hence

because according to him i) Brahman is the only Reality. (Truth) → They are always written in capital because they denote God.

2) Jiva is Brahman

3) World is an illusion (Maya)

These are the 3 principles of Sankara's Vedanta

Brahman, Jigat, Jiva

~~subjective - true only for some person.~~

Even Brahman has no parts. God is purely Pure Monism. Completely denies maya one.

World is False

fire = Brahman

World has completely been denied.

Maya is an objective illusion because it affects everyone.

Kope - snake illusion because of his ignorance

Kope → Brahman

Snake → world of multiplicity

Kope is the reality or substratum/cause

Brahman & Maya are not two entities. It's like fire and the burning capacity of fire. Both are not diff yet they are not identical. So God has been compared with a magician. We are fooled by Maya because we are unaware of the reality. Maya is present in Brahman. It is a single entity.

2 Points of view in Sankara's philosophy.

1) Ordinary or Empirical viewpoint  
(Vyavaharika) → unenlightened person

2) Real or Transcendental view point  
(Paramarthika) → enlightened person

1) God is the creator, author & destroyer since we are unenlightened person.

God is determinate, Laguna, with character he is Svara with qualities.

2) The person knows that the world is Maya, no question of creator, I and Destroyer. God is not there, Brahman is there.

Brahman is Indeterminate, Nirguna & characterless without qualities.

What are the diff ways in which ignorance can be removed and a person can have Real or transcendental view point in SP?

- 1) One must control the senses and the mind. (15 ext sense)
- 2) Give up all attachment to the objects because we realize that the nature is transitory.
- 3) One should have the earnest desire for liberation.
- 4) He should then study Vedanta under enlightened teacher and meditate on.
- 5) The teacher would then tell him at last "Thou art Brahman" → You are Brahman (Yat trām aśi).
- 6) Then the student has to realize the fact ("I am Brahman") (Aham Brahām)
- 7) After achieving this perfect wisdom the material world no longer bothers (bothers) him. (He is in the world, not of the world.) [He has realized the truth. Still he has to stay in the world because he has to impart this truth.]

### Ramanyana's Philosophy.

He said Brahman has two parts:

- 1) C'it (soul / Jīva)
  - 2) Acit (Material world)
- 1) He says Jīva is not Brahman. They are similar not identical.
  - 2) Acit is a part of Brahman.

R's P is known as Qualified Monism. It is more qualified than S's P. So called Visishtadvaita Vedanta.

Jīva ⊕ Br

① needs  
② giving responsibilities and  
warning him  
Man has created the concept of God  
because of our needs. If we are more liberal

How is the material world created?  
the material world comes into existence  
from the part of Brahman act.  
He gives much imp to Bhakta.

Steps in removing ignorance in P.P.?

- 1) the disinterested performance of obligatory duties destroys the accumulated forces of actions or Karma and helps the perception of knowledge
- 2) such knowledge leads to constant meditation on God and resignation to his will.
- 3) the moment God is pleased by the devotee and releases him from the bondage of the world. & ~~the soul becomes~~
- 4) the soul becomes similar to God and enjoys his nearness.

## Module II

### Modern Indian Thinkers

- 1) Gandhi
- 2) Ambedkar
- 3) Vivekananda
- 4) Tagore
- 5) Raja Ram Mohan Roy.

#### Gandhi

- a) Nature of Man
- b) Ahimsa
- c) Satyagraha
- d) Trusteeship
- e) Swaraj

#### Nature of Man

Sociologist - Man is a selfish animal

Psychologist " " " psychological "

Gandhi gave importance to the spiritual aspect of man.

Man has two aspects :

a) External / Bodily

b) Internal / Spiritual

① Every person can be reformed because in every " " there resides an entity called

soul which is nothing but the (reflection) of God or (the universal soul.) Godliness is present in every man. He becomes a strong believer of Advaita Vedanta.

- He gives equal importance to all the souls.

Not necessarily Sankar's Vedanta

Ahimsa → Kant's inner nature is non-violence literal meaning → Refrain not from injury to life. ↑ negative meaning

Positive meaning → Love your enemy, your opponents. → It is more difficult than negative meaning.

Gandhi believed in both +ve & -ve aspects.

Taking life may be a duty

- For sustaining your body
- For the protection of those who is under your care.

hero ward means someone under your protection (sister / children)

- for the sake of those whose life is taken (non-voluntary euthanasia)

3 cases of ahimsa

taking life out of anger, hatred, jealousy, revenge, ego is an action of violence, otherwise it is ahimsa.

Ego - self-satisfaction or ahankara