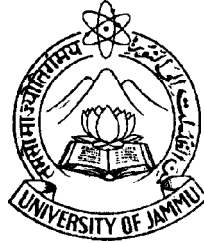


Directorate of Distance Education

UNIVERSITY OF JAMMU

JAMMU



SELF LEARNING MATERIAL

B.A. SEMESTER-VI

SUBJECT : PHILOSOPHY
COURSE NO. : PL-601 (Theory)

UNIT I-V
LESSON NO. 1-15

Dr. Anuradha Goswami
Course Co-ordinator

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INDIAN PHILOSOPHY

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SYLLABUS
PHILOSOPHY
SEMESTER-VI (UG)

Syllabus for the Examination to be held in May 2017, 2018 & 2019

Course No. PL 601 (Theory)

Title - Indian Philosophy

Duration of Exam: 3 hrs.

Max. Marks: 100

Theory Examination: 80

Internal Assessment: 20

Unit-I Indian Philosophy

- 1.1 The Four Vedas and their parts-A Brief Introduction.
- 1.2 Classification of Schools of Indian Philosophical Thought.
- 1.3 Common Characteristics of Indian Philosophical Systems.

Unit-II Heterodox Systems

- 2.1 Buddhism - Four Noble Truths, Eight fold Paths.
- 2.2 Jainism-Theory of Knowledge
- 2.3 Charvaka-Metaphysics (World, Soul and God).

ORTHODOX SYSTEMS

Unit-III Nyaya-Vaiśeṣika

- 3.1 Nyaya-Theory of knowledge, Sources of Knowledge.
- 3.2 Vaisesika-Categories of Reality.

Unit-IV Sankhya-Yoga

- 4.1 Theory of Causation (Sankhya)
- 4.2 Theory of Evolution (Sankhya)
- 4.3 Eight-Fold Means of Yoga (Astangmarga)
- 4.4 The Place of God in Yoga Philosophy.

Unit-V Mimamsa - Vedanta

- 5.1 Theory of Knowledge (Mimamsa).
- 5.2 Concept of Brahman-Saguna and Nirguna (Sankara)
- 5.3 Concept of Bondage and Liberation (Rāmānuja).

Mode of Examination :

The question paper will consist of two sections, viz. A and B.

Section 'A' will consist of 10 long answer type questions, 02 questions from each unit with internal choice. Each question will be of 12 marks. The candidates will be required to answer 05 questions, selecting 01 question from each unit. Total weightage will be of $12 \times 5 = 60$.

Section 'B' will consist of 10 short answer type questions, 02 questions from each unit with internal choice. Each question will be of 04 marks. The candidates will be required to answer 05 questions, selecting 01 question from each unit. Total weightage will be of $04 \times 5 = 20$.

Internal Assessment : 20 Marks

Two written Assignments of 10 marks each.

Books Recommended :

1. M. Hiriyanna : Essentials of Indian Philosophy
2. M. Hiriyanna : Outlines of Indian Philosophy
3. Datta & Chatterjee : Introduction to Indian Philosophy
4. S. Radhakrishnan : Indian Philosophy Vols. I & II
5. J. N. Sinha : History of Indian Philosophy Vols. I & II
6. C.D. Sharma : A Critical Survey of Indian Philosophy
7. R. N. Sharma : Indian Philosophy
8. Balbir Singh : Foundations of Indian Philosophy
9. N. K. Devaraja : Indian Philosophy Today
10. Max Muller : Six Systems of Indian Philosophy
11. Balbir Singh : Constructive Framework of Indian Philosophy
12. S.N. Dass Gupta : Indian Philosophy.

INDIAN PHILOSOPHY

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THE FOUR VEDAS AND THEIR PARTS - A BRIEF INTRODUCTION

Course Code : PL 601 (Theory)

Unit- I

Philosophy

Lesson No. I

By: DR. P. P. SINGH

Structure

- 1.1 Objectives**
- 1.2 Introduction**
- 1.3 Meaning of 'Vedas'**
- 1.4 The Four Vedas**
- 1.5 Parts of the Vedas**
- 1.6 Sum up**
- 1.7 Glossary**
- 1.8 Self-Assessment Questions**
- 1.9 Suggested Reading and References**

1.1 OBJECTIVES

- To summarise the Vedic literature.
- To establish that how the Vedas are the only source of Indian philosophy and Religion.
- To reproduce the Vedas and their parts.

- To elaborate the classification and structure of the Vedas.

1.2 INTRODUCTION

India has been the propounder of religious and philosophical ideas since centuries. It is the birthplace of most sophisticated and diverse philosophical traditions in Asia. It has developed very rigorously the philosophical themes ranging from social and political philosophy to abstract metaphysical, epistemological and logical systems. Originally, philosophy in India arose as a speculation about the *Transcendence*, the non-material substance in man or the universe in close connection with religion. One of the earliest conceptions of philosophy was that of speculative discussion about Divine power and the ultimate Reality. Gradually philosophy came to mean a reverential search for the 'first' principle of the universe, the soul and the after-life.

Four major periods can be traced in Indian philosophy from the origin of the Vedic period around 2500 B.C., to the end of the Scholastic period around 1700 A.D.

1. The ***Vedic period*** extended from 2500 to 600 B.C. This was the period of the writing of the Vedic scriptures. The four Vedas are the *Rig Veda*, the *Yajur Veda*, the *Sāma Veda* and the *Atharva Veda*. Towards the end of the composition of the Vedas, the *Upaniṣads* were compiled as both a reflection on the Vedic tradition and the introduction of some strikingly new ideas concerning the nature of the individual soul (*ātman*) and its connection with the ultimate reality (*Brāhman*).

2. The ***Post-Vedic period***, also known as the ***Epic period*** extended from around 500 B.C. to 200 A.D. During this period the great epic literature of India was written i.e. the ***Ramayana*** and the ***Mahabharata***. During this period the three heterodox (*Nāstika*) systems also arose: Buddhism, Jainism and Chārvaka. The first followed Gautama Buddha; the second followed Mahavira; and the third derived from the *Brhaspati Sūtra*, is absolutely materialistic. These three are the heterodox schools because they do not accept the authority of the Vedas.

3. The third period was that of the *Sūtras*. It extended from 200 to 700 A.D. During this period the six orthodox (*Astika*) systems developed: the *Nyāya* or logical realism; the *Vaiśeṣika* or realistic pluralism; the *Sāṅkhya* or evolutionary dualism; the *Yoga* or disciplined meditation; the *Pūrva Mimāṃsā* or interpretation of the Vedas relative to conduct; and the *Uttara Mimāṃsā* or *Vedānta*, investigation of the later Vedas relative to knowledge. These systems are also known as 'darshanas' i.e. "instruments of vision".
4. The fourth period is called the *Scholastic period*. It extended from 700 A.D. to 1700 A.D. This is the period of the great commentaries on the *Sūtras*, *Vedas* and *Upanishads*, the commentaries on commentaries, and so forth. The great commentators of this period are: Shaṅkara, Ramanuja and Madhva.
5. As instances of **contemporary Indian philosophy**, we mention the names of Sri Aurobindo, S. Radhakrishnan and S. Vivekananda.

1.3 MEANING OF 'VEDAS'

The word '*Veda*' is derived from the Sanskrit word '*vid*' which means "to know". Thus the literal meaning of 'Vedas' is *knowledge*. 'Veda' is not the name of any particular book, but of the literature of a particular epoch extending over a long period. The Vedas are an ancient Indian collection of hymns, rituals, regulations for religious sacrifices, and philosophical essays. It is difficult to say when the earliest portions of these compositions came into existence. The Vedas were handed down from mouth to mouth from a period of unknown antiquity. It is generally believed that they were either taught by God to the sages, or they were themselves revealed to the sages who were the "seers" of the hymns. Thus the *Rishis* of the Vedas are not the authors, but only the 'seers' of the *Mantras*. Indeed, Vedas are the revealed texts and have not been written by anyone. The collection of Vedic hymns or mantras printed in the shape of book are called '*Samhitās*'.

1.4 THE FOUR VEDAS

The name '*Veda*' (knowledge) stands for the *Mantras*. *Mantra* means a hymn

addressed to some god or goddess. The collection of the *mantras* or the hymns is called '*Samhitās*'. Rather, the *Samhitās* are collections of scripture containing hymns and prayers to the Vedic gods. The '*Samhitās*' were grouped into four collections called Vedas. There are thus four Vedas, namely; the *Rig Veda*, the *Sāma Veda*, the *Yajur Veda* and the *Atharva Veda*. Of these the *Rig Veda* is the oldest in terms of its compilation, which can be assigned to around 1200 B.C. on the basis of its language. Probably the next is the *Sāma Veda*, although the *Yajur Veda* is not much later, and finally comes the *Atharva Veda*. This order is based on the date of compilation but the individual hymns may be much older than that. The *Sāma Veda* and the *Yajur Veda* are of less interest in tracing the history of ideas, since a substantial part of the text of both of these is drawn from the *Rig Veda*. Indeed, the main interest of the *Sāma Veda* lies in its form rather than its content of which over 95 per cent is taken directly from the *Rig Veda*, for it consists of a handbook of the chants or *samans* (except 75, all others are taken from the *Rig Veda*) used by one set of priests in the sacrifice along with the musical notation. While the *Yajur Veda* is partly drawn from the *Rig Veda*, there is also new material composed directly for the ritual context. Sometimes they are referred as '*Trayi*' (three) excluding the *Atharva Veda* which is much more independent. *Rig* means a verse; *Sāma* means a song; *Yajur* means a prose passage.

Rig Veda: The *Rig-Veda* is the oldest portion of the whole corpus of sacred literature which goes by the name of Vedas. The *Rig Veda* is a collection of 1017 hymns or *suktas* addressed to a number of deities, the chief being Indra. It consists of 10600 verses in all organized into 10 books called *mandalas*.

Sāma Veda: The *Sāma-Veda* is purely liturgical collection of melodies. It consists of 1549 stanzas. In it some of the *Rigvedic* verses are repeated so it comprises of total of 1875 verses. They prescribe the particular hymns to be used, the conditions, manner and order of the ritualistic observances and their benefits.

Yajur Veda: The *Yajur-Veda* contains explanations of Vedic Mantras. It deals with the

rituals of performing religious sacrifices. It is also liturgical collection of Vedic hymns. The Yajur-Veda consists of sacrificial formulas, partly in prose and partly in verse, arranged in the order in which they were to be made use of at the sacrifice. The Yajur Veda serves as a guide-book for the priests who perform the sacrificial ceremonies.

Atharva Veda: *Atharva Veda* is the last of the Vedas, and is completely different from the other three Vedas. It has 760 hymns. Its hymns are of a more diverse character than the Rig Veda. They are simpler in language. Since the *Atharva Veda* consists of spells and charms prevalent at its time, it is also known as the 'Book of Spell'.

The four Vedas are collectively known as '*Chathurveda*'. The first three Vedas i.e. the *Rig*, the *Sāma* and the *Yajur* agree not only in their form and language, but in their contents also. Of them the **Rig-Veda** is the chief. The hymns of the *Rig-Veda* are our earliest textual evidence for the religious beliefs of the Aryans. The **Sāma-Veda** is a purely liturgical collection. Much of it is found in the Rig-Veda which are all arranged for being sung at sacrifices. The **Yajur-Veda**, like the Sāma-Veda, also serves a liturgical purpose. This collection was made to meet the demands of a ceremonial religion. The **Atharva-Veda**, unlike the other three, has less connection with the rituals, but more with the spells. Its first part consists mainly of spells and incantations being recited to remain protected against demons and natural calamities, spells for healing diseases, long life, etc.; the second part of the text contains speculative hymns.

1.5 PARTS OF THE VEDAS

Each Veda consists of four parts known as the *Samhitās* (hymns), the *Brāhmanas* (rituals), the *Aranyakas* (theologies) and the *Upaniṣads* (philosophies).

Samhitās: The collection of the mantras or the hymns being addressed to gods or goddesses is called the '*Samhitās*'. These hymns, the *Samhitās*, form the first of the four categories which evolved within the Vedic literature, the whole of which is 'the Vedas'.

Brāhmaṇas: The *Brāhmaṇas*, unlike the *Mantras*, are written in prose. They are ritualistic texts. They are the elaboration of the complicated ritualism of the Vedas. They deal with the rules and regulations laid down for the performance of the Vedic sacrifices. The *Brāhmaṇas* thus include the precepts and religious duties.

Āranyakas: The appendages to *Brāhmaṇas* are called *Āranyakas* mainly because they were composed in the calmness of the forests. The *Āranyakas* interpret the meaning of the Vedic sacrifices. We find here a mystic interpretation of the Vedic rites and the sacrifices. The *Āranyakas* thus form the transition link between the ritual of the *Brāhmaṇas* and the philosophy of the *Upaniṣads*.

Upanishads: The concluding portions of the *Āranyakas* are called the *Upanishads*. They are intensely philosophical and spiritual and represent the height of Vedic philosophy. Indeed, the *Upanishads* are the philosophical interpretations of the Vedas. The word 'Upanishad' is made up by the three root words i.e. '*upa*' which means 'near by'; '*ni*' which means 'devotedly' and '*sād*' means 'to sit down'. Thus the literal meaning of the word 'Upanishad' is *sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality*. There are over 200 *Upanishads*, among them 14 are more important. These are: *Isha*, *Kena*, *Kaṭha*, *Prashna*, *Muṇḍaka*, *Māṇḍukya*, *Taittirīya*, *Aitareya*, *Chhāndogya*, *Bṛhadāraṇyaka*, *Svetasvatara*, *Kausitaki*, *Mahanarayana* and *Maitri*. The *Upanishads*, however, constitute the *Vedānta* or 'the end of the Vedas', firstly because they are literally the concluding portion, the end, of the Vedas; and secondly because they are the essence of the Vedic philosophy, and are the basis on which almost all subsequent Indian philosophical thought is built up.

The *Mantras* and the *Brāhmaṇas* are called the ***Karma-Kāṇḍa*** or the portion dealing with the sacrificial actions; and the *Āranyakas* and the *Upanishads* are called the ***Jñāna-Kāṇḍa*** or the portion dealing with knowledge.

1.6 SUM UP

Thus the earliest literature of India is the Vedas. They have generally been regarded

as the ultimate authority in Hinduism and the only source of Indian philosophy. Though the earlier parts of the Vedas consist of hymns in praise of gods and goddesses, there is not much philosophy in them in our sense of the term; but we find there interesting philosophical questions of a more or less cosmological character expressed in terms of poetry and religion. In the later Vedic works called the *Brāhmanas* and the *Āranyakas* written mostly in prose, there are two tendencies, namely; one that sought to establish the magical forms of ritualistic worship, and the other which indulges in speculative thinking. But next to this comes certain treatises written in prose and verse called the *Upanishads*, which contain various sorts of philosophical thoughts mostly monistic.

1.6 GLOSSARY

- × Veda : source of knowledge
- × Samhita : a collection of mantras
- × Brahmana : that portion which prescribes rules and regulations for rituals.
- × Aranyaka : it gives the detail of meditations.

1.8. SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) Classify in detail the Vedic literature.

- 2) Discuss the place of the Vedas in Indian philosophy

3) What is the place of the Upanishads in Vedic literature?

4) What do you understand by the Vedas?

5) What is meant by Samhitās? Discuss.

6) What are Upanishads? Explain.

7) Into how many periods the entire Indian philosophy can be classified?

8) Give a brief introduction of the Vedas and their parts.

1.7 SUGGESTED READING AND REFERENCES

- × Sharma, Chandradhara. A Critical Survey of Indian Philosophy. Harper Collins, 2000.
- × Das Gupta, S. N. History of Indian Philosophy. Vol. I. New Delhi : Motilal Banarsidass, 1988.
- × M. Hiriyanna. Outlines of Indian Philosophy. London : George Allen and Unwin, 1958.
- × S. Radhakrishnan. Indian Philosophy. Vol. I. New Delhi: Oxford University Press, 1967.

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CLASSIFICATION OF SCHOOLS OF INDIAN PHILOSOPHICAL THOUGHT

Course Code : PL 601 (Theory)

Unit- I

Philosophy

Lesson No. 2

Structure

- 2.1 Objectives
- 2.2 Introduction
- 2.3 Indian Schools of Philosophy
- 2.4 The Heterodox Schools
- 2.5 The Orthodox Schools
- 2.6 Sum up
- 2.7 Glossary
- 2.8 Self-Assessment Questions
- 2.9 Suggested Reading and References

2.1 OBJECTIVES

- To classify the schools of Indian Philosophy.
- To differentiate between Heterodox and Orthodox schools of Indian Philosophy.

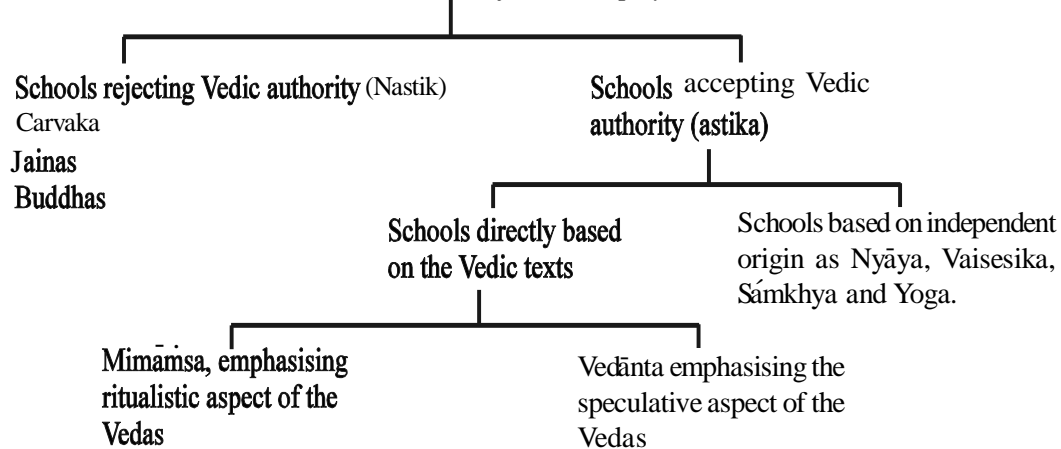
2.2 INTRODUCTION

According to generally accepted principle of classification of the schools of Indian philosophy, all schools are placed in two broad classes such as, orthodox (astika) and heterodox (nastika). In the first group, we have *the six chief philosophical systems known as six systems of philosophy (sad-darsana)*. In this group schools like Nyāya, Vaisesika, Sāmkhya, Yoga, Mimāṃsa, and Vedānta are included. These are *orthodox (astika)* not because they believe in God but because they *accept the authority of the Vedas*. The Mimāṃsa and the Samkhya do not believe in God as the creator of the world, yet believe in the authority of the Vedas as the source of Indian thought. MadhavaCharya has mentioned only these schools of Indian philosophy in his book *Saddarsana—Samgraha*. Under the other class of *heterodox systems*, there are mainly three schools—the Carvakas, the Jainas and the Buddhas. These do not believe in the authority of the Vedas.

The Vedas are the earliest available record of Indian literature and Indian thought and greatly influenced the development of subsequent philosophical speculations. The Mimāṃsa and the Vedānta may be regarded as the direct continuation of the Vedic culture. *The Vedic culture has two aspects, ritualistic and speculative (Karma Kanda and Jñāna Kanda)*. The Mimāṃsa emphasised ritualistic aspect. The Vedānta emphasised the speculative aspect of the Vedas and developed an elaborate philosophy. The Nyāya, Vaiśeṣika and the Sāmkhya and Yoga, based their theories on ordinary human experiences and reasoning, yet these do not challenge the authority of the Vedas.

2.3 INDIAN SCHOOLS OF PHILOSOPHY

Indian Schools of Philosophy



2.4 THE HETERODOX SCHOOLS (NASTIK SCHOOLS)

The Cārvākas, Buddhism and Jainism are opposed to the Vedic culture and therefore rejected the Vedas. They have independent sources of their origin. We may sum up all these schools of Indian philosophy in tabular form as follows :

1. **The Cārvāka school**—It is the *materialist* school of Indian philosophy. Rejecting God, soul and rebirth, Carvakas consider perception as the only valid source of knowledge. For them this world is the only world and man should seek more and more pleasure. We should try to get the best out of this life by enjoying it as best as we can avoiding all chances of pain.
2. **The Jaina school**—The origin of the Jaina faith lies far back in the prehistoric times. The 24 Jaina teachers known as *Tirthankaras* laid down principles of practical life. The last teacher Mahavira was contemporary of Gautama Buddha. The Jaina philosophy consists of their unique logic and moral teachings with the main aim of liberation from the process of birth and death.
3. **The Buddha school**—The Buddha system of philosophy arose out of the teachings of Gautama Buddha. It is originally *an ethical system avoiding metaphysics*. But after the death of the Buddha, his followers developed elaborate schools of philosophy dealing with various problems. There is vast literature on Buddhist thought. *Hinayana* and *Mahayana* are two sects of the Buddhas divided on religious matters.

2.5 THE ORTHODOX SCHOOLS (ASTIKA SCHOOLS)

1. **The Samkhya**— The Samkhya is one of the oldest systems of Indian philosophy. It is attributed to *Kapila muni* who composed Sāmkhya Sutras. They were later on commented upon by learned teachers for the understanding of common people. It is a dualistic philosophy and believes in two eternal realities of *Prakrti* and *Purusa*. It also believes in the principle of evolution and hence rules out the existence of God. Prakrti is the material principle while Purusa is the self. Evolution takes place when Prakrti comes in contact with Purusa.

2. **The Nyāya**—The Nyāya system is the work of great sage *Gautama*. It is realistic philosophy based mainly on logical grounds. There is elaborate discussion on sources of knowledge in the Nyāya school. Nyāya accepts four sources of knowledge viz. perception, inference, comparison and verbal testimony.
3. **The Vaiśeṣika**—It is also a realistic school founded by the sage *Kanada*. The Vaisesika, like Nyāya, is mainly devoted to logic and epistemology. It has given elaborate details of Categories of Reality.
4. **Yoga School**—It is attributed to the great sage *Patanjali*. Yoga school gives elaborate system of asanas and pranayama apart from the methods of meditation. It has attracted great attention due to its effects on the body, mind and soul.
5. **The Mimāṃsa**—The Mimāṃsa was founded by *Jaimini*. Its primary object is to defend and justify Vedic ritualism. It is also a realistic school believing in the reality of physical world.
6. **The Vedānta School**—The source of the Vedānta philosophy is the Upanisads. *Brahma-sutra of Badarayna is the first systematic presentation of Vedanta philosophy*. Samkara, Ramanuja and a host of great teachers explained and elaborated Vedāntic philosophy.

2.6 SUM UP

Thus it can be safely said that Indian philosophy has a very long tradition extending to as many as five thousand years. The soil of this country provided rich ground for various ideas and systems to flourish. Freedom of thought has been the basic characteristic of Indian culture. Even on the land of spiritualism, systems like Cārvāka flourished which is thorough going materialism. Jainism and Buddhism found lacs of followers even when they denounced the most sacred books of Vedas. Indian sages and philosophers were lovers of humanity. Whatever they said and wrote was for the entire human race . The Upanishads and the Bhagvadgita contain practical wisdom of eternal value. For this reason, India is known as the land of spiritualism.

2.7 GLOSSARY

- × Astika : is that which accepts the authority of Vedas.
- × Nastika : is that which rejects the authority of Vedas.
- × Brahmana : that portion which prescribes rules and regulations for rituals.
- × Aranyaka : it gives the detail of meditations.

2.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

1) What is Indian philosophy ? Discuss

2) Discuss the subject-matter of Indian philosophy.

3) Elaborate Astika schools of Indian philosophy.

4) How you will classify Indian systems of thought ?

- 5) Write an essay on Nastika schools of Indian philosophy.

2.9 SUGGESTED READING AND REFERENCES

- × Das Gupta, S. N. A History of Indian Philosophy. Vol. I, Motilal Banarsidass, New Delhi, 1988.
- × Sharma, Chandradhara. A Critical Survey of Indian Philosophy. Harper Collins, 2000.

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COMMON CHARACTERISTICS OF INDIAN PHILOSOPHICAL SYSTEMS

Course Code : PL 601 (Theory)

Unit- I

Philosophy

Lesson No. 3

STRUCTURE

- 3.1 Objectives**
- 3.2 Introduction**
- 3.3 Meaning of Indian Philosophy**
- 3.4 The Schools of Indian Philosophy**
- 3.5 Common Characteristics of Indian Philosophy**
- 3.6 Sum Up**
- 3.7 Glossary**
- 3.8 Self-Assessment Questions**
- 3.9 Suggested Reading and References**

3.1 OBJECTIVES

- To explain the meaning and nature of Indian Philosophy.
- To elaborate the common characteristics of all schools of Indian Philosophy.
- To differentiate between Heterodox and Orthodox Schools of Indian Philosophy.
- To reproduce the basic knowledge of Indian Darshana.

3.2 INTRODUCTION

Like all other living beings man struggles for existence. But while the lower beings struggle more or less blindly without any conscious plan and purpose, and work by instinct, man uses the superior gift of his intellect to understand the conditions and meaning of the struggle and to make plans and tools for ensured success. He wishes to lead his life in the light of knowledge of himself and the world. Desire for knowledge is the result of the rational nature of man. Philosophy is an attempt to satisfy this very desire of man.

3.3 MEANING OF INDIAN PHILOSOPHY

To understand Indian philosophy it is necessary to grasp the meaning of the word 'Darshana'. The term 'Darshana' is derived from the root 'Drish' and 'Lyut' Pratyaya has been added to it. It means which is an instrument to see other things. That is why it is called the 'vision of truth'. It is a means through which reality can be seen.

Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non-Hindus, theists or atheists. Indian philosophy is supposed by some to be synonymous with Hindu Philosophy. This would be true only if the word 'Hindu' were taken in the geographical sense of the Indian. But if 'Hindu' means the follower of a particular religious faith, then this meaning is not appropriate.

Indian philosophy is marked by a great breadth of outlook which leads to the search for truth. Each school forwarded its own views but after considering the views of other schools. The systems thus became encyclopaedic.

The openness of mind and the willingness to listen to the views of others has been one of the chief causes of the richness and greatness of Indian philosophy.

3.4 THE SCHOOLS OF INDIAN PHILOSOPHY

The schools of Indian Philosophy are divided into two broad classes, namely *orthodox (āstika)* and *heterodox (nāstika)*. To the first group, belong the six chief philosophical systems popularly known as (*Sad Darśana*). They are :

- (1) *Nyāya* (2) *Vaiśeṣika* (3) *Sāṅkhya*

(4) *Yoga* (5) *Mimamsa* (6) *Vedānta*

These are regarded as orthodox not because they believe in God, but because they accept the authority of the Vedas. The Mimāṃsa and Sāṃkhya do not believe in God as the creator of the world, yet they are called orthodox (āstika) because they believe in the authority of the Vedās.

Under the class of heterodox systems, the chief three schools are the *Cārvākas*, *the Buddhas* and *the Jainas*. They are called heterodox because they do not believe in the authority of the Vedas.

3.5 COMMON CHARACTERISTICS OF INDIAN PHILOSOPHY

Philosophy is the realization of eternal truths. But it gets affected by the culture of that place. It springs from ideas that prevail in its atmosphere. Though the different schools of Indians philosophy present a diversity of views, yet we find some common elements in them. This is the unity of the moral and spiritual outlook. To understand this, let us consider its main aspects.

1. The practical motive present in all systems :— The most striking point of agreement in all the systems is that they regard philosophy as a practical necessity. The aim of philosophical wisdom is not only the intellectual satisfaction but an enlightened life led with far sight, foresight and insight. So the Indian writers referred to the pūṇārthas before beginning their enquiry.

But the presence of a practical motive did not narrow the scope of Indian philosophy to ethics and theology alone. Its scope is very wide and it includes the theoretical aspects also.

2. Spiritual dissatisfaction :— All the Indian Darśanas were moved to speculation by a spiritual disquiet at the sight of the evils that make the life gloomy. Philosophers wanted to know the source of these evils and the affect of these on the life. Besides, they also wanted to find out the means of getting rid of this miserable life. This made the thinkers pessimistic. That is why Indian philosophy has often been criticised as pessimistic.

Indian philosophy is pessimistic in the sense that it works under a sense of discomfort and disquiet at the existing order of things.

But no Indian system stops with the life as miserable. It discovers a way also to get out of these miseries e.g. The Four Noble Truths and Eight Fold Path of coming out of miseries, suggested by Buddha, shows the optimism in philosophy. So the pessimism in philosophy is initial and not final.

3. Spiritual nature :— Indian philosophy is spiritual. It believes in soul and seeks to realise it in its true form. This is the spiritual outlook of the Indian thinkers which prevents them from ending in despair and guarantees its final optimism. This optimism has been described as spiritualism by James. Barring Cārvāka, all other systems believe in an eternal moral order that makes for the regularity of the universe.

4. Philosophy is close to life :— Indian philosophy is close to life. It not only seeks to quench intellectual thirst, but it has a higher and profounder aim in view. It wants to tackle the ultimate problems of life. In the classical books of Indian Philosophy, like Gita and the Upanisads, it mirrored the ideals and feelings of the common masses.

5. Liberation is the ultimate end :— All Indian systems, *except the Cārvāka*, accept the idea of liberation as the highest end of life. Liberation means divine transformation and emancipation from worldly miseries. Indian philosophies, however, unanimously hold that liberation enables a man to free himself from the cycle of birth and death.

6. The root cause of bondage is Ignorance :— Ignorance is the root cause of our bondage and sufferings and liberation from these can not be achieved without knowledge of reality i.e. the real nature of the self and the world. This ignorance is not only intellectual but spiritual and psychological also.

7. Practice of Yoga for Mokṣa :— All Indian thinkers regard Yoga as a prerequisite for getting freedom from psychological and spiritual ignorance. The Aṣṭanga path of Patanjali yoga has been associated almost with every system. Indian systems laid emphasis on both the Jnana and the Sādḥna aspect.

8. Synthesis of Religion and Philosophy :— The most striking common

feature of all Indian Philosophical systems lies in the fact that Religion and Philosophy have not been divided. In fact, the transformation of life and emancipation from worldly misery constitute the common goal of both Dharma and Darshana.

9. Intellectualism :— Despite being religious, Indian philosophical systems seek truth in their own independent way. They approach the problems with an open mind and unprejudiced eyes. In them, we trace the germs of almost all the ‘isms’ of the world. Logical proofs are forwarded everywhere in the Indian systems of thought.

10. Synthetic approach :— Though intellectuals, the Indian philosophers were synthesists; they have never laid exclusive emphasis on any single aspect of human life. Though recommending individual Sadhna, they have kept the universal welfare in mind. The Indian philosophical systems laid stress not only on the individual salvation, but also the spiritual transformation of society. This transformation is not only spiritual but also physical and mental.

11. Dynamism :— Indian philosophical systems are dynamic. When one particular system of philosophy became very popular, it was countered by some other system. Through Materialism, Spiritualism, Dualism, Non-dualism and Qualified monism etc., one can see the unbroken chain of action and reaction and the dynamic evolution of Indian philosophy as a spiral whole.

12. Faith in Rta :— Indian philosophy sees a moral system in microcosm and macrocosm alike. This universal moral system is termed *Rta in Vedas, Apurva in Mimamsa and Adṛṣṭa in Nyāya Vaisesika*. This idea shapes itself into the general conception of karma, which is accepted by all Indian systems. The law of karma in its different aspects may be regarded as the law of conservation of moral values, merits and demerits of actions. This law of conservation means that there is no loss of the effect of work done and that there is no happening of events to a person except as the result of his own work.

13. Faith in Karma :— The law of Karma is accepted by the six orthodox schools, as well as the Jainas and the Bauddhas.

In general, the law of karma means that all actions-good or bad, produce their proper consequences in the life of the individual who acts, provided they are performed with a desire for the fruits thereof. This law helps us to explain certain differences in

individual beings, which cannot be known by the known circumstances of their lives. We see that some virtuous men suffer where as wicked prosper in the world. This is due to the law of karma.

The word 'Karma' means the law and also the force generated by an action. Karma has the potency of bearing fruit. Karma in the second sense has been variously classified. According to one classification:

- (a) Karmas which have not yet begun to bear fruits; and
- (b) Karmas which have begun to bear fruits like the present body and its accompaniments.

Some systems of Indian philosophy like the Nyāya–Vaiṣeṣika believe that the law of karma is under the guidance and control of God, the supreme being, who creates the world in accordance with the law. It is God who controls our Adṛṣṭa and dispenses all the joys and sorrows of our life in accordance with our karma.

14. Faith in Rebirth :— The theory of karma and that of rebirth go hand in hand. Due to the bondage of karma, human soul has to assume different bodies. Liberation frees a person from rebirth also. *Chārvāka school does not believe in these theories.*

15. Self control is needed to remove passions :— Self-control is necessary for concentration of the mind. Unless the impulses are controlled, action cannot fully follow the dictates of reason.

Self-control means the control of the lower self, the blind animal tendencies—love and hate as well as the instruments of knowledge and action (the indriyas). But morality not only relates to the control of the lower self; it relates to the cultivation of certain positive virtues also. The Yamas refer to the negative side i.e. having great control and putting efforts for abstinence from injury to life, falsehood, stealing, sensuous appetite and greed for wealth.

These are to be cultivated with the Niyamas, namely purity of body and mind, contentment, fortitude, study and resignation to God. They are the positive virtues.

16. The space-time background :— The prevailing sense of the vastness of the space-time world formed the common background of Indian thought and influenced its moral and metaphysical outlook. Indian thinkers look upon the world as beginningless.

3.6 SUM UP

Philosophy in India has been more a practical attempt to realise the truth than a mere theoretical discussion of ultimate principles. So Indian philosophy leads from falsehood to truth, from darkness to light, from death to immortality. The Four Noble Truths of Buddha and Tri-ratna of Jainas show the way to the light. The summum bonum of life, according to all the six traditional systems of Indian philosophy is liberation. Yoga is the practical aspect of Sāṃkhya philosophy. Its aim is the cessation of all the mental modifications and thereby providing peace to the soul and freedom from the cycles of birth and rebirths.

Thus Indian philosophy synthesises theory with practice, thought with will and action. It seeks to make human life better, happier and more integrated, a sure sign of all true knowledge.

By seeing the common characteristics of all the Indian schools of thought we have deduced that Indian thinkers did not draw a line between philosophy and life; rather they combined both the aspects.

3.7 GLOSSARY

- × Darsana : Indian term to mean Philosophy. Literally it means seeing.
- × Orthodox (Astika) : which believe in the authority of the Vedas.
- × Heterodox (Nastika) : which do not believe in the authority of the Vedas.

3.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

1) Define Indian philosophy.

2) Explain the distinction between Heterodox and Orthodox schools of Indian philosophy.

3) What is the necessity of philosophy and what purpose is served by its study?

4) What are the basic features of Indian philosophy?

5) Do all the schools agree regarding the common characteristics of Indian Philosophy?

6) Bring out the common characteristics of Indian Philosophy.

7) Write a short note on the pessimism in Indian Philosophy.

8) “The aim of Indian philosophy is not merely to satisfy our intellectual curiosity but to give us a way of life.” Explain.

3.9 SUGGESTED READING AND REFERENCES

- × Chatterjee, S.C. & D.M. Dutta : An Introduction to Indian Philosophy. Calcutta : University of Calcutta, 1984.
- × M. Hiriyanna. Outlines of Indian Philosophy. Delhi: Motilal Banarsidass Publishers Pvt. Limited, Delhi. 1993.

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**BUDDHISM -
THE FOUR NOBLE TRUTHS, THE EIGHT-FOLD PATH**

Course Code : PL 601 (Theory)

Unit- II

Philosophy

Lesson No. 4

By: DR. P. P. SINGH

Structure

4.1 Objectives

4.2 Introduction

4.3 The Four Noble Truths

4.4 The Eight-fold Path

4.5 Sum up

4.6 Glossary

4.7 Self-Assessment Questions

4.8 Suggested Reading and References

4.1 OBJECTIVES

- To explain the basic features of Buddha's Ethical Teaching.
- To elaborate the Four Noble Truths.
- To discuss the ethical principles of Buddhism.

4.2 INTRODUCTION

Buddhism as a religion was founded by Buddha - the man who "*Woke up*", in the 6th century B.C. He was born around 560 B.C. in northern India approximately one hundred miles from Benares. His father was a king of the *Shakya* clan. Buddha's full name was Siddhartha Gautama of the Sakyas; Siddhartha was his given name, Gautama his surname, and Sakya the name of the clan to which his family belonged. At sixteen he married a neighboring princess named Yasodhara who bore him a son whom they called Rahula.

Prince Siddhartha renounced the princely life at a very young age and spent years in study, penance and meditation. For six years he sought enlightenment through ascetic practices; remaining unsuccessful, he resumed the life of a beggar living on alms but observed himself fully in meditation. He is said to have spent seven weeks in a posture of meditation under the Bo tree. At the end of this period he had become Buddha—"The Enlightened One". People came to him asking not "who are you?" but with respect to name, origin, or ancestry "what are you?"-what order of being do you belong to, what species do you represent? "Are you a god?" they asked. Siddhartha replied, "No." "An Angel?" "No". "A saint?" "No". "Then what are you?" Siddhartha answered, "I am awake" - '*Buddha*'. His answer became his title, for this is what Buddha means. In the Sanskrit root *budh* denotes both to wake up and to know. '*Buddha*', then, means the "Enlightened One" or the "Awakened One".

4.3 THE FOUR NOBLE TRUTHS (ARYA SATYA)

Buddha was primarily an ethical teacher and a reformer, not a metaphysician. When any one asked Buddha metaphysical questions as to whether the soul was different from the body, whether it survives death, whether the world was finite or infinite, eternal or non-eternal, etc., he avoided discussing them. Instead of discussing metaphysical questions, Buddha always tried to enlighten persons on the most important questions of human sufferings, their origin, cessation and the means to overcome them. The answer to these questions constitutes the basic tenets of Buddhism which are best encapsulated in what are known as the *Four Noble Truths (catvari ariyasatyani)*. These are:

1. Life in the world is full of suffering (*duḥkha*)
2. There is a cause of the suffering (*duḥkha-samudaya*)
3. It is possible to stop suffering (*duḥkha-nirodha*)
4. There is a path which leads to the cessation of suffering. (*duḥkha-nirodha-marga*)

Thus the Four Noble Truths together constitute the axioms of his system. They are the basic postulates from which almost everything in his teaching logically unfolds. The Four Noble Truths (*ārya satya*) are:

1. *The First Noble Truth about Suffering (duḥkha)*

The first noble truth is that life is suffering (*duḥkha*). The sights of suffering which upset the mind of young Siddhartha were of disease, old age and death. Birth and death, pain and pleasure, and life are all a suffering or *duḥkha*. Buddha maintains that suffering is not casual; rather it is causally present in all forms of existence and in all kinds of experiences. Even what appears as pleasant is really a cause of pain and sorrow. There can be no birth without death, nor pleasure without pain, nor love without sorrow; both go hand in hand, being the two ends of the same process.

Having an enlightened mind, Buddha was not content to leave this first truth in generalized form. He goes on to pinpoint it by citing six occasions when life's dislocation becomes distressingly evident. Rich or poor, average or gifted, young or old, all life is subject to the following:

1. The trauma of birth. 2. The pathology of sickness. 3. The morbidity of decrepitude. 4. The phobia of death. 5. To be tied to what one abhors. 6. To be separated from what one loves. Buddha says that the shoe of life does pinch in these six places.

The First Noble Truth concludes with the assertion that the five skandas are painful. As these five skandas are body, senses, ideas, feelings, and consciousness-in short the sum total of what we regard as human life - his statement amounts to the thesis that the totality of human life in its usual condition is steeped in suffering. In some way life has become estranged from reality, and this estrangement precludes

real happiness of life.

Buddha's first noble truth is thus concerned with the nature of human suffering. Human life as a whole is full of suffering and suffering alone (*Sarvam Duhkham*). Birth, different diseases, old age and death (*Jaramarana*) constitute the nature of human suffering. Everywhere and at all stages of life, therefore, there is suffering.

2. *The Second Noble Truth about the Cause of Suffering (duhkha-samudaya)*

The second noble truth about the cause of suffering maintains that suffering is not casual but causal. Human suffering is not uncaused. Buddha's belief in the theory of *dependent origination* makes him able to trace back the origin of suffering finally in ignorance (*Ajnana*) through a twelve-linked chain (*Dvadasa nidana*), in which every consequent is dependent for its origin on the adjoining antecedent. Buddha thus explains suffering as belonging to chain of twelve bricks or links: The first (or, in a sense, the last) link in the chain is *Jaramarana*, i.e. suffering (*duhkha*) itself in the nature of old age, diseases, death etc. The cause of this *Jaramarana* is *jati*, i.e. taking birth. If one does not take birth at all, there would not have been suffering. So birth is the most obvious cause of suffering. But the question is why one takes birth at all. What is the cause of *Jati*? The cause of *Jati*, according to Buddha, is *Bhava* i.e. the will to be born. So, birth is due to an inherent urge, a drive for that. But what is the cause of this *Bhava*? The cause of this *Bhava* is *Upadana* i.e. one's clinging to the sensory enjoyments. This clinging, again, is due to *Trisna*, i.e. thirst for such enjoyment. This thirst is due to *Vedana*, i.e. memory of previous sense experiences, which in its turn, is due to *Sparsha* i.e. sense-object contact. Further this contact or *Sparsha* is occasioned by *Sadayatana*, i.e. six organs of cognition - mind and the five senses. The cause of this *Sadayatana* is *Nama-Rupa*, i.e., the psycho-physical organism. This organism develops and comes into existence because of *Vijnāna*, i.e., initial consciousness. This consciousness (*Vijnāna*) is the effect of *Sanskaras*, i.e., impressions of our past existence or past karmas. And these Sanskaras which determine our present life and existence are due to *Avidya*, i.e., ignorance about truth. Ignorance, thus, according to Buddha, is the root cause of all human sufferings.

In short, 1. *Avidya*, 2. *Sanskaras*, 3. *Vijnana*, 4. *Nama-Rupa*, 5.

Sadayatana, 6. *Sparsa*, 7. *Vedana*, 8. *Trisna*, 9. *Upadana*, 10. *Bhava*, 11. *Jati*, and 12. *Duḥkha*— such is the chain of cause and effect which is responsible for human sufferings. These twelve links of causation constitute the wheel of our existence - birth and re-birth which is called *Bhavachakra*.

3. *The Third Noble Truth about the Cessation of Suffering (duḥkha-Nirodha)*

The third Noble Truth follows logically from the second. If the cause of life's sufferings is *Avidya*, i.e., ignorance or *Tanha* (a specific kind of desire) i.e. selfish craving, its cure lies in the overcoming of *Avidya* and *Tanha*. If we could be released from the narrow limits of self-interest into the vast expanse of universal life, we would be free of our torment. The Fourth Noble Truth advises how this cure can be accomplished. The overcoming of our craving is thus through the **Eight-fold Path**.

4.4 THE EIGHT-FOLD PATH

4. *The Fourth Noble Truth about the Path to Liberation (Duḥkha-nirodha-margh)*

The fourth noble truth about the path to liberation (*Duḥkha-nirodha-margh*) consists of eight steps or rules propounded by Buddha which is also known as the '**Middle Path**'. He declared that those who wished to be liberated and enlightened ought to follow these. The eight-fold path sums up, in a nutshell, the essentials of ethical teaching of Buddha. The Eight Steps or rules are:

1. **Right View or Right Understanding (*samyag drṣṭi*):**

This primarily refers to a clear understanding of the four noble truths as propounded by Buddha. It also refers to a clear understanding of the theory of *Pratityasamutpada* (momentariness) as imbibed in the teachings of Buddha.

2. **Right Thought (*samyag saṅkalpa*):**

This second stage of the eight-fold path requires that our mind should be pure, free from lust, ill-will etc. Moreover, at the same time, the moral aspirant should be willing to give up anything that impedes his onward march.

3. Right Speech (*samyag vāka*):

This consists in refraining from telling a lie, back-biting, harsh talks, and idle gossip. Moreover, our speech should be free from ill-will, selfish interests, dogmatic assertions etc. It must be commensurate with right thought.

4. Right Conduct (*samyag karmānta*):

This generally consists in observing the five precepts (*Panchsheel*) in both their negative and positive aspects:

- (1) Not to kill but to practise harmlessness and compassion to all;
- (2) Not to take that which is not given, but to practise charity and generosity;
- (3) Not to commit sexual misconduct, but to practise chastity and self-control;
- (4) Not to indulge in false speech, but to practise sincerity and honesty;
- (5) Not to partake of intoxicating drinks, but to practise restraint and mindfulness.

5. Right Livelihood (*samyag ājīva*):

Right livelihood counsels that the moral aspirant should earn his livelihood by honest and fair means. This includes abstaining from inclinations towards undue hoarding, unjust money-making etc. The traditional trades from which people are asked to abstain are:

1. Dealing in arms;
2. Dealing in living beings;
3. Dealing in flesh;
4. Dealing in intoxicants; and
5. Dealing in poison.

6. Right Effort (*samyag vyāyama*):

This consists in making sincere efforts to eliminate evil practices and cultivate

the good ones. It, therefore, comprises of the following four constant efforts:

1. The effort to prevent the arising of evil which has not yet arisen;
2. The effort to eradicate that evil which has already accumulated;
3. The effort to induce good which has not yet arisen; and
4. The effort to cultivate that good which is already present.

7. Right Mindfulness (*samyag smṛti*):

This consists in one's having a constant vigil over the body, the feelings, the mind and the ideas engendered therein so as to prevent these from going astray. Right mindfulness frees the mind of Raga and Dvesha and prepares it for higher concentration.

8. Right Concentration (*samyag samādhi*):

After practising right mindfulness, one prepares himself for the final stage, which is the stage of right concentration. This consists in meditation. This is the stage of *Samādhi*. According to Buddha, through the three successive lower stages, mind finally reaches the fourth stage of *Samādhi* which is really the stage of perfect rapture and equanimity and wherein neither any kind of pleasure nor pain or anguish is felt.

In the *first stage* of concentration, the moral aspirant engages himself in reasoning (*vitark*) and contemplation (*vichara*), and enjoys the joy of pure thinking and spontaneity.

In the *second stage* of concentration, the moral aspirant absorbs himself in meditation. All doubts have by now been dispelled and the moral aspirant comes to acquire belief in the four-fold truth. The moral aspirant at this stage, free from reasoning enjoys peace and tranquility. But he remains conscious of this enjoyment.

In the *third stage*, the moral aspirant detaches himself from the joy of tranquility. He experiences complete equanimity and calmness, but he remains conscious of bodily ease and comfort.

In the *fourth stage* of concentration, the moral aspirant detaches himself from

the bodily ease too. This is the stage of perfect tranquility, perfect equanimity and self-possession. The moral aspirant now attains the desired goal of Nirvana with the cessation of all suffering. He attains the perfect wisdom and perfect righteousness.

This is, thus, the Eight-fold path contained in the Fourth Noble Truth.

4.5 SUM UP

Of the eight-fold path discussed above, the first two constitute what is called *Prajñā* (knowledge) in Buddhism; the next three constitute what is called *Shila* (conduct); and the last three constitute *Samādhi* (concentration). So in one way of taking things, *Prajna*, *Shila* and *Samadhi* are the three broad ways through which one can achieve the highest goal of life i. e. *Nirvana*. Sometimes, the order is changed and the three are put as *Shila* (conduct), *Samādhi* (concentration) and *Prajñā* (knowledge), which implies that after practising morality, concentration, and mindfulness, a right understanding about the nature of things arises, which results in the cessation of life sufferings.

4.6 GLOSSARY

- × Nirvana : it is the highest spiritual state that can possibly be achieved; a state of complete happiness and peace.
- × Middle Path : The eightfold path of Buddhism regarded as a golden mean between self-indulgence and self-mortification, is also called as Middle Path.

4.7 SELF ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) Give a brief life-sketch of Gautama Buddha.
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2) Discuss the Ethical teachings of Buddha.

3) Set out briefly the "Four Noble Truths" of Buddhism.

4) Discuss in detail the Eight-fold Path of Buddhism.

5) Write a short note on Buddhist doctrine of 'Dependent Origination'.

4.8 SUGGESTED READING AND REFERENCES

- × Chatterjee, S.C. & D.M. Dutta : An Introduction to Indian Philosophy. Calcutta: University of Calcutta, 1984.
- × Chandradhar, Sharma. A Critical Survey of Indian Philosophy. Delhi : Motilal Banarsidass Publishers, 1987.

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JAINISM - THEORY OF KNOWLEDGE

Course Code : PL 601 (Theory)

Unit- II

Philosophy

Lesson No. 5

By: DR. P. P. SINGH

Structure

- 5.1 Objectives**
- 5.2 Introduction**
- 5.3 Theory of Knowledge**
- 5.4 Kinds of Knowledge**
- 5.5 Sum up**
- 5.6 Glossary**
- 5.7 Self-Assessment Questions**
- 5.8 Suggested Reading and References**

5.1 OBJECTIVES

1. To introduce Jainism as a school of Indian philosophical thought.
2. To explain the nature of knowledge according to Jainism.
3. To elaborate the Jaina sources of knowledge.
4. To differentiate between different kinds of knowledge advocated by Jainism.

5.2 INTRODUCTION

Jainism is one of the heterodox schools of Indian philosophy. Vardhamāna Mahāvira is generally regarded as the founder of Jaina religion, although the Jainas believe that there have been twenty three religious teachers prior to Mahavira who have contributed to the foundation and development of Jaina religion. These religious teachers are known in Jainism as *Tirthankaras* (Perfect soul) or *Jin* (Conqueror of passions). Rīṣabhadeo is regarded to be the first Jaina *Tirthankara* and Parsvsnath to be the twenty third one. Mahāvira is the 24th and the last *Tirthankara*.

Jainism is a non-theistic religion of moral purity and excellence in which man is at the centre. Its main aim is to liberate man out of the chain of *karma* and rebirth in which man has fallen. Jainism denies the idea of God as the creator and sustainer of the universe. It develops a scientific cosmology and recognizes an infinite number of souls as well as matter as the constituents of the universe. Jainism interprets the 'law of karma' naturalistically which says that the defilement of the soul is due to karmic matter, and finally believes in the possibility of attaining perfection through ascetic practice and contemplative knowledge.

In the course of time, Jainism was divided into two sects i.e *Digambara* and *Svetāmbara*. There is hardly anything essentially different between the two. Both follow the teachings of the Jina. The differences between them are only in some minor details of faith and practice. The *Digambaras* are more rigorous and puritanical, while the *Svetāmbara* are not so rigid in their approach. The *Digambaras* believe in non-possession to such an extent that the *Digambara* monks live and move in nudity without any cloth on their body, but the *Svetāmbara* do not believe in complete nudity and wear white clothes. There is a third sect also, known as *Sthanakavasis*, limited to a very small area in Maharashtra. This sect emerged out of the *Svetāmbaras* in protest against their (*Svetāmbaras'*) worship of images of the *Tirthankaras*. The *Sthanakavasis* maintain a non-idolatrous worship.

5.3 THEORY OF KNOWLEDGE

The Jaina doctrine of knowledge is known as '*Syadvāda*' which means "may be" or "perhaps". It holds that all knowledge is merely probable and partial, and all predictions are relative because reality is multiple. Reality has infinite aspects which are all relative and we can know only some of these aspects. 'Syat' means relatively speaking or viewed from a particular view-point, must precede all our judgements. All our judgements are, therefore, necessarily relative, conditional and limited. Absolute affirmation and absolute negation are wrong.

The Jainas classify knowledge into immediate (*aparokṣa*) and mediate (*parokṣa*). Immediate (*aparokṣa*) knowledge is direct; and mediate (*parokṣa*) knowledge is indirect.

Mediate knowledge is further divided into *Mati* and *Sruti*. *Mati* is ordinary cognition, obtained by normal means of sense perception. *Sruti* is testimony derived through signs, symbols or words.

Immediate knowledge is divided into *Avadhi*, *Manahparyāya* and *Kevala*. *Avadhi* is direct knowledge of things; *Manahparyāya* is direct knowledge of thoughts; and *Kevala* is perfect knowledge independent of the senses. The Jainas thus admit five kinds of knowledge: *Mati*, *Sruti*, *Avadhi*, *Manahparyāya* and *Kevala*. These five kinds of knowledge (*jñāna*) constitute the *pramanas* (instruments) of knowledge according to the Jaina theory of knowledge.

Of the five kinds of knowledge, the first two i.e. *Mati* and *Sruti* are *parokṣa* (indirect), since there is dependence on the senses; and the rest are *pratyakṣa jñana* (direct knowledge). But there are some who view sensory knowledge as *pratyakṣa* or direct and described *Mati* and *Sruti* as *pratyakṣajñāna* (direct knowledge), because they are due to the direct perception of the soul without any intervening medium. Indeed, here the use of the word *pratyakṣa* is peculiar to the Jaina theory of knowledge. The term '*akṣa*' means the atman or soul, and *pratyakṣajñāna* is the direct knowledge by the atman.

However, sometimes *pratyaksha* is said to be of two kinds: ***Samvyavaharika*** and ***paramarthika***. The later includes *Avadhi*, *Manahparyaya* and *Kevala*; and the former includes both what is caused by the senses (*indriyanibandhana*) and what is not caused by them (*anindriyanibandhana*). The *Samvyavaharika* *pratyaksha* is what we have in everyday life, and on it perception and memory depend. *Paroksa* is thus divided into five kinds:

- (i) ***Smṛti*** or memory of what is already experienced, as when we remember a man whom we saw before;
- (ii) ***Pratyabhijñā*** or knowledge derived from resemblances of things, as when we identify a new object with something about which we have read before;
- (iii) ***Tarka*** or reasoning from universals;
- (iv) ***Anūmāna*** or knowledge by means of the middle term; and
- (v) ***Agama*** or verbal testimony of an ancient being.

In the ***Pramananayatattvalokalamkara***, the distinction between direct (*pratyakṣa*) and indirect (*parokṣa*) knowledge is said to be one of degree of clearness, not of kind. It is because, according to the Jainas, the outer sense activity is only an indirect help for the rise of perceptual knowledge.

5.4 KINDS OF KNOWLEDGE

(A) Five kinds of valid knowledge:

1. **Mati** or Ordinary Cognition: *Mati* is ordinary sense experience obtained by normal means of sense perception. It includes *smṛti* (memory), *samjna* (recognition), *tarka* (induction) based on observation, and *anumana* (deductive reasoning). *Mati-jñāna* refers to the ordinary process of sense experience which is generally conditioned by perception through the activities of the sense organs (*indriyas*) and mind (*manas*). *Mati-jñāna* thus includes both

perceptual and inferential knowledge.

2. ***Srūti*** or Testimony: Sruti or Testimony is knowledge derived through signs, symbols or words. It involves association, attention, understanding, and aspects of the meaning of things. *Srūti-jñāna* is the cognition revealed by the scriptures. It thus includes all kinds of knowledge derived from spoken or written authority. While *Mati-jñāna* gives us knowledge by acquaintance; *Sruti-jñāna* gives us knowledge by description.
3. ***Avadhi*** or Clairvoyance: *Avadhi* or clairvoyance is direct knowledge of things. It implies the perception of things and events at a great distance of space and time. It is a kind of extra-sensory perception. It is not ordinarily available to all persons but it is latent in everyone. Through the instrument of extra-sensory perception, one may actually see events taking place in a distant land or at distant time.
4. ***Manahparyāya*** or Telepathy: The fourth type of knowledge is *manahparyaya jñāna*. It is direct knowledge of the thoughts of others. It refers to the telepathic knowledge of others' minds. Through *manahparyaya*, one can have direct access to the present and past thoughts of others. But this capacity arises only as a result of yoga and tapas.
5. ***Kevala*** or Perfect knowledge: The last type, *kevala-jñāna*, refers to the infinite knowledge. It is unlimited and absolute knowledge. It is not limited by space, time or object. It comprehends all substances and their modifications. When all karmas that obstruct knowledge are completely removed from the soul, there arises in it absolute knowledge unlimited by space and time. It is thus perfect consciousness which is possible only for liberated souls free from bondage.

(B) Three kinds of invalid knowledge:

Besides these five kinds of valid knowledge, the Jainas also speak of three kinds of invalid knowledge:

1. ***Samshaya*** or doubt:
2. ***Viparyaya*** or mistake
3. ***Anadhyavasaya*** or indifference.

Valid knowledge is a faithful representation of objects, and is therefore practically useful. Invalid knowledge represents things in relations in which they do not exist. When we mistake a rope for a snake, our error consists in seeing a snake where it is not. Invalid knowledge is subject to contradiction. It is characterized by ***Samshaya*** or doubt which affects ***Mati*** and ***Sruti***; ***Viparyaya*** or mistake i.e. the opposite of truth which may be found in *avādhī*; and ***Anadhyavasaya*** or indifference i.e. wrong knowledge caused by carelessness or indifference. *We have thus eight kinds of knowledge: the five valid kinds of knowledge and the three invalid ones. Of the five kinds of valid knowledge, the first three kinds are liable to error, while the last two cannot be wrong.*

5.5 SUM UP

Thus like Mimamsa, the Jainas admit the two-fold classification of knowledge i. e. immediate (*aparokṣa*) and mediate (*parokṣa*). But they point out that what is ordinarily called immediate knowledge is only relatively immediate. Perception of objects through the senses (*indriyan*) or mind (*mānas*) is immediate as compared with inference. But such knowledge can not be regarded to be absolutely immediate, because even here the soul (*ātman*) knows through the medium of something else. But the Jainas hold that in addition to such ordinary immediate knowledge, there is also a really absolute immediate knowledge known as *paramarthika*, which the soul attains by removing its karma obstacles. The Jainas recognize three different kinds of really immediate knowledge such as *Avādhī*, *Manahpariyaya* and *Kevala*. These are regarded as the three kinds of extraordinary or extra-sensory perceptions which are

immediate *par* excellence. But in addition to these, there are two kinds of ordinary knowledge possessed by an average person. These are called *Mati* and *Srūti*. The Jainas maintain that these two kinds of ordinary knowledge, namely; *mati* and *srūti*, as well as the lowest kind of immediate extraordinary knowledge, namely; *avādhi*, are not absolutely free from error. But the two higher kinds of immediate extra-sensory knowledge, namely; *manahparyāya* and *kevala*, are never liable to any error. However, in the theory of knowledge, the Jainas accept the general view that there are three *pramānas* (sources of knowledge), namely; Perception, Inference and Testimony.

5.6 GLOSSARY

- × Tirthankaras : One who has conquered all passions.
- × Syadvada : The theory that every judgement is relative.

5.7 SELF ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) Discuss the Jaina theory of knowledge.

- 2) How do the Jainas classify knowledge into immediate and mediate?

- 3) Discuss the various kinds of knowledge recognized by Jainism.

4) What is 'Syadvāda'?

5.8 SUGGESTED READING AND REFERENCES

- × Satishchandra Chatterjee and Dhirendramohan Datta : An Introduction to Indian Philosophy. Calcutta : University of Calcutta, 1984.
- × Hiriyanna M., Outlines of Indian Philosophy. Delhi : Motilal Banarsidass Publishers Private Limited, Delhi. 1993.

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CHARVĀKAS - METAPHYSICS (WORLD, SOUL AND GOD)

Course Code : PL 601 (Theory)

Unit- II

Philosophy

Lesson No. 6

STRUCTURE

- 6.1 Objectives**
- 6.2 Introduction**
- 6.3 Cārvāka : Meaning and Background**
- 6.4 Cārvāka Metaphysics**
- 6.5 Cārvāka on the nature of physical world**
- 6.6 Cārvāka views about the soul**
- 6.7 Cārvāka views about God**
- 6.8 Sum up**
- 6.9 Glossary**
- 6.10 Self Assessment Questions**
- 6.11 Suggested Reading and References**

6.1 OBJECTIVES

- To discuss the background of Indian materialist school Cārvāka.
- To explain Cārvāka Metaphysics, their views about World, Soul and God.

6.2 INTRODUCTION

For ages India is known as the land of spiritualists and idealists. Indian mind never compromised with the idea that this world is the only reality. Temporary existence of material objects and all living things was emphasised time and again. The idealistic approach to life, the eternal reality of soul remained the corner stone of Indian spiritualism. There is a general tendency to brand the west as the land of materialists and India as the land of spiritualism. If this is a well accepted belief then how came the materialists in India ?

In the history of Indian philosophy stretching to five thousand years Cārvāka materialists are the only school which talked of matter as the ultimate reality. During such a long span of thinking if some one talked of matter negating soul and God, it could not be considered as strange. Materialism is as old thinking as spiritualism. But the important fact is that the Cārvākas were never looked with respect and appreciation. Cārvāka was treated as philosophy of ordinary people, Lokayatmat. Lest Cārvākas philosophy may create confusion in young minds, it was not included in the course of studies in many Indian universities. However, there is nothing wrong to know about materialists which existed in India during the period when spiritualism was at its height. We should know different ideas and views.

6.3 CĀRVĀKA—MEANING AND BACKGROUND

Materialism represents a tendency of thinking which seeks to reduce the higher to the lower or explain the higher things in the light of lower ones. Thus materialism is opposed to spiritualism or spiritual interpretation of the universe. Cārvākas are known to represent materialistic point of view in India. But we do not come across a systematic exposition of materialist thinking. Occasional references are found even in the Vedas, the Epics and other philosophical works. As for the origin of the word Cārvāka, a view is that it was the name of a sage who propounded materialism. His followers came to be known as the Cārvākas. There is yet another view that Brahaspati, the guru of demons-asuras, was the founder of Indian materialism. In support of this view, it is said that materialist views found expression through Brahaspati in the epic of Mahabharata. There was a time when asuras (evil persons) became very powerful and the life of gods became difficult. The Gods, on the advice of Lord Shiva went to Brahaspati to save them from asuras. Then, Brahaspati taught materialistic thinking to the demons which subsequently became the cause of their destruction. The point of view of life that eat, drink and be merry,

tomorrow we may die, is self-destructive approach in life. *A small statement sums up Cārvāka philosophy as : So long as you live, live happily, borrow money and eat nicely, the physical body perishes and is reduced to ashes, who says there is rebirth (Yavat jivet sukhum jivet, rinum kritwa gritum pipet, bhusmi bhutasys dehasya punragamnam kutah).*

Whatever may be the background of its origin, one thing is certain that materialism in India came to be known as Cārvāka philosophy. Historically speaking there is no authentic record about the author of Cārvāka thinking, nor we know the date and period when it was put fourth. However, scholars systematised the materialist philosophy under separate heads of epistemology, metaphysics and ethics.

6.4 CĀRVĀKA METAPHYSICS

Metaphysics is a branch of philosophy which deals with supernatural phenomena. That which is supernatural, beyond our ordinary perception is included in metaphysics. It is the science of reality. In nature everything is changing, moving. Nothing is permanent in nature. That which is changing cannot be ultimate reality. Thus, real must be something other than the world of nature. Is there anything other than and outside nature? What is meant by the first cause, the cause of causes ? Is there anything like spirit or soul? Who is the absolute and ultimate cause of things ? All such questions are taken up by metaphysicians for discussion. Thus metaphysics is a comprehensive subject which discusses basic questions of human interest.

All the schools of Indian philosophy deal with metaphysical issues. Cārvākas have their own metaphysics. Since perception is the only valid source of knowledge, the world of objects is the only real world. There is nothing like supernatural reality. Cārvākas are very emphatic in their metaphysical views. Their view point is common sense approach to reality. What we perceive through our five senses can not be disbelieved. Similarly, it is very difficult to accept the reality of concepts which we cannot explain and verify. What Cārvākas say appeals to our common sense understanding. Cārvākas are realists and materialists. For them matter is the only reality.

6.5 CĀRVĀKAS ON THE NATURE OF PHYSICAL WORLD

The Cārvākas were realists and materialists; therefore their explanation of the

world of matter is contrary to many schools of Indian philosophy. Regarding the nature of the physical world most other Indian thinkers hold that it is composed of five kinds of elements such as ether (akasa), air (vayu), fire (agni), water (jal) and earth (prithvi). As against this view, Cārvākas accepted only four elements and rejected ether (akasa) because it is not perceived but only inferred. According to Cārvākas all living and non-living material objects were composed of only four elements. Coming into existence means combination of four elements and death implies dissolution of these elements.

Being realists, Cārvākas emphatically said that the world which we perceive, feel and experience could be the only world. The concept of supernatural world was the figment of imagination. Our mind and consciousness are qualities of brain. For this reason the Cārvākas advised us to make best possible use of things available to us and live life as happy as possible. This is the only life given to us and we should not think of next life. Success of life depends on net gain or loss we earn in this world. All those actions are good and desirable which bring us more and more success in life and consequent pleasure which is the ultimate aim of all human beings.

The Cārvāka view of the world of matter is very close to the modern science. Matter is the ultimate reality and all other things are the products of matter. Material objects are related to each other as causes and effects. There is no supernatural agency or power which is thought to rule the world. This is also known as common sense view of the world.

6.6 CĀRVĀKA VIEWS ABOUT THE SOUL

Consistent with their views, the Cārvākas rejected soul or the self as different from physical body. Since only living body is perceived, the soul could not be other than the body with its qualities of thinking and consciousness. The soul as a spiritual entity has no tangible proof. Consciousness is said to be the quality of soul but it is perceived by perception, it cannot be considered as the quality of any unperceived non-material or spiritual reality. *Thus consciousness is the quality of a living body.* While non-material soul is never perceived, we have direct evidence of the identity of the self with the body in our daily experience.

The so called spiritualists have assumed the existence of soul as different from the body without any proof. The objection that consciousness is not perceived in any

of four elements is removed by the Cārvākas. According to them, individually none of the four elements possess consciousness yet when they combine consciousness emerges as the result of such combination. Thus consciousness is the by-product of matter, there is no evidence of its existence independent of the body.

As we cannot prove the existence of soul apart from the body, we have no reason to believe its eternal character, its immortality. With the death of the body, everything comes to an end. Nobody has seen the same person taking rebirth. All questions concerning previous life, after life, rebirth, enjoyment of fruits of karmas in heaven are totally meaningless. The four elements disintegrate with cessation of functioning of living organs of the body and that is the end of life. The Cārvākas did not believe in the soul with its immortal nature.

6.7 CĀRVĀKA VIEWS ABOUT GOD

There is another metaphysical concept known as God. As we cannot perceive soul different from the body, we do not perceived God different from the world. According to the Cārvākas, people assumed that there was a supernatural world besides the gross material. The former can not be perceived through senses while the later is open to our perception and experience. But there is no basis for such an assumption. God is not open to perception, nobody has ever perceived God. The assumption of a creator of this world is false since the world is produced out of four material elements.

An objection may be raised that material elements by themselves could not give rise to this beautiful world. There must be a creator. To support this argument, it may be said that creation of earthen pot requires a potter who gives shape to the clay. Material elements are only the material cause of the world, but we must have an efficient cause like God as the shaper and designer of the world. To these strong arguments, the Cārvākas reply that material elements have fixed nature. It is by the nature and laws inherent in them that they combine together to form this world. There is no need of God as a creator, according to the Cārvākas. There is no proof that the objects of the world are the products or results of any design. It is more reasonably explained as a result of combination of elements. The Cārvākas were atheists.

Since the Cārvākas try to explain the world only by nature and natural laws, their philosophy can safely be called naturalism (Svabhav-vada). It can also be called mechanism

as Cārvākas deny the existence of conscious purpose behind the world and explained it as it were a mechanical combination of elements. The Cārvāka philosophy is a kind of positivism because they believed in positive facts or what is generally observed in the nature. But it may be said that due to their atheism, Indian mind in general refused to accept the Cārvāka philosophy. It is a philosophy fit for asuras and not for common men and women.

6.8 SUM UP

The Cārvākas in India have been more hated than understood. Refusing to accept traditional wisdom without criticism is the characteristic of free mind. The Cārvākas have made important contribution to the Indian thought due to their critical approach and analytical mind. Indian philosophers were forced to reflect on Cārvākas arguments in epistemology and metaphysics. They made their existence felt by strong arguments. Therefore the Cārvākas are as important as pragmatists, logical positivists and naturalists are in the west.

6.9 GLOSSARY

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|---|------------|--|
| × | Brahaspati | : is traditionally regarded as the founder of Cārvāka school. |
| × | Naturalism | : is the idea or belief that only natural laws and forces operate in the world. |
| × | Positivism | : is a philosophical theory stating that certain knowledge is based on natural phenomena and their properties and relations. |

6.10 SELFASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) Define the word Cārvāka.

2) Trace the historical background of Cārvāka.

3) Discuss Charvaka views on the world, soul and God.

6.11 SUGGESTED READING AND REFERENCES

- × Das Gupta, History of Indian Philosophy. Allahabad : Kitab Mahal, 1969.
- × Hiriyanna. M. Outlines of Indian Philosophy, Delhi: Motilal Banarsidass, 1994.

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NYĀYA - THEORY OF KNOWLEDGE, SOURCES OF KNOWLEDGE

Course Code : PL 601 (Theory)

Unit- III

Philosophy

Lesson No. 7

STRUCTURE

- 7.1 Objectives
- 7.2 Introduction
- 7.3 Nyāya theory of knowledge
- 7.4 Perception (Pratyaksa)
- 7.5 Inference (Anumāna)
- 7.6 Comparison (Upamāna)
- 7.7 Testimony (Śabda)
- 7.8 Sources of knowledge—an assessment
- 7.9 Sum up
- 7.10 Glossary
- 7.11 Self-Assessment Questions
- 7.12 Suggested Reading and References

7.1 OBJECTIVES

- × To reproduce Nyaya Philosophy.
- × To distinguish between valid and invalid knowledge.

- × To explain the Nyaya theory of knowledge.
- × To elaborate the sources of knowledge in Nyaya.

7.2 INTRODUCTION

Nyāya school of philosophy is one of the six schools of Indian philosophy. As realistic, logical and epistemological school it has very significant place among the systems of Indian thought. The main aim of teaching of this particular school is to acquaint students about the contribution which Nyāya philosophers made in the development of Indian thought. By stressing on the conditions of correct thinking and means of acquiring true knowledge Nyāya school gave a specific direction for realisation of ultimate goal of life that is liberation. The students of Indian philosophy should know that Indian logicians were no less than greek thinkers in giving logical basis to their thinking.

The Nyāya philosophy was founded by great sage Gotama. He is also known as Gautama and as Aksapada. The Nyāya has significant place among the schools of Indian philosophy because special emphasis was laid by Nyāya thinkers on methods of correct thinking and means of true knowledge. Thus logic and epistemology were given more importance as compared to metaphysics. Like all other schools, Nyāya philosophers knew that the ultimate aim of life in this world was liberation or moksha. But unlike Vedanta philosophy, Nyāya thinkers devoted their attention to the nature of true knowledge and means to acquire such knowledge. It is true knowledge which leads to liberation by distinction between the real and the unreal. Thus Nyāya school tackled the root cause of our ignorance and consequent bondage. We can say that the Nyāya, like other Indian systems, is a philosophy of life, although it is mainly interested in the problems of logic and epistemology.

The original work of the Nyāya philosophy is the *Nyāya-sutra by Gotama*. It is divided into five chapters or books, each containing two sections. The sutras were commented and explained by many great thinkers. The modern school of Nyāya begins with the *work of Gangeśa known as Tattva cintamani*. The Nyāya philosophy deals with four subjects such as theory of knowledge, nature of physical world, the self and liberation. We are concerned with the first important subject, that is, knowledge.

7.3 THE NYAYA THEORY OF KNOWLEDGE

According to the Nyāya philosophy, epistemology is the basis of all metaphysical speculation. For knowing the real, we must employ correct thinking and reasoning. Epistemology is the science of knowledge based on rigorous criticism. The knowledge which we have may not be valid or correct. We must distinguish between true knowledge and false knowledge. True knowledge leads to the discovery of real while false knowledge leads to confusion. Thus the Nyāya theory of reality is based on the Nyāya theory of knowledge. *For acquiring true knowledge, Nyāya philosophy has recognised four separate sources as: Perception (pratyakṣa), Inference (anumāna), Comparison (upamāna); and Testimony (śabda).* These four sources of knowledge need separate treatment for proper understanding.

The Nyāya philosophy defines knowledge as the manifestation of objects. Just as the light of a lamp reveals physical things; so knowledge manifests its objects. There are two main kinds of knowledge: presentative cognition (anubhava), and memory or representative cognition (smṛti). Each of these can be valid or invalid. *Valid presentative knowledge is called pramā. It is divided into perception, inference, comparison and testimony.*

Invalid representative knowledge is divided into doubt (samśaya), error (bhrama) and hypothetical argument (tarka). Thus only the valid presentative knowledge is certain and definite. True knowledge corresponds to the nature of its objects, otherwise it is false. True knowledge leads to successful practical activity, while false knowledge ends in failure and disappointment. With this analysis of knowledge, *we now try to understand all the four sources of knowledge.*

7.4 PERCEPTION OR PRATYAKSA

Perception is a definite and true cognition of objects produced by sense-object contact. Logically it is a true form of knowledge. It is direct and immediate knowledge. Perception of a chair or table before me is due to contact of my eyes with the chair or table and I am certain about the object. Perception can also be defined as immediate cognition.

In Western logic, the problem of perception as a source of knowledge has not been discussed. Generally no man questions the truth of what is perceived by his senses. It was thought quite unnecessary to examine the validity of perception or to

lay down conditions of perception. But Indian logicians with their critical out look, made through examination of perception as a valid source of knowledge.

In Nyāya philosophy *perception has been classified in three different ways*: First, we have *ordinary and extraordinary perceptions*. Secondly, perception is classified into *external and internal*. The former is due to the external senses of sight, hearing, touch, taste and smell. The latter is brought with psychological processes. Thus, we have six kinds of ordinary perceptions, that is, the visual, auditory, tactual, gustatory, olfactory, and the internal or mental perception. The extraordinary perception is of three kinds, that is, *samanyalaksana, jñanalaksana and yogaja*. Here the object is not present to the sense but is conveyed to sense through an unusual medium.

The significant point to note is that Nyāya recognised six organs of senses and not five. The sixth sense organ is mind which perceives internal conditions of the body. Besides this, the Nyāya believed that there could be extra ordinary perceptions also. For example, perceiving a class of things with a quality such as “All men are mortal, mortality in connection with all men is perceived. Similarly in jñanalaksana we say “ice looks cold”, the stone looks hard”, such expressions are not result of ordinary perception. Then there are intuitive perceptions (Yogaja) where ordinary sense organ is not operative. In this way Nyāya philosophers have discussed perception as a source of knowledge in all its dimensions.

7.5 INFERENCE OR ANUMĀNA

Inference or anumāna is the second valid source of knowledge recognised by the Naiyāyikas. It is the process of knowledge in which cognition is not immediate and direct but through some medium. *It is knowledge which follows some other knowledge. For example, inference of fire from perception of smoke, or inference of rain on the perception of wetness of a ground refers to inference or anumana.*

Inference is a process of reasoning in which we pass from the apprehension of some mark to that of something else by virtue of a relation of invariable concomitance between the two. *There is invariable relation between smoke and fire, or wetness*

of the ground and rain. Fire is not perceived, only smoke is perceived but we do not doubt the existence of fire. Thus inference is a valid source of knowledge based on reasoning.

Reasoning proceeds from known to unknown. The structure of argument in inference consists of three terms and at least three propositions. The three terms are : Major term, Minor term and the Middle term. The three propositions are : major premise, minor premise and the conclusion. In order to explain constituents of inference, we may keep the example of smoke and inference of fire on its basis. We know the unperceived fire in the hill through perception of smoke in it and the knowledge of an invariable relation between smoke and fire. There is, first, the knowledge of smoke as a mark in the hill. Secondly, there is a recollection of the relation of invariable concomitance between smoke and fire, as we have observed in the past. Thirdly we have the resulting knowledge of the existence of unperceived fire in the hill. In this inference the hill is the Paksa (minor term), since it is subject under consideration, fire is the Sadya (major term) as that is something which we want to prove. Smoke is the Linga (middle term) as it is a mark or sign which indicates the presence of fire. We can now put it as :

- I There is smoke on the hill
- II Where there is smoke there is fire
- III There is fire on the hill.

Inferential reasoning is explained in the given structure of argument. But in Nyāya logic inferential structure is different from Aristotelian syllogism as it is given. In Nyāya inference, the first step in inference is the predication of the Sadhya with regard to the Paksha, that is, “The hill is fiery”, the second is the affirmation of the Hetu as related to the paksa i.e., “Because the hill is smoky”, the third is the affirmation of the hetu as invariably related to the Sadhya i.e., “wherever there is smoke, there is fire, as in the kitchen”.

- I The hill is fiery.
- II Because the hill is smoky

III Wherever there is smoke, there is fire.

Thus inference in Indian logic consists of three propositions but the order of propositions is reversed as it puts conclusion of the syllogism first and its usual major premise last in the formal statement of an inference. In this context it is pertinent to point out that some Nyāya thinkers made inference a five proposition structure instead of three propositions as illustrated here :

1. Ram is mortal.
2. Because he is a man.
3. All men are mortal.
4. Ram is a man.
5. Therefore Ram is mortal.

As for the western logic the unnecessary repetition is eliminated and the same will be put as :

All men are mortal.

Ram is a man.

Therefore Ram is mortal.

In the end, we may say that inference is a valid source of knowledge recognised by the Nyāya school. The argument may be stated either in three propositions or five propositions, the basis of inference is the invariable concomitance between the middle term and the major term which is the logical ground of inference.

7.6 COMPARISON OR UPAMĀNA

Comparison or upamana is the third source of valid knowledge accepted by the Nyāya. *It is the source of our knowledge of the relation between a name and the things so named.* For example, persons who have not seen white or red parrots may be informed that such parrots are just like green parrots with difference that red parrots are bigger in size with long tail. On the basis of comparison in the mind, clear ideas can be formed. The

grounds of our knowledge in comparison are a given description of the objects to be known and a perception of their similarity to the familiar objects given in the description . Comparison is recognised by the Nyāya as a valid source of knowledge but many schools of Indian philosophy do not accept this view.

7.7 TESTIMONY OR SABDA

Testimony or sabda is the last pramāṇa accepted by the Nyāya. *Śabda means verbal knowledge*. Since all verbal knowledge is not valid, the Nyāya defined it as valid verbal testimony. It consists of statement or assertion of a trust worthy person. A verbal statement is valid when it comes from a person who knows the truth and speaks the truth about anything for the guidance of other person. So there are clearly two conditions in testimony for becoming valid source of knowledge: *First*, the person giving statement must be perceiver of truth, and

Second, his words are well received and understood by the person to whom knowledge is given.

There are different ways of classifying testimony or sabda. *Verbal knowledge may be classified as that relating to perceptible objects; and the other as relating to imperceptible objects*. Under the first head we are to include the trustworthy assertions of ordinary persons, the saints and the scriptures in so far as they bear on the perceptible objects of the world. As for verbal knowledge relating to imperceptible objects, it will include all the assertions of trust worthy persons, saints, prophets and scriptures in so far as they bear on super sensible realities. It also includes assertions of scientists about heavenly bodies and statements of scriptures about God, soul, immortality etc. In Indian philosophy, all thinkers do not agree regarding comparison and testimony as the valid sources of knowledge.

7.8 SOURCES OF KNOWLEDGE-AN ASSESSMENT

Discussion on pramāṇas or sources of knowledge is an important topic with Indian thinkers of almost all schools. Opinions differ on the kinds and nature of valid

sources of knowledge. Cārvākas outright reject all sources of knowledge except perception. For them inference, comparison, testimony are very doubtful means so far as valid knowledge is concerned. We can believe only in perception. But other schools accept pramāṇas other than perception with minor differences and reservations. One thing is certain that where there is question of knowing there is always discussion on ways of knowing apart from valid knowledge and invalid knowledge. Without correct knowledge truth cannot be known, and without knowing truth, liberation is not possible. Hence there is wide agreement on the importance of knowledge and the possible valid sources of acquiring correct knowledge.

7.9 SUM UP

We come to the conclusion that the Nyāya school of Indian philosophy is significant for its emphasis on logical and epistemological issues. What is valid knowledge and how it can be acquired, are the basic questions for any student of philosophy—Dwelling extensively on these questions, the Nyāya philosophy made very important contribution in the development of Indian thought. The Nyāya has proved that Indian logicians were no less than the western thinkers in their analysis of concepts related with knowledge. They have also proved that there was no blind acceptance of things. Every concept or view point received very critical examination. Validity of the various sources of knowledge was put to rigorous test and examination. Differences on the nature of sources apart, we do not find blind belief in any systems of philosophy. This characteristic has been recognised by the western thinkers as well.

7.10 GLOSSARY

- × Pramāṇa : source of knowledge
- × Perception : is a definite cognition which is produced by sense-object contact
- × Verbal Testimony : is defined as the statement of trustworthy person

7.11 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

1) Who is the founder of Nyaya Philosophy ?

2) Differentiate between valid and invalid knowledge.

3) Explain Perception as a source of knowledge.

4) Elaborate Inference as a source of knowledge.

5) Write a note on Sabda.

6) What is Verbal Testimony ? Discuss.

7.12 SUGGESTED READING AND REFERENCES

- × Chatterjee, Satishchandra and Dhirendramohan Datta : An Introduction to Indian Philosophy. Calcutta : University of Calcutta, 1968.
- × Hiriyanna M., Outlines of Indian Philosophy. London : George Allen and Unwin Ltd., 1951.
- × Hiriyanna M., Essentials of Indian Philosophy. London : George Allen and Unwin Ltd., 1952.

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VAISESIKA — CATEGORIES OF REALITY

Course Code : PL 601 (Theory)

Unit- III

Philosophy

Lesson No. 8

STRUCTURE

- 8.1 Objectives
- 8.2 Introduction
- 8.3 The Category of Substance or Dravya
- 8.4 The Category of Quality or Guna
- 8.5 The Category of Action or Karma
- 8.6 The Category of Generality or Samānya
- 8.7 The Category of Particularity or Viseśa
- 8.8 The Category of Inherence or Samavāya
- 8.9 The Category of Non-Existence or Abhāva
- 8.10 Sum up
- 8.11 Glossary
- 8.12 Self-Assessment Questions
- 8.13 Suggested Reading and References

8.1 OBJECTIVES

- × To explain the Vaisesika school of Philosophy
- × To define Category and to reproduce the different Categories of Reality in Vaisesika system
- × To distinguish between Bhava (being) and Abhava (Non-being)

8.2 INTRODUCTION

The Vaiśeṣika school is a realistic system like the Nyaya school. Very often the two systems are clubbed together and written as Nyaya-Vaisesika schools. Their view of knowledge, God and liberation are almost similar. The difference is only in the statement of categories of reality. Vaiśeṣika-sūtras of sage Kaṇāda are the source of Vaiśeṣika system of Indian philosophy. The category is the way of describing whatever is real in this world. The Nyaya recognised sixteen categories while the Vaiśeṣika recognised only seven categories of reality.

Both in the Western and Indian philosophy, the most fundamental question which occupied the minds of thinkers has been the nature of *real* and difference between *real* and *unreal*. The considerable part of the Vaiśeṣika school of philosophy has been devoted to the explanation of the various ways of describing the real. These are the categories of reality. Substance and quality are the first two basic categories which cover most of what is real in this world. The categories are called Padarthas. So, by padārthas, we propose to mean all objects of knowledge, or all that is real. According to the Vaiśeṣika school all objects denoted by words may be broadly divided into two classes, being and non-being. Being stands for all that is existent, physical things, minds, souls etc. Non-being stands for all negative facts like non-existence of things. There are six kinds of being or positive realities, namely *substance*, *quality*, *action*, *generality*, *particularity* and *inherence*. The Vaiśeṣika thinkers added a seventh Padārtha as *abhāva* or all negative facts. Thus, there are seven Padarthas. It is important here to study the seven categories of reality one by one.

8.3 THE CATEGORY OF SUBSTANCE OR DRAVYA

A *substance or dravya* is that in which a quality or an action can exist, but it is different from both. Without substance, there can be no quality or action. Thus a substance is the substratum of qualities and actions. It is the material cause of things itself. For example, wood is the material cause of all wooden objects. The Vaiśeṣika school has given *nine kinds of substances* namely :

Earth—Pṛithvi

Water—Jala

Light—Tejas

Air—Vāyu

Ether—Ākāśa

Time—Kala

Space—Dik

Soul—Ātman

Mind—Manas

Of these nine substances, the first five are called physical elements (panchabhutas) since each of them possesses a specific quality which can be experienced by external senses. Smell, taste, touch, colour, and sound are the specific qualities known through five sense organs.

Space (dik) and Time (kala) are like Ether (ākāśa), imperceptible substances each of which is one, eternal and all pervading. Space is inferred as the ground of our cognitions of here and there, near and far. Time is the cause of our cognitions of past, present, and future, older and younger. Although one and indivisible, ether, space and time are distinguished into different parts and thus conventionally spoken of as many by reason of certain limiting conditions which effect our knowledge of them.

The soul is an eternal all pervading substance, which is the substratum of the phenomena of consciousness. There are two kinds of souls, namely, the individual soul (jivātmā) and the supreme soul (paramātmā). The latter is one and is inferred as the creator of the world. The former is internally or mentally perceived as possessing some quality when, for example, one says, “I am happy”, “I am not happy”. The individual soul is not one but many being different in different bodies.

Manas, which is a substance, is the internal sense for the perception of individual soul and its qualities like pleasure and pain. It is atomic and, therefore cannot be perceived. Its existence is inferred from the following grounds :

- a) Just as in the perception of the external objects we require external senses, so in the perception of internal objects like, cognition, feeling, willing, there must be an internal sense.
- b) We find that although the five external senses may be in contact with their respective objects, at the same time we don't have the perception of colour, touch, sound, taste, and smell of the different objects which may be in contact with our external senses at one and the same time, we perceive only that to which we are attentive. This means that we must attend to or turn our mind and fix it on the objection of perception. So every perception requires the contact of the mind with the object through its contact with the sense organ in question. That is, we must admit the existence of mind or manas as internal sense. Mind is partless or atomic, and functions as an internal sense of perception.

8.4 THE CATEGORY OF QUALITY OR GUNA

A *quality or guna* is defined as that which exists in a substance and has no quality or activity in itself. A substance exists by itself and is the constituent cause of things. But a quality depends for its existence on some substance and is never a constitutive cause of anything. It is a non-material cause of things in so far as it determines only their nature and character, but not their existence. Thus, *all qualities must belong to substances and so there cannot be qualities of a quality*. For example, the red colour belongs to something

and not to any other colour. A quality is unmoving or motionless property of things. It inheres in the things as something passive and inactive. A quality is different from both substance and action.

The Vaiśeṣika school admits *twenty four kinds of qualities*. These are *rūpa or colour, rasa or taste, gandha or smell, sparasa or touch, sabda or sound, Sāmkhya or number, parimāṇa or magnitude, prthaktva or distinctness, samyoga or conjunction, vibhaga or disjunction, paratva or remoteness, aparatva or nearness, budhi-or cognition, sukha or pleasure, dukha or pain, icchā or desire, dveṣa or aversion, prayatna or effort, gurutva or heaviness, dravatva (or fluidity), śneha or viscosity, sāṃskāra or tendency, dharma or merit, and adharma or demerit*. Some of these qualities have sub-divisions. For example different kinds of colours, tastes, smell etc.

Number is that quality of things for which we use the words, one, two, three. There are many kinds of numbers. *Magnitude* is that quality by which things are distinguished as large or small. It is of four kinds : extremely small, extremely large, the small and the large.

Prthaktva is that quality by which we know that one thing is different from another as chair is different from table. *Conjunction* is the union between two or more things. *Disjunction* is the disconnection between things. *Remoteness and nearness*, are each of two kinds. *Budhi, pleasure, pain* are simple qualities. *Prayatna or effort* is of three kinds: Pravṛiti, Nivṛtti and jivanayoni or vital function. *Sāṃskāras* are of three kinds, velocity, mental impression, and elasticity.

Thus we get a list of twenty four qualities in the Vaiśeṣika system. This division of qualities in the Vaiśeṣika philosophy is guided by consideration of their simplicity or complexity. These are simplest and passive qualities of substances.

8.5 THE CATEGORY OF ACTION OR KARMA

Action or karma is a physical movement. Like quality, it belongs only to substance, but is different from both. A substance is the substratum of both quality and action. Quality belongs to a substance and is a passive property. But action is dynamic character of things. Being dynamic, action is the independent cause of the conjunction

and disjunction of things. All actions or movements must subsist in limited corporeal substances, such as earth, water, light, air and the mind. There can be no action in all-pervading substances like ākāṣa, space, time and the soul.

The Vaiśeṣika school has given *five kinds of actions* or movements such as :

- a) *Throwing upward-Utkṣepana*
- b) *Throwing downward-Avakṣepana*
- c) *Contraction -Akuncana*
- d) *Expansion-Prasārna*
- e) *Locomotion-Gamana*

The five kinds of actions are nothing but the ways in which all possible movements take place in this world. Things are either thrown up or put down. All movements are like that. A ball is thrown up or forced down on the earth. Then there are two kinds of movements indicating expansion of things or contraction of things. A balloon expands with air but contracts when air is taken out. All kinds of actions or movements which are not covered under these four are denoted by locomotion. Such actions as the walking of a living animal, going up of flames are not separately classified. In fact all kinds of actions are not perceived. Action of the mind is not perceived since the mind is an imperceptible substance.

8.6 THE CATEGORY OF GENERALITY OR SAMĀNYA

The *universal or class-essence of things is called sāmānya*. Things of a certain class bear a common name because these possess a common nature. Men, cows, horses etc. have common features and represent classes of men, cows and horses. There are *enumerable* classes of things with their class-essence or class concept. Unless a particular river is mentioned, the word river means any river or all rivers. The Vaiśeṣika would say that it is their sāmānya or generality. It is the “universal” in things which bring them into separate classes.

There are different views regarding the universal element in things. Nyaya-Vaiśeṣika puts forward the realistic theory of the universal. According to them universals are eternal entities which are distinct from, but inhere in many individuals. There is the same universal in all the individuals of a class. The universal is the basis of the notion of sameness that we have with regard to all the individuals of a certain class. It is only because one common essence is present in different individuals that they are brought under a class and thought of as essentially the same. Thus samanya or the universal is the real entity which corresponds to a general idea or class-concept in our mind.

The universals may be distinguished into para or the highest and all pervading, apara or the lower, and the parapara or the intermediate. Beinghood is the highest universal since all other universals come under it. Jarness as the universal present in all jars is apara or the lowest since it has the most limited or the narrowest extent. Thinghood is another universal, in between the highest and the lowest. It is parapara.

8.7 THE CATEGORY OF PARTICULARITY OR VIŚEṢA

Particularity or *viśeṣa* is the extreme opposite of the universal. The category of particularity refers to the unique individuality of substances which have no parts and are eternal, such as space, time, ākāśa, mind, soul, and atoms of earth, water, light and air.

As subsisting in the eternal substances, viśeṣas are themselves eternal. We should not suppose that viśeṣa pertains to ordinary things of the world like pots, chairs and tables. It does not belong to anything made up of parts. It is only when we come to the ultimate differences of the partless eternal substances that we have to admit certain original or underived peculiarities called viśeṣas. Thus particular is a category not in any ordinary sense. It is referred to in a very significant sense as a category of eternal having no parts.

8.8 THE CATEGORY OF INHERENCE OR SAMAVĀYA

The category of *inherence or samavāya* refers to the possible relation between things as it also reflects a new dimension of reality. Nyāya-Vaiśeṣika philosophy recognised two main relations. These are called *samyoga* or conjunction and *samavāya*.

Conjunction or samyoga is a temporary inherence or relation. Two things may be related on temporary or non-eternal basis. For example, two balls moving from opposite directions meet at a certain place. The relation which holds between them is one of conjunction. It is just temporary contact between two substances which may again be separated. The objects in question are not affected by temporary relation and then separation. Thus conjunction is an external relation which exists as an accidental quality of two substances related by it. But none the less, such relations do exist between things in this world and have to be recognised as a fact of reality.

Unlike conjunction, *samavāya is a permanent or eternal relation between things, of which one inheres in the other. The whole is in its parts, a quality is in a substance, the universal is in the individuals.* The cloth as a whole is in the threads, colour red is a quality in the rose, manhood as a universal is in individual men. *Samavāya* is perceptible category. *Samavāya is an eternal relation between any two entities, one of which cannot exist without the other.* Terms related by *samavāya* cannot be reversed like those related by *samyoga* or conjunction. Thus *samyoga* or conjunction is a temporary relation between two things which can exist separately, and it is produced by the action of either or both of the things related. For example, the relation between man and chair on which he may be seated for the time being.

8.9 THE CATEGORY OF NON-EXISTENCE OR ABHAVA

So far we have dealt with six positive categories. It is very significant for the Vaiśeṣika school that it accepted a negative category of *non-existence or abhāva*. Thus in all there are seven categories recognised by the Vaiśeṣika. According to the Vaiśeṣika thinkers, the reality of non-existence cannot be denied as the seventh category. Looking at the sky at night one feels sure of the non-existence of the sun, as of the existence of the moon and the stars. The Vaiśeṣika recognises, therefore, non-existence as the seventh

category of reality.

Abhāva or non-existence is of two kinds, namely : samsargābhāva and anyonyābhāva. The first means the absence of something in something else. Anyonyabhāva means the fact that one thing is not another thing.

Samsargābhāva is of three kinds, namely : prāgabhāva, dhvaṃsābhāva and atyantābhāva. All kinds of samsargābhāva can be expressed by a judgement of general form:

S is not in P

whereas anyonyābhāva can be expressed by a judgement

S is not P

While *samsargābhāva* is the absence of a connection between two things, *anyonyabhava* underlies the difference of one thing from another thing. When one thing is different from another thing, they mutually exclude each other and there is the non-existence of either as the other. A table is different from chair. This means that a table does not exist as a chair, or more simply a table is not chair. Anyonyabhava is non-existence of one thing as another from which it is different. Thus *samsargabhava is the absence of a connection between two entities*, and its opposite is just their connection. On the other hand, *anyonyābhāva is the absence of one thing as another*, and its opposite is just their sameness or identity.

For example “A hare has no horn” and “there is no colour in air”, are propositions which express the absence of connection between a hare and a horn, between colour and air. *So samsargābhāva is relative non-existence in the sense of negation of the presence of something in some other thing, while anyonyābhāva is mutual non-existence or difference in the sense of a negation of the identity between two things. It is absolute non-existence.*

8.10 SUM UP

Hence it can be said that Nyāya-Vaiśeṣika explanation of categories of

substance, quality, action, generality and particularity is an exhaustive account of describing all that is real in this world, but in logical terms and not in ordinary sense. The Vaiśeṣika division of objects into seven classes and of these into many other sub-classes is a logical classification of them based on their distinctive characters and ultimate differences.

Treating the last two categories of inherence and non-existence we find that the Vaiśeṣika school tried to perfect their logical analysis of the forms of reality. While relations do exist between things and it is a fact of reality, they are explained in their two possible forms. Possible relations other than sāmyoga and samvāya is thus ruled out. Similarly, recognising non-existence as a category of reality was a very bold statement. Non-existence of thing is certainly a way of describing reality. Thus the whole logical analysis is perfected by the Vaiśeṣika thinkers. The forms of non-existence further reflect perfection of explanation of reality.

8.11 GLOSSARY

× Padārtha : is an object which can be thought and named.

8.12 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

Q) Who is the founder of Vaisesika Philosophy ?

Q) What are the seven categories of reality in Vaisesika ? Explain.

Q) Differentiate between Bhāva and Abhāva.

8.13 SUGGESTED READING AND REFERENCES

- × Chatterjee, Satishchandra and Dhirendramohan Datta : An Introduction to Indian Philosophy. Calcutta : University of Calcutta, 1968.
- × Hiriyanna. M. Outlines of Indian Philosophy. London : George Allen and Unwin Ltd., 1951.
- × Hiriyanna M. Essentials of Indian Philosophy. London : George Allen and Unwin Ltd., 1952.

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THEORY OF CAUSATION (SANKHYA)

Course Code : PL 601 (Theory)

Unit-IV

Philosophy

Lesson No. 9

STRUCTURE

- 9.1 Objectives
- 9.2 Introduction
- 9.3 Theory of Causation
- 9.4 Sum up
- 9.5 Glossary
- 9.6 Self-Assessment Questions
- 9.7 Suggested Reading and References

9.1 OBJECTIVES

- To introduce Sāṃkhya philosophy and explain its basic features.
- To explain the Theory of Causation.
- To differentiate between Satkāryavāda and Asatkāryavāda.

9.2 INTRODUCTION

The Sāṃkhya system is the oldest Indian philosophical system according to

the historians of Indian philosophy. There are references to the system in the Upaniṣhads, the Gita and the Mahābhārtā. **Kapila** is said to be the founder of the system. So the first work of the Sāṃkhya school is the **Sāṃkhya-Sūtra** of Kapila. This system is sometimes described as the **Atheistic Sāṃkhya** as distinguished from Yoga which is called the **Theistic Sāṃkhya**. The reason for this is that Kapila did not admit the existence of God and also thought that God's existence could not be proved.

The origin of the name 'Sāṃkhya' is shrouded in mystery. According to some thinkers the name Sāṃkhya is an adaptation from 'Sāṃkhya' meaning 'number', and has been applied to this philosophy because it aims at a right knowledge of reality by the enumeration of the ultimate objects of knowledge. According to others, however, the word *Sāṃkhya means perfect knowledge* and a philosophy in which we have such knowledge, is justly named Sāṃkhya. Like the Nyāyā and Vaiṣeṣika system, Sāṃkhya aims at the knowledge of reality for the practical purpose of putting an end to all pain and suffering. It gives us a knowledge of the self which is clearly higher than that given by the other systems, excepting the **Vedāntā**. So it may very well be characterized as the Sāṃkhya in the sense of a pure metaphysical knowledge of the self. It is a metaphysics of dualistic realism as compared to realistic pluralism of Nyāyā and Vaiṣeṣika as it believes in two realities namely, Prakṛti and Puruṣa only. The Nyāyā and Vaiṣeṣika admit the reality of many atoms, minds and souls.

9.3 THEORY OF CAUSATION

The Sāṃkhya metaphysics, especially its doctrine of Prakṛti rests mainly on its theory of causation which is known as **Satkāryavāda**. *It is a theory as to the relation of an effect to its material cause.* According to Sāṃkhya philosophy, that which does not exist cannot come into existence, and there is no absence of what is existent. The effect is concealed in the cause before it is produced. In this way, creation means the manifestation of that which is hidden and destruction implies the concealment of that which is manifest. In this way, both creation and destruction indicate the discarding of one form or quality and adoption of another form or quality. The difference between the cause and the effect is one of quality or form. The effect exists in its cause. It is a theory as to the relation of an

effect (Kārya) to its material cause.

The specific question discussed in this context is this : *Does an effect originally exist in the material cause prior to its production, i.e. appearance as an effect?* The Bauddhas and the Nyāyā and Vaṣeṣika, answer this question in negative. According to them, the effect cannot be said to exist before it is produced by some cause. If the effect already existed in the material cause prior to its production, there is no sense in our speaking of it as being caused or produced in any way. Further we cannot explain why the activity of any efficient cause is necessary for the production of the effect. If the pot already existed in the clay, then why should the potter exert himself to produce it ? Moreover, if the effect were already existent in its material cause, it would logically follow that the effect is indistinguishable from the cause, and that we should use the same name for both the pot and the clay, and also that the same purpose would be served by a pot and a lump of clay.

It cannot be said that there is a distinction of form between the effect and its material cause, for then we have to admit that there is something in the effect which is not to be found in its cause and, therefore, the effect does not really exist in the cause. This theory that the effect does not exist in the material cause prior to its production is known as **Asatkāryavāda** (i.e. the view that the Kārya or the effect is *asat* or non-existent before its production). Nyāyā and Vaṣeṣika, Bauddhas and some followers of Mīmāṃsā believe in it and call it **Arambhvāda** i.e. *the theory of the beginning of the effect a new*. The Satkāryavādins, on the other hand, believe that the effect is not a new creation but only an explicit manifestation of that which was implicitly contained in its material cause.

The Sāṃkhya establish their view of *Satkāryavāda*, namely that the effect exists in the material cause even before it is produced. The causal relation cannot subsist between objects essentially different from one another. Development is the coming to light of what is latent and hidden or, in other words, it is the transition from potential being to actual being, or in Hegel's words, it is the passage from the implicit to the explicit. According to this view of *Satkāryavāda*, the cause and the effect are the undeveloped and the developed states of one and the same substance. All production is development (Udbhāva), and all destruction is envelopment (Anudbhāva) or disappearance into the cause. There is no

such thing as utter annihilation.

The view of the Sāṃkhya is based on the following grounds :

- a) If the effect were really non-existent in the material cause, then no amount of effort on the part of any agent could bring it into existence. Can any man turn blue into red, or sugar into salt? Hence when an effect is produced from some material cause, we are to say that it pre-exists in the cause and is only manifested by certain favourable conditions, as when oil is produced by pressing seeds. The activity of efficient causes, like the potter and his tools, is necessary to manifest the effect, pot, which exists implicitly in the clay.
- b) There is an invariable relation between a material cause and its effect. A material cause can produce only that effect with which it is causally related. It cannot produce an effect which is in no way related to it. But it cannot be related to what does not exist. The effect is only a manifestation of its material cause, because it is invariably connected with it. Hence the effect must exist in the material cause before it is actually produced.
- c) We see that only certain effects can be produced from certain causes. Curd can be got only out of milk and a cloth only out of threads. This shows that the effect somehow exists in the cause. Had it not been so, any effect could be produced from any cause. The potter would not have taken clay to produce pot; instead he must have taken milk or thread or any other thing.
- d) The fact that only a potent cause can produce a desired effect goes to show that the effect must be potentially contained in the cause. The potent cause of an effect is that which possess some power that is definitely related to the effect. But the power cannot be related to the effect, if the latter does not exist in some form. This means that the effect exists in the cause in an unmanifested form before its production or manifestation. So, only an efficient cause can produce that for which it is potent. Production is only an actualization of the potential: were it not so, then curd should be produced out of water, cloth out of reeds, and oil out of sand particles.

- e) If the effect be really non-existent in the cause, then when it is produced, the non-existent comes into entity. So 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 existence of such objects is mere absurdity.
- f) Lastly, we see that the effect is not different from, but essentially identical with the material cause. If, therefore, the cause exists, the effect must also exist. In fact, the effect and the cause are explicit and implicit states of the same substance. The effect is the essence of its material cause and as such identical with it. When the obstructions in the way of manifestation are removed, the effect usually flows out of its cause. So effect is already contained in the cause. The cause and effect are not two different things but are identical e.g. A cloth is not really different from the threads, out of which it is made; a statue is the same as its material cause, with a new shape and form; the weight of the table is the same as that of the pieces of wood used in it.
- g) The non-existent cannot be the object of activity as the sky-flower cannot be produced. The difference between the material cause and its effect is only practical and not fundamental. It is only due to the purpose served by them. Identity is fundamental while difference is only practical.

The Sāṃkhya distinguishes two kinds of causes, efficient and material. While the material cause enters into the effect, the efficient cause exerts influence from outside. Though the effect is contained in the cause, something else is necessary to liberate it from the causal state. We have to press the seeds to get the oil, beat the paddy to get the grain. When this concomitant activity is lacking, the effect does not arise. Though the effect is potentially contained in the cause, this potentiality is not actualised all at once. The removal of the barriers is the concomitant cause required to actualise the potentiality. These concomitant conditions, according to Vyāsa, are place, time, form and constitution of a thing. From a piece of stone, a plant cannot spring.

Two kinds of effects are distinguished. When cream is produced from milk, we

have a case of simple manifestation. When a jewel is made of gold, we have an instance of reproduction. When the quality of a thing changes, we have a case of **Dharmapariṇāma**; when the potential becomes actual and the change is only external, we have a case of **Lakṣṇapariṇāma**. The change of state due to mere lapse of time is **Avasthapariṇāma**. We cannot twice step into the same stream, since the waters do not remain identical for two moments together. It is also true that the same individual does not twice step into the same river, for he has meanwhile changed even as the river has done. All things and states, outward and inward, are subject to this law of change. And out of this change, the mind of man constructs the rule of causality by means of the relation of antecedents and consequences.

Hence, the Sāṅkhya believes in the fact that the effect is already contained in the cause in the potential form. Whenever the proper environment is created, the effect becomes explicit. That is why their theory is called as *Satkāryavāda*.

The theory of Satkāryavāda has got two different forms namely, *Pariṇāmavāda* and *Vivartavāda*.

- a) **Pariṇāmavāda:** According to **Pariṇāmavāda**, the cause really changes into the effect. In a way the existence of the cause and effect is the same. e.g. The turning of clay into the pot.
- b) **Vivartavāda:** According to **Vivartavāda** the changing of the cause into the effect is not true but illusory. The existence of the two is different or separate. e.g. The appearance of snake in a rope.

The Sāṅkhya philosophers believe in the theory of **Pariṇāmavāda** while the Vedanta philosophers accept the theory of **Vivartavāda**. Ramanuja, like the Sāṅkhya accepts **Pariṇāmavāda**. But according to **Rāmānuja**, the universe is the result of Brahman while according to Sāṅkhya the universe is the result of Prakṛti. Hence Ramanuja's view is called **Brahman pariṇāmavāda** and the Sāṅkhya view is **Prakṛti pariṇāmavāda**.

Thus Sāṃkhya believes that the effect is already contained in the cause.

9.4 SUM UP

The Samikhya metaphysics, especially its doctrine of Prakṛti, rests mainly on its theory of Causation, which is known as Satkaryavāda. It is a theory as to the relation of an effect to its material cause. And Prakṛti is the ultimate cause of the world of objects.

9.5 GLOSSARY

- × Sāṃkhya : means right knowledge as well as number.
- × Asatkāryavāda : is a view which says that production is a new beginning.

9.6 SELF ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) Who gave the philosophy of Sāṃkhya and which is his famous work?

- 2) Why is Sāṃkhya considered as atheistic?

- 3) How is Sāṃkhya different from Nyāya and Vaiśeṣika regarding the belief in reality?

4) What is the source of the philosophy of Sāṅkhya?

5) Explain the Sāṅkhya doctrine of Causation.

6) What is Satkāryavāda? How is it different from Asatkāryavāda?

7) How does Sāṅkhya establish Satkāryavāda? Explain.

8) What are the two types of causes according to Sāṅkhya?

9) Differentiate between Pariṇāmavāda and Vivartavāda.

10) What proofs have been forwarded by Sāṅkhya in support of the Satkāryavāda ?

9.7 SUGGESTED READING AND REFERENCES

- × Chandradhar, Sharma. A Critical Survey of Indian Philosophy. Delhi : Motilal Banarsidass Publishers, 1987.

- × Chatterjee, Satishchandra and Dhirendramohan Dutta : An Introduction to Indian Philosophy. Calcutta : University of Calcutta, 1968.

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EVOLUTION OF THE WORLD (SANKHYA)

Course Code : PL 601 (Theory)

Unit- IV

Philosophy

Lesson No. 10

STRUCTURE

10.1 Objectives

10.2 Introduction

10.3 The Theory of Evolution

10.4 Criticism

10.5 Difference between evolutionist Principles of Darwin and Sāṅkhya

10.6 Sum up

10.7 Glossary

10.8 Self-Assessment Questions

10.9 Suggested Reading and References

10.1 OBJECTIVES

- To explain the relation between Puruṣa and Prakṛti.
- To establish that the world is the result of the relationship between Puruṣa and Prakṛti.
- To prove that the world is a result of evolution.
- To elaborate the different products of the interaction between Puruṣa and

Prakṛti.

10.2 INTRODUCTION

The most perplexing question of the Sāṅkhya system is the problem of the relation between Puruṣa and Prakṛti. Prakṛti evolves a world full of woe and raises the self from its slumber. The self remains inactive, though it sees all that is presented to it. Prakṛti unconsciously serves the Puruṣa. The Sāṅkhya gives all the credit to Prakṛti for the marvellous arrangement of the world. The analogy employed by the Sāṅkhya regarding the activities of Prakṛti is that non-intelligent Prakṛti is said to act even as the non-intelligent trees grow fruits. Prakṛti produces the manifold universe on account of its union with Puruṣa. Prakṛti is blind, but with the guidance of Puruṣa it produces the manifold world.

10.3 EVOLUTION OF THE WORLD

According to the Sāṅkhya, the universe evolves. This evolution takes place because of the contact between Prakṛti and the Puruṣa. The evolution of the world has its starting point in the contact between Puruṣa or the self and Prakṛti or the primal matter. The contact (Sāṅgyoga) between Puruṣa and Prakṛti, does not, however, mean any ordinary kind of conjunction like that between two finite material substance. It is a sort of effective relation through which Prakṛti is influenced by the presence of Puruṣa in the same way in which our body is sometimes moved by the presence of a thought. There can be no evolution unless the two become some how related to each other. The contact of these two is necessary for creation to take place. The evolution of the world cannot be due to the self (Puruṣa) alone, for it is inactive; nor can it be due to matter (Prakṛti) alone, for it is non-intelligent. The activity of Prakṛti must be guided by the intelligence of Puruṣa, if there is to be any evolution of the world. The evolution of creation can take place through the activity of Prakṛti or when the energy of Prakṛti is conjoined to the consciousness of the Puruṣa. But how is this possible when they differ so much in their respective natures? What brings the one in contact with the other?

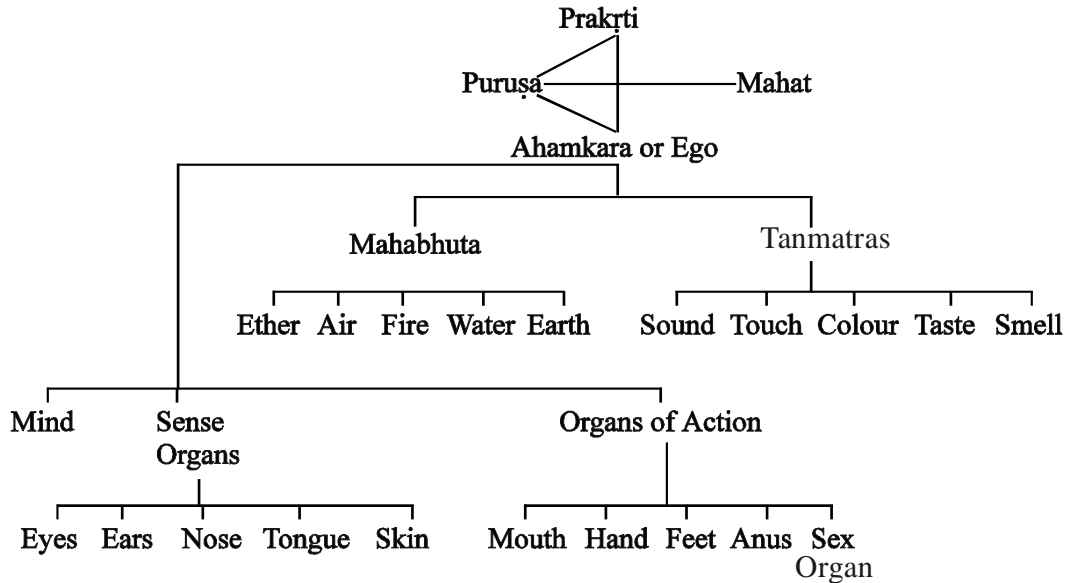
The answer given by the Sāṅkhya is this: Just as a blind man and a lame man can co-operate in order to get out of a forest, so the non-intelligent Prakṛti and the inactive Puruṣa combine and co-operate to serve their respective interests. Prakṛti requires the presence of Puruṣa in order to be known or appreciated by someone and Puruṣa requires

the help of Prakṛti in order to discriminate itself from the latter and, thereby, attain liberation.

In the unmanifested condition, Prakṛti is the union of opposites. When they are all held together in a state of equilibrium, there is no action. The state of rest is said to be the natural condition of Prakṛti. Although Prakṛti lacks in the outer activity but it has the inner tendencies to act. The tendencies to manifestation (sattva) and activity (rajas) are held in check by the tendency to non- manifestation and non activity (tamas). So Prakṛti is a unity of the opposite elements.

With the contact between Puruṣa and Prakṛti, there is a disturbance of equilibrium in which the guṇas were held before creation. One of the guṇas, namely rajas, which is naturally active, is disturbed first, and then through rajas, the other guṇas begin to vibrate. This produces a tremendous commotion in the infinite bosom of Prakṛti and each of the guṇas tries to preponderate over the rest. There is a gradual differentiation and integration of the three guṇas, and as a result of their combination in different proportions, the various objects of the world originate. Prakṛti which contains within itself the possibilities of all things, develops into the apparatus of thought as well as the objects of thought but only by the union with Puruṣa. The state of the disturbance of equilibrium is known as the state of ‘Guna Ksobha’.

The following chart shows the process of evolution of the world :-



1. **Mahāt** : The first product of the evolution of Prakṛti is 'mahat' or 'buddhi' or 'the great'. It is the basis of the intelligence of the world. *While the term 'Mahat' brings out the cosmic aspect, buddhi, which is used as a synonym refers to the psychological aspect of 'Mahat'.* Considered in its cosmic aspect, it is the great germ of this vast world of objects and is accordingly called mahat or the great one. In its psychological aspect i.e. as present in individual beings, it is called buddhi or the intellect. The special functions of buddhi are ascertainment and decision. It is by means of the intellect that the distinction between the subject and other objects is understood, and one makes decisions about things. Buddhi arises out of the preponderance of the element of Sattva in Prakṛti. It is the natural function of buddhi to manifest itself and other things. In its pure (Sattvika) condition it has such attributes as virtue (dharma), knowledge (Jñāna), detachment (Vairāgya) and excellence (aiśvarya). But when vitiated by tamas, it has such contrary attributes as vice (adharma), ignorance (ajñāna), attachment (āśakti) and imperfection (anaīśvarya). Buddhi is different from Puruṣa or the self which transcends all physical things and qualities. But it is the ground of all intellectual processes in all individual beings. It stands nearest to the self and reflects the consciousness of the self in such a way as to become apparently conscious and intelligent. While the senses and the mind function for buddhi or the intellect, the latter functions directly for the self and enables it to discriminate between itself and Prakṛti.

2. **Ahaṅkāra** : Ahaṅkāra or the ego is the second product of Prakṛti, which arises directly out of mahat; the first manifestation. *The function of ahaṅkāra is the feeling of 'I' and 'mine' (abhimāna).* It is on account of ahaṅkāra that the self considers itself to be an agent or a cause of action, a desire of and striker for ends, and an owner of properties. We first perceive the objects through the senses. Then the mind reflects on them and determines them specifically as of this or that kind. Next there is an appropriation of those objects as belonging to and intended for me, and also a feeling of myself as somehow concerned with them. Ahaṅkāra is just this sense of the self as 'I' (aham), and of objects as mine' (mama).

Ahaṅkāra is said to be of three kinds, according to the predominance of one or other of the three gunas. It is called 'Vaikārika' or 'Sattvika' when the element of Sattva predominates in it, 'taijasa' or 'rājasa' when that of rajasa predominates and 'bhūtādi' or 'tāmāsa', when tamas predominates.

Distinctions of ahaṅkāra :

- (a) **Sāttvika :** In this, there is preponderance of the element of Sattva. In its cosmic form it gives rise to mind, the five senses and five organs of actions. In its psychological form it gives rise to meritorious actions.
- (b) **Tāmasika :** In this, it is the element of tamas which is dominant. In its universal form, it forms the origin of the five subtle elements (tanmātras). In its psychological form, it causes lethargy, indifference and disturbance.
- (c) **Rājasika :** In this the dominant element is rajas. In its cosmic aspect, it supplies energy to both Sattva and tamas to change into their products. In its psychological form, it is responsible for bad activities.

The above order of development from ahaṅkāra is accepted by Vācaspati Mī'sra. Vijñānabhikṣu, however, gives a different order. According to him, manas or the mind is the only sense which is Sāttvika. The other ten organs are developed from rājasa, ahaṅkāra and the five subtle elements from the tāmasa.

- (3) **Mind or Manasa :** The mind is the central organ which partakes of the nature of the organs of both knowledge and action. Without the guidance of the manas neither of the senses can function in relation to their objects. The manas is a very subtle sense indeed, but it is made up of parts, and so can come into contact with several senses at the same time. The mind, the ego and the intellect (manas, ahaṅkāra and buddhi) are the three internal organs while the senses of sight, hearing etc. and the organs of actions are called the external organs. The vital breaths or processes are the functions of the internal organs. While the external organs are limited to present objects, the internal ones deal with the past, present and future.

According to Sāṃkhya the manas is neither atomic nor eternal, but a composite product of Prakṛti, and so subject to origin and destruction in time. It is also held by them that we may have many experiences-sensation, perception, feeling and volition-at the same time, although ordinarily our experiences come one after the other. The three internal organs along with ten external organs are called the thirteen Kāraṇas or organs.

- (4) **Five organs of knowledge (Jñānendriyā):** *The five organs of perception are the senses of sight, hearing, smell, taste and touch. These perceive respectively the*

physical qualities of colour, sound, smell, taste and touch, and are developed from ahaṅkāra for the enjoyment of the self. It is the self's desire to enjoy objects that creates both the objects, and the organs for enjoyment.

(5) Five organs of action (Karmendriyā) : *The organs of action are located in the mouth, hands, feet, anus and the sex organ.* These perform respectively the functions of speech, prehension, movement, excretion and reproduction. The real organs are not the perceptible external organs like the eye-balls, ear-holes etc. There are certain imperceptible powers in these perceptible end-organs which apprehend physical objects and act on them. The mind is the central organ which partakes of the nature of the organs of both knowledge and action. Without the guidance of manas neither of them can function in relation to their objects.

(6) Five Subtle elements (tanmātras) : The subtle elements of the objects are called tanmātras. These are very subtle and cannot be ordinarily perceived; We know them by inference although the yogins may have a perception of them. The gross physical elements arise from the tanmatras as follows :

- (i) From the essence of **sound** is produced akāśa with the quality of sound which is perceived by the ear.
- (ii) From the essence of **touch** combined with that of **sound** arises **air** with the attributes of sound and touch.
- (iii) Out of the essence of **colour** as mixed with those of **sound**, and **touch** there arises **light or fire** with the properties of sound, touch and colour.
- (iv) From the essence of **taste** combined with those of **sound**, **touch** and **colour** is produced the element of **water** with the qualities of sound, touch, colour and taste.
- (v) The essence of **smell combined with the other four** gives rise to **earth** which has all the five qualities of sound, touch, colour; taste and smell. The five physical elements akāśa, air, light, water and earth have respectively the specific properties of sound, touch, colour, taste and smell. In the order of their occurrence here, the succeeding element has the special

qualities of the preceding ones added to its own.

The history of the evolved universe is a play of twenty-four principles, of which Prakṛti is the first, the five gross elements are the last, and the thirteen organs (Kāraṇas) and five tanmātras are the intermediate ones. But it is not complete in itself, since it has a necessary reference to the world of selves as the witnesses and enjoyers thereof. The world serves the most fundamental ends of the moral and the spiritual life.

In the Sāṅkhya system, the evolution of Prakṛti into a world of objects makes it possible for spirits to enjoy or suffer according to their merits or demerits. But the ultimate end of the evolution of Prakṛti is the freedom of self. It is through a life of moral training in the evolved universe that the self realizes its true nature. So Puruṣa and Prakṛti, together, cause the world. Despite being contradictory in nature, the two co-operate like the oil, wick and flame of the lamp. All organs are for the purpose of the Puruṣa. The subtle body is also for the use of the Puruṣa. In this way the entire process of evolution from mahat to the physical elements, aims at the liberation of the Pūrūṣa. This evolution shall continue till the Pūrūṣa attains the liberation.

10.4 CRITICISM

1. There is no logical basis for the order of distortions of Prakṛti. Appearance of these distortions of Prakṛti in the specific order named in Sāṅkhya does not appear to be supported either by logical or metaphysical necessity.
2. According to Dr. Radhakrishnan, Sāṅkhya has mixed up its spiritual or intellectual metaphysics with psychological facts. It has mixed up its own assumptions with the thoughts borrowed from the Upanishads. Hence the evolution of Sāṅkhya is not adequate and logical.

10.5 DIFFERENCE BETWEEN EVOLUTIONIST PRINCIPLES OF DARWIN AND SAṂKHYA.

Darwin's View	Sāṅkhya View
1. It explains biological evolution.	It explains cosmological evolution.

2. It holds that evolution starts when matter becomes active.	It says that the process of evolution is set in motion by nearness of Prakṛti and Puruṣa.
3. Evolution is mechanical.	Evolution is teleological.
4. The motive behind evolution is struggle for existence.	It says that past actions are the inspiration behind evolution.
5. Both mind and soul are believed to originate in matter.	It accepts the spiritual form of soul to differentiate from the mind.
6. It is atomistic	It is spiritualistic.
7. It is scientific	It is philosophical in nature.
8. It is monistic	It is dualistic.
9. It is modern	It is ancient.

Hence both are different

10.6 SUM UP

The evolution of the world is teleological. Prakṛti works to liberate the Puruṣa. And creation will continue till all the Puruṣas are liberated. But if Prakṛti and Puruṣa are absolute and independent, they can never come into contact and hence there can be no evolution at all. Sāṅkhya realizes the mistake, but in order to defend the initial blunder, it commits blunders after blunders.

10.7 GLOSSARY

×	Prakṛti	:	it is the ultimate cause of the world of objects. Prakṛti is constituted by three gunas – Sattva, Rajas and Tamas.
×	Puruṣa	:	it is pure, eternal and all pervading consciousness.
×	Bondage	:	is non-discrimination between self and non-self.
×	Liberation	:	is the cessation of all pain.

10.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space below the questions for your answers. Use separate sheet if the space is not sufficient.

1) Give an account of the Sāṅkhya theory of evolution.

2) Discuss the evolution of the world according to Sāṅkhya.

3) Describe the order of evolution according to Sāṅkhya.

4) What are the products of Ahaṅkāra according to Sāṅkhya?

5) How does the disturbance in the guṇas produce the things of the world?

6) Critically examine Samkhya theory of evolution.

7) What are the grounds on which Samkhya theory of evolution has been criticised?

8) State the points of difference between Darwin's and Samkhya theory of evolution.

10.9 SUGGESTED READING AND REFERENCES

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EIGHT-FOLD MEANS OF YOGA (AṢṬANGMARGA)

Course Code : PL 601 (Theory)

Unit-IV

Philosophy

Lesson No. 11

By: DR. P. P. SINGH

Structure

11.1 Objectives

11.2 Introduction

11.3 Meaning of 'Yoga'

11.4 Types of Yoga

11.5 Eight-Fold Means (Aṣṭāṅgmārga)

11.6 Sum up

11.7 Glossary

11.8 Self-Assessment Questions

11.9 Suggested Reading and References

11.1 OBJECTIVES

- To explain the meaning of the word 'Yoga'.
- To describe the different types of Yoga.
- To elaborate the Ashtanga-yoga of Patañjali.
- To establish how yoga-sadhana helps to control the body, the senses and the mind.

11.2 INTRODUCTION

Yoga is one of the six orthodox (*Āstika*) schools of Indian Philosophy, respecting the Vedic scriptures. Pātañjali is the traditional founder of the Yoga system. Pātañjali's '*Yoga-Sūtra*' is the oldest text of the Yoga school (possibly 4th or 5th century AD), and the best-known commentary on '*Yoga-Sūtra*' is Vyasa's *Yogasutrabhasya* (possibly 500 AD). It is the most valuable and authoritative work on the system. Vacaspati, the great scholar, (possibly 1000 AD) wrote a sub-commentary on Vyasa's *Yogasutrabhasya* which is called *Tattva-vaisharadi*. Vijnāna-bhikṣu (possibly 1600 AD) also wrote a glossary (*Yoga-sara*) on it called *Yoga-vartika*. These three works are the standard exposition of the Yoga principles.

11.3 MEANING OF 'YOGA'

The word '*yoga*' is derived from a Sanskrit term '*yoke*' which literally means "union". It is a practical means of discipline leading to the spiritual union of the individual self with the Universal Soul (*Brāhman*). The term may also be derived from the root '*yuj*' which means "to contemplate". Yoga is defined as the cessation of the modifications of the *chitta*. It advocates control over the body, the senses and the mind. Patāñjali defines yoga as '*Chittvrtti - Nirodhah*' i. e. controlling all the modifications of the mind. It purifies the mind and liberates the self from the bondage of life. Indeed, Yoga provides techniques and methods for liberating life through concentration and meditation, thus enabling the aspirant to realize the ultimate reality. According to it, through concentration and meditation, the human self has the experience of the Transcendental Spirit which is the ultimate reality.

11.4 TYPES OF YOGA

Of the many types of yoga, differentiated by the elements which are stressed, four are usually considered basic:

1. ***Raja yoga***: stresses meditation or concentration, which is also called ***yogah-samādhi***. The Yoga of Patanjali belongs to this type.

2. ***Bhakti yoga:*** stresses devotion as the path leading to liberation.
3. ***Jñāna yoga:*** stresses knowledge as the path leading to enlightenment.
4. ***Hatha yoga:*** stresses posture, physical discipline of the body, as the basic means for attaining the goal.

In addition to these four, many other types of yoga are practiced. These are:

5. ***Asparsha yoga:*** attributed to Gaudapada, an Indian philosopher, and the first known systematic exponent of *Advaita Vedānta*. Gaudapada holds that Brahman can be realized by *Asparshayoga*, i. e. Pure Knowledge, or Uncontaminated Meditation.
6. ***Karma yoga:*** The *Bhagavad Gita* speaks of *karma yoga*, a method of seeking release through acting according to one's duty.
7. ***Mantra yoga:*** i. e. seeking of self control by means of the secret power of sounds. The rhythmic repetition of the sound, "**Om**", the sacred "syllable of obeisance", or of other more complex formulae devised by seers with alleged knowledge of the power of sounds, is expected to result in enlightenment, release of vital energy, and strengthening of mental awareness.
8. ***Kundalini yoga:*** In *Kundalini* yoga it is held that man consists of a self or soul, a gross body, and a subtle body. The subtle body is identified with immense energy resource trapped within man, and the practice of the yogic discipline is to release this energy under the control of mental awareness. The basic coiled energy, called *kundalini*, relates to certain centers of the body.
9. ***Shiva yoga:*** *Shiva yoga* differs from *Raja yoga* only in the relation of the former to *Shiva*. In *Shiva yoga* the discipline includes knowledge of *Shiva*, devotion to *Shiva*, contemplation of *Shiva*, and ritual worship of *Shiva*.

10. **Laya yoga:** *Laya yoga* emphasizes upon listening to the inner sound from each of the body centers, leading to the appearance of the light of the self. In it some of the practices of *Hatha yoga* are employed. The final goal is merging with the *Absolute*.

11.5 EIGHT-FOLD MEANS OF YOGA (AṢṬANGMĀRGA)

Pātānjali defines Yoga as complete cessation of all mental modes. For the achievement of the complete control over mental modification, Yoga prescribes the Eight-fold Path which is also known as Aṣṭāṅgmārga. It consists of:

1. **Yama:**

Yama is self-restraint or negative ethical preparation. This requires that the mind of the aspirant must be free from evil tendencies. The reason for this is that a man can not concentrate if his mind is distracted and dissipated by sin and other evil propensities. It is for this purpose that certain rules of self-restraint have been recommended for the aspirant. It thus consists in five vows or negative virtues such as: (i) non-injury (*ahiṃsā*), (ii) truth-speaking (*satya*), (iii) non-stealing (*asteya*), (iv) sexual restraint (*brahmacharya*), and (v) non-attachment (*aparigraha*). It is thus abstention from injury through thought, word or deed (*ahiṃsā*), from falsehood (*satya*), from stealing (*asteya*), from passions and lust (*brahmacharya*), and from avarice (*aparigraha*). These rules of conduct must be strictly adhered to by every aspirant (*yogin*).

2. **Niyama:**

Niyama is observation of certain rules of conduct or positive ethical preparation. This includes internal and external purification (*shaucha*), contentment (*santoṣa*), austerity (*tapas*), study (*svādhyaya*), and devotion to God (*Ishvara-pranidhana*). These are the imperatives which are universally obligatory. They ought to be observed in all possible ways.

Shaucha or purification is of two kinds: External i. e. purification of the body by having regular bath, pure food etc, and Internal purification of the mind by cultivating noble sentiments of friendship, altruism, kindness etc.; *Santoṣa* or contentment consists in the

lack of desire to acquire anything but what comes of itself without undue exertion and what is absolutely necessary for bare livelihood; *Tapas* or penance consists in cultivation of the capacity for enduring hunger and thirst, heat and cold, etc., and observance of vows; *Svādhyāya* or study includes the regular habit of study of religious books or scriptures; and *Ishvara-pranidhāna* or meditation is the cultivation of the habit of meditation, calmness and resignation to God.

3. *Asana:*

Asana means steady and comfortable posture. It is the discipline of the body. Pātānjali has recommended various types of *asanas*, such as *padamāsana*, *virāsana*, *bhadrasana*, etc. which are a physical help to meditation. *Asanas* are the means to render the body free from all such influences which disturb the mind in its processes of meditation and calmness.

4. *Prāṇāyāma:*

Prāṇāyāma is control of breath. It consists in suspension of the breathing processes by the regulation of breath inhalation (*puraka*), breath retention (*kumbhaka*), and exhalation (*rechaka*). This discipline is necessary for the concentration of mind. By practicing the control of breath, the *yogin* can suspend breathing for a long time and thereby prolong the state of concentration. It is believed that *prāṇāyāma* prolongs the life span also. But it must be performed under the guidance of an expert otherwise it may have adverse effects on our body.

5. *Pratyāhāra:*

Pratyāhāra is the control of the senses. It consists in withdrawing the senses from their objects. Our senses have a natural tendency to go towards the outward objects. They must be checked and directed towards the internal goal. When the senses are controlled by the mind, they do not follow their natural objects, but the mind itself. Checking their outward tendencies and concentrating them internally thus facilitates the process of meditation in which the mind wants no disturbance from the outside world. *Pratyāhāra* is thus the process of introversion.

6. Dhāraṇā:

Dhāraṇā is fixing the mind on the object of meditation. It consists in withdrawal of the mind from other objects and fixing the mind on a particular object. The object is either intra-organic or extra-organic like the tip of the nose or the mid-point of the eye-brows or the lotus of the heart or the image of the deity. Indeed, *Dhāraṇā* is the fixation of attention which helps in concentrating the mind.

7. Dhyāna:

Dhyāna is the undisturbed flowing meditation itself. It consists in a deep state of attention undisturbed by any external thought. It is the undisturbed flow of thought round the object of meditation. It is the steadfast contemplation without any break.

8. Samādhi:

Samādhi is the complete, absorbed concentration. This is the final step in the eight-fold discipline. Here the individual's mind is completely immersed in the object of meditation. In *dhyāna* the act of meditation and the object of meditation remain separate. But in *samādhi* they become one. There remains no duality of the subject and the object of contemplation. There being no distinction between the two, the subject loses himself entirely in the object of meditation. It is in this last stage that the subject has the full glimpse of the *Absolute* which he wants to attain to.

Samādhi is of two kinds: Conscious or *sāṃprajñāta samādhi* and supra-conscious or *asāṃprajñāta samādhi*. In conscious or *sāṃprajñāta samādhi*, the individual though absorbed or immersed in the object of meditation is still conscious or remains aware of the object of meditation. What the individual has at this stage is intuitive knowledge of the truth. In supra-conscious or *asāṃprajñāta samādhi*, the individual is no longer conscious of the object of meditation and there is total immersion. The meditator and the object of meditation completely fuse, and there remains no awareness of the object of meditation. There is thus total immersion - a condition often described in the texts as sleepless sleep. And it is in this stage that liberation is attained since there is no modification of *chitta*.

11.6 SUM UP

These eight steps are known as aids to yoga (*yogangas*). The practice of these disciplines is a very difficult task and calls for efforts on the part of the aspirant. When practiced regularly with devotion and dispassion, they lead to the attainment of yoga, which results in liberation.

Of the eight means, the first two (*Yama* and *Niyama*) are intended to overcome the egoistic impulses in the disciple by a preliminary purification of the natural impulses. And by constant practice of the five vows, a disciple may rise to the next stage of discipline to cultivate the power of mental concentration. Thus the control of the physical body is achieved through a combination of (a) *āsana* or right posture, (b) *prāṇāyāma* or regulation of inhalation, retention and exhalation of breath and (c) *pratyāhāra* or withdrawal of the senses. Indeed these are devised to secure control of the physical frame with a view to facilitate the control of the mind. Bodily posture controls the body; breath-control regulates the vital forces; and withdrawal of the senses controls the senses. The next stage is mental discipline, which consists of (a) *dhāraṇā* or fixing the mind on an object of meditation, (b) *dhyāna* or contemplation which assists in obtaining (c) *samādhi* or meditative trance.

During the course of practising the Eight-fold Path, the individual is likely to be awarded with other powers including superhuman powers, for instance, knowledge of the past, present and future. Though the superhuman powers are perfections (*siddhis*), Yoga regards them as a hindrance to *samādhi*.

11.7 GLOSSARY

- × Yama : means abstension.
- × Niyama : Following the rules of good conduct.
- × Asana : posture.

11.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) What do you understand by the word 'Yoga'?

- 2) How many types of 'Yoga' are discussed by the Indian thinkers?

- 3) Which type the Yoga of Pātānjali belongs to?

- 4) Describe the Aṣṭāṅga-yoga of Pātānjali.

- 5) Discuss the psychological value of Aṣṭāṅgmārga.

- 6) Explain the eight-fold discipline of Yoga as a method of liberation.

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THE PLACE OF GOD IN YOGA PHILOSOPHY

Course Code : PL 601 (Theory)

Unit-IV

Philosophy

Lesson No. 12

By: DR. P. P. SINGH

Structure

12.1 Objectives

12.2 Introduction

12.3 Meaning of 'Yoga'

12.4 God in Yoga Philosophy

12.5 Proofs for the Existence of God

12.6 Sum up

12.7 Glossary

12.8 Self-Assessment Questions

12.9 Suggested Reading and References

12.1 OBJECTIVES

- × To elaborate Yoga as one of the orthodox schools of Indian philosophical thought.
- × To explain Yoga's philosophical literature.
- × To reproduce the idea of God as conceived by the Yoga system.
- × To put forth the arguments given by Yoga philosophy to prove the existence of

God.

12.2 INTRODUCTION

Yoga is one of the six orthodox (*Astika*) schools of Indian Philosophy, respecting the Vedic scriptures. Patanjali is the traditional founder of the Yoga system. Its teaching was first systematized in the *Yoga-sūtra* attributed to Patanjali, (possibly 4th or 5th century AD) and the philosophical implications of the sutras were discussed by Vyasa (possibly 500 AD) in his commentary on the *Yoga-sūtra* called *Yoga-bhasya*. It is the most valuable and authoritative work in the system. Vacaspati, the great scholar, (possibly 1000 AD) wrote a sub-commentary on Vyasa's commentary which is called *Tattva-vaisaradi*. Vijnana-bhiksu (possibly 1600 AD) also wrote a glossary (*Yoga-sara*) on it called *Yoga-varitika*. These three works are the standard exposition of the Yoga principles.

The *Yoga-sūtra* is divided into four parts. The *first* is called *Samādhipāda* which deals with the nature and aim of concentration. The *second* is called *Sadhanāpāda* which explains the means to realize this end (concentration). The *third* is *Vibhūtipāda* which deals with the super natural powers which can be acquired through the practice of Yoga, and the *fourth* *Kaivalyapada*, describes the nature of liberation and the reality of the transcendental self.

Due to certain philosophical similarities with *Sāṅkhya*, Yoga and Sankhya are treated as one. Yoga is intimately allied to *Sāṅkhya*. It mostly accepts the metaphysics and the epistemology of *Sāṅkhya* system. Yoga shows the practical path by following which one may attain Viveka-jñāna which alone leads to liberation. It accepts the three pramanas, viz: perception, inference and testimony of *Sāṅkhya* system and also the twenty-five metaphysical principles. Indeed, *Sāṅkhya* is theory; Yoga is practice. *Sāṅkhya* means knowledge; Yoga means spiritual action. But Yoga is different from *Sāṅkhya* in its theology. Yoga believes in God as the highest Self distinct from other selves. But *Sāṅkhya* is silent on God.

12.3 MEANING OF 'YOGA'

The word '*yoga*' is derived from Sanskrit term '*yoke*' which literally means "union". It is a practical means of discipline leading to the spiritual union of the individual self with

the Universal Soul (*Brāhman*). The term may also be derived from the root '*yuj*' which means "to contemplate". Yoga is defined as the cessation of the modifications of the chitta. It advocates control over the body, the senses and the mind. Patāñjali defines yoga as '*Chittvrtti - Nirodhah*' i. e. controlling all the modifications of the mind. It purifies the mind and liberates the self from the bondage of life. Indeed, Yoga provides techniques and methods for liberating life through concentration and meditation; and thus enables the aspirant to realize the ultimate reality. According to it, through concentration and meditation the self has an experience of the Transcendental Spirit which is the ultimate reality.

12.4 GOD IN YOGA PHILOSOPHY

The Yoga system is monotheistic. Unlike *Sāṅkhya*, *Yoga* believes in one God and accepts the existence of God both as a theoretical as well as a practical necessity. Being theistic, *Yoga* tries to prove the existence of God as a necessary philosophical speculation. Patāñjali himself has not felt the necessity of God for solving any theoretical problem of philosophy. For him, God has more a practical value than a theoretical one. Devotion to God is considered to be of great practical value. Patāñjali makes devotion to God as one of the aids to *Yoga*. According to him, God is not only the object of meditation, but is also said to help in the realization of the goal. *Patāñjali believes that devotion to God is one of the means for the attainment of Samādhi-yoga*. Thus theism is not an integral part of Patāñjali's creed. But the later *Yogins* have taken a theoretical interest in God. They have discussed more fully the nature of God and the proofs for the existence of God. Thus the *Yoga* system has come to have both a theoretical and a practical interest in the Divine Being.

Patāñjali defines God as a special kind of Puruṣa who is always free from afflictions and actions, their effects and impressions. All individual selves are more or less subject to the afflictions, attachment, aversion and dread of death. They are infected and influenced by the latent impressions of their past experience. But God is above pain, ignorance, attachment, aversion and fear of death. The bound souls are subject to all these. Even the liberated soul, the one which is released from all these troubles, can not be said to be free from them. According to Patāñjali, it is God alone who is free from all defects. God is eternally free and was never bound nor has any possibility of being bound. He is above the law of karma and does not experience fruits of actions i.e. enjoyment and suffering (*Dukha, Sukha*). God has no dispositions of past experiences. He is the perfect Self free from all taints of imperfections. Being free from all entanglement in worldly existence,

God lives in eternal bliss, without merits and demerits unaffected by the weight of suffering with which living beings are burdened.

God is the perfect Being who is eternal, omnipresent, omniscient and omnipotent. He is all-pervading, all-knowable and all-powerful. God, according to Patanjali, is personal, meaning thereby not that he has got a personality like ordinary human beings, but that he has got consciousness and will such that everything is done according to His will. He is the eternal Lord. He is the Supreme Ruler of the world. The conception of God as Lord is thus the conception of his omnipotence (all-powerfulness). God is also taken as omniscient and omnipresent. But most of all, the God in Yoga system appears as a God full of eternal qualities such as justice, mercy, righteousness, austerity, veracity, forgiveness, and lordship.

However, God in Yoga system is not the creator, the sustainer and the destroyer of the world. God is not taken as the eternal cause of the universe. But He is potentially all-perfect. He possesses infinite power, infinite knowledge, and infinite bliss. Physical world is governed by its own inherent laws. Similarly, God does not bestow reward and punishment. The moral world is governed by the Law of Kārma. He does not grant liberation. He only removes the obstacles in the upward progress of the devotees.

12.5 PROOFS FOR THE EXISTENCE OF GOD

The Yoga system adduces the following proofs for the existence of God:

1. The Testimony of the Scriptures

Patañjali holds that the Vedas, the Upanishads and other scriptures speak of the existence of God as the Supreme Self. God thus exists as His existence is testified by the Holy Scriptures.

2. The Law of Continuity

Patañjali proves God's existence on the basis of the law of continuity i.e. on the reasoning that where there is a great and a greater, there must be a greatest. The argument goes like this: we see that people possess different qualities such as knowledge and power in different strengths; so there must be a being who possesses these excellent qualities at the highest strengths. Such a Supreme Being is God. God thus exists as the *absolute knowledge and perfection*.

3. The Association and Dissociation of Puruṣa and Prakṛti

Patañjali maintains that the creation and dissolution of the world is due to the association and dissociation of Puruṣa and Prakṛti. But *Puruṣa* and *Prakṛti*-being two independent principles can not be naturally associated or dissociated; so there must be an intelligent cause which effects their association and dissociation. And this intelligent being is God who is responsible for the association and dissociation of *Puruṣa* and *Prakṛti*.

4. Devotion to God as a means of Samādhi-yoga

Yoga philosophical system also maintains that devotion to God is not only a part of the practice of yoga, but the best means for the obtaining of concentration and thereby liberation. Devotion to God removes all the serious impediments and obstacles in the path of His devotee and facilitates the attainment of samādhi.

12.6 SUM UP

The yoga system is a theistic (śeṣvara) one. It believes in the existence of God or Ishvara and regards Him (God) as the highest object of contemplation for concentration and self-realization. In Patañjali's Yoga-Sūtra, a being called 'the Lord' is introduced; but this 'Lord', *Ishvara*, is not at all what we would call God. Yoga's *Ishvara*, however, is a *puruṣa* among other *puruṣa*. He is the perfect Being who like all other souls (*Puruṣa*) is eternal, omniscient and omnipresent, but is not the creator and sustainer of the universe, nor anything like it. The world of our experience, for Yoga, evolves out of *Prakṛti*. God, however, brings about the association of *Prakṛti* and *Puruṣa* which starts the process of evolution in *Prakṛti*.

Yoga's *Ishvara* is thus simply the only soul that never comes into contact with matter and who is thereby able to help other souls to come out of their bondage with bodies. *Ishvara* plays an important role in the realm of spiritual discipline. Devotion to Ishvara is a necessary part of the eightfold discipline prescribed by Yoga that makes liberation possible.

12.7 GLOSSARY

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|---|----------|---|---|
| × | Theistic | : | relating to or characterized by belief in the existence of a god or gods. |
| × | Kaivalya | : | absolute independence and eternal and free life of Purusa. |

- × Monotheistic : relating to or characterized by the belief that there is only one God.

12.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

1) What is Yoga?

2) Explain the idea of God according to Yoga system?

3) How does Yoga prove the existence of Puruṣa (Ishvara)?

4) Who is Patanjali?

5) Into how many parts Yoga-Sutra is divided?

6) What is the 'Law of Continuity' according to Yoga?

12.9 SUGGESTED READING AND REFERENCES

- × Sharma, Chandradhara. A Critical Survey of Indian Philosophy. Delhi : Motilal Banarsidass, 1983.
- × Radhakrishnan S. Indian Philosophy. Vol. I & II. London : George Allen and Unwin, 1958.

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THEORY OF KNOWLEDGE (MIMAMSA)

Course Code : PL 601 (Theory)

Unit- V

Philosophy

Lesson No. 13

By: DR. P. P. SINGH

Structure

- 13.1 Objectives
- 13.2 Introduction
- 13.3 Meaning of 'Mimāṃsā'
- 13.4 Nature of Knowledge
- 13.5 Sources of Knowledge (Pramāṇas)
- 13.6 Sum up
- 13.7 Glossary
- 13.8 Self-Assessment Questions
- 13.8 Suggested Reading and References

13.1 OBJECTIVES

- × To explain the Mimāṃsā school of Indian philosophical thought.
- × To elaborate the literal as well as the philosophical meaning of the word 'Mimāṃsā'.
- × To summarize the form of valid knowledge advocated by Purva-Mimāṃsā.
- × To reproduce Mimāṃsā theory of knowledge.

13.2 INTRODUCTION

Traditionally the Mimamsa system has been divided into prior (*Purva*) and later (*Uttara*) mimāṃsā: the first is commonly known as *Purva Mimāṃsā* and the second as *Vedaṅta*. The older tradition uses the terms *Dharma-Mimāṃsā* and *Brahma-Mimāṃsā* for *Purva Mimāṃsā* and *Vedānta* respectively. These names reflect the respective subject-matter of enquiry of the two systems. The former deals with *Dharma* and the latter with *Brahma* and therefore the former is called *Dharma-Mimāṃsā*; while the latter is called *Brāhma-Mimāṃsā*. Indeed, both are based on and try to interpret the Vedas. The earlier portion of the Vedas, i.e., the *Mantras* and the *Brahmana* portion, is called *Karmakanda*, while the later portion, i.e., the Upanishads is called *Jnanakanda*, because the former deals with actions, rituals and sacrifices; while the latter deals with the knowledge of reality. *Mimāṃsā* deals with the earlier portion of the Vedas and is therefore called *Purva-Mimāṃsā* and also *Karma-Mimāṃsā*; while Vedānta deals with the later portion of the Vedas and is, therefore, called *Uttara-Mimamsa* and also *Jñāna-Mimāṃsā*.

The division of *Mimāṃsā* into earlier and later is not so much in the chronological sense as in the logical sense. Both these systems hold that the revealed text of the Vedas, having no connection with any person and being without any reference to temporal events, is ahistorical. It is as only a matter of convenience that action gets priority over philosophical contemplation. Thus the part of the Vedas dealing with human action of various kinds, known as *dhārma*, is earlier than that part which deals with human and worldly existence which comes later in life. Since Pūrva-Mimāṃsā accepts the Vedas to be both infallible and the sole authority on *dhārma*, it can fairly be called an orthodox school of Indian philosophy.

The main text of *Pūrva-Mimāṃsā* is the *Pūrva-Mimāṃsā Sutra* composed around 400 B. C. by Jaimini; it consists of sixteen chapters. It is a scholastic piece of work and begins with an inquiry into the nature of *dhārma*. It is the biggest of all the philosophical sutras and discusses about one thousand topics. It confines itself almost entirely to the interpretation of the Vedas. Shabarasvamin has written his great commentary on this work and his commentary has been explained by Prabhākara and Kumarila Bhatta who differ from each other in certain important respects.

Three different schools grew within the *Mimāṃsā* system, differing on the basis of the contending philosophical positions adopted. Prabhakara, Kumarila Bhatta and Murari Misra were the founders of these schools; the works of only the first two are available.

The works of Murari Misra are not traceable. His views are known only through stray references found in the works of various subsequent authors.

The tradition is contradictory as far as the relative historical priority of Prabhākara and Kumarila is concerned. According to one tradition, Prabhākara was the pupil of Kumarila, but because in some cases Prabhākara corrected his teacher, he was given the name of 'Guru'. Both these authors established their own schools of thought, and very important philosophical works were written on their philosophical positions. Notable among those who propounded the views of Kumārila was Parthasarathi; and that of Prabhākara is Salikanatha.

13.3 MEANING OF 'MIMAMSA'

The word '*Mimāmsā*' is a Sanskrit term which means "revered thought" and was originally applied to the interpretation of the Vedic texts, including the hymns, the Brāhmanas and the Upanishads. The word also carries with it the sense of 'sacred'. In as much as a philosophical system associated with the Vedas it has also assumed the sense of sacredness. Apart from its etymological and religious senses, it also, in a philosophical sense, stands for a distinct methodology, which has been spelled out at the very beginning of both parts of the *Mimāmsā*. The word is here used in the sense of a critical investigation. The school of *Mimāmsā* justifies both these meanings by giving us rules according to which the commandments of the Vedas are to be interpreted and by giving a philosophical justification for the Vedic ritualism.

13.4 NATURE OF KNOWLEDGE

For Mimamsa knowledge is self-evident in the sense that its emergence in the human mind carries with it a guarantee of its validity. Validity of knowledge according to Mimāmsa is called *Svatah Pramanyavada*. Mimāmsa defines valid knowledge as apprehension (*anubhuti*). All apprehension is direct and immediate and valid per se. A cognition which apprehends an object can not be intrinsically invalid. It is, however, a different story when this self-evident knowledge meets with failure in subsequent human transaction. Its invalidity is due to either some defect in the instrument of knowledge or due to subsequent contradicting knowledge. If, for example, a person suffering from jaundice sees a conch yellow, the knowledge of the yellow conch is invalidated on account of the defect in the organ of vision, i.e., on account of the presence of the bile in the eye. If a rope

is mistaken for a snake, the knowledge of the rope-snake is invalidated by the subsequent knowledge of the rope. It appears that invalidity depends upon external factors, which can render invalid what was initially valid. *According to Mimāṃsa, all knowledge is valid by itself. It is not validated by any other knowledge. Its validity arises from those very causes from which knowledge itself arises.* It is not due to any extraneous conditions. Validity of knowledge arises from the essential nature of the causes of knowledge. Prabhākara and Kumārila both uphold the intrinsic validity of knowledge. All knowledge except memory is thus regarded by Mimāṃsa as valid independently by itself as a general rule, unless it is invalidated later on.

The character of knowledge as self-evident is based on the conception of knowledge as self-luminous. Along with the revelation of the object of cognition the knowledge also reveals itself, leading to the position that in all knowledge, self-consciousness is given. Knowledge involves the knower, the known object, and the knowledge at the same moment. Thus no other effort is needed to make man self-conscious. All knowledge is both self-evident and self-aware of an object given to it.

But here Prabhakara and Kumarila differ in view of the nature of knowledge. Prabhākara's theory of knowledge is known as *tripuṭipratyakṣavāda*. He regards knowledge as self-luminous (*svaprakasha*). It manifests itself and needs nothing else for its manifestation. Knowledge reveals itself and as it does so, it also simultaneously reveals its subject and its object. In every knowledge-situation we have this triple revelation. The *tripuṭi* of the *jñāta*, *jneya* and *jñāna* is simultaneously revealed in every act of cognition. Kumarila's theory of knowledge is known as *jñātatavāda*. He differs from Prabhakara and does not regard knowledge as self-luminous. According to him, knowledge is not perceptible. Kumarila regards knowledge as a mode of the self and it is essentially an act (*kriya*) or a process. It can not reveal itself, nor can it be revealed by another cognition. Knowledge can only be inferred. It is the means of knowing the object and is inferred as such because without it the object could never have become known by the subject. Cognition relates the self to the object and enables it to know the object. It is the act of the self by which it knows an object and it is inferred by the fact that an object has become 'known' by the self. The cognitive act is thus inferred from the cognizedness of the object.

However, the Mimamsa recognizes two kinds of knowledge: immediate and mediate. Perception is regarded as immediate knowledge. Valid knowledge is one which

gives new information about something, and is not contradicted by any other knowledge. However, valid knowledge is not generated by defective conditions, for instance, defective sense-organs in case of perceptual knowledge, and fallacious premises in case of inference, etc.

13.5 SOURCES OF KNOWLEDGE (*PRAMĀNAS*)

Jaimini, the traditional preacher of Mimamsa, admits three pramanas, viz; Perception (*pratyakṣa*), Inference (*anumāna*) and Verbal Testimony (*śabda*). Prabhakara adds two more *pramāṇas* that is Comparison (*upamāna*) and Implication (*arthāpatti*). Kumarila further adds one more that is Non-apprehension (*anupalabdhi*). There are thus six means of valid knowledge recognized by the Mimamsa schools, the first one is perceptual and the other five are non-perceptual.

1. Perception (*Pratyakṣa*)

Mimamsa, like Nyaya, regards perception as a definite and true cognition of objects which is produced by sense-object contact. It is the immediate knowledge of a present object through a sense organ. The perception of the table before me, for example, is due to the contact of my eyes with the table, and I am definite that the present object is a table. In other words, the self comes into contact with the mind (*manas*); the mind comes into contact with the sense-organ; and the sense-organ comes into contact with the external object. Thus perception is an immediate cognition.

Prabhakara defines perception as direct apprehension. Kumarila defines perception as direct knowledge produced by the proper contact of the sense-organs with the presented object.

Prabhakara and Kumarila both, like Goutama or Akṣapada, recognize two stages of perception. The first is called indeterminate or *nirvikalpa* and the second is determinate or *Savikalpa*.

Indeterminate or *nirvikalpa* perception is the immediate apprehension of an object without any explicit interrelation or characterization. It is devoid of subject-predicate relation. It is indefinable and nameless.

Determinate or *savikalpa* perception is the apprehension of an object as it really is with its qualifications or some character. It is well-defined and with a name. These are not two different kinds of perception, but only the earlier and the later stages of perception.

2. Inference (*anūmāna*)

The Mimamsa theory of inference is similar to that of the Nyaya. Inference is the process of knowing something not by observation, but through the medium of a mark that is invariably related to it. It is defined as that cognition which presupposes some other cognition.

The word '*anūmana*' is made up by the two words i.e. *anu* which means 'after' and *māna* meaning 'knowledge'. It is thus knowledge (*māna*) which arises after (*anu*) other knowledge. Indeed, an inference is an inferred proposition, i.e. a proposition derived from other propositions.

In inference we arrive at the knowledge of some character of a thing through the knowledge of some mark and that of its universal relation to the inferred character. For example, when we perceive smoke and infer the existence of fire, it is inference.

Syllogistically:

Whatever smokes is fiery;

The hill smokes;

Therefore, the hill is fiery.

Symbolically:

$p \supset q$

p

$\therefore q$ [MP]

In this inference of fire, we know the unperceived fire in the hill through the perception of smoke in it and the knowledge of an invariable relation between smoke and fire.

Though Mimamsa account of inference agrees with that of the Nyaya, but there are some differences also. Like the Aristotelian syllogism, the Mimamsa inference has three propositions called 'members' such as:

Pratijñā - the thesis or proposition which is to be proved; *Hetu* - which states

the reason, is the minor premise; and universal major premise which states the uniform relation illustrated by an example.

3. Verbal Testimony (*shabda*)

Shābda- Pramāṇa is regarded as one of the important means of knowledge in Mimamsa. It is verbal authority. It is knowledge of objects, not present to the senses, but is produced by the comprehension of the meaning of words. There are two kinds of testimony: personal (*pauroseya*) and impersonal (*aptavākya*).

The first consists in the verbal testimony of a person who knows the truth and speaks the truth about reality. But personal (*pauroseya*) testimony, being the words of human beings who are trustworthy but liable to error, is not infallible. The second denotes the authority of the Vedas. It is valid in itself. It has intrinsic validity. Mimamsa holds that the impersonal (*aptavākya*) testimony is perfect and infallible because this is the testimony of the Vedas (*Vedavākya*).

4. Comparison (*upamāna*)

The Mimamsa view of Comparison (*upamāna*) as a *pramana* differs very widely from the Nyaya. Mimamsa defines comparison as the knowledge of similarity subsisting in a remembered object with an object perceived. A person, for instance, who perceived a cow in a town in the past, perceive a wild cow in a forest at present, perceives its similarity with the cow, and then knows the similarity of the remembered cow with the perceived wild cow. The knowledge of similarity of the remembered cow with the perceived wild cow is comparison. Hence comparison, according to Mimamsa, apprehends the similarity of the remembered cow to the perceived wild cow.

This knowledge is like this: 'the remembered cow is like the perceived wild cow'. A person need not be told by anyone that a wild cow is similar to a cow. Any person who has seen a cow and happens to see a wild cow himself, remembers the cow as similar to the wild cow he is perceiving. This knowledge of similarity is comparison. It is distinct from perception, since we recognize something, not by sense-object contact, but by

remembrance. It is also distinguished from inference because it does not depend upon vyāpti or invariable concomitance between the two objects.

5. Implication (*arthāpatti*)

Unlike Nyaya, the Mimamsa admits Implication (*arthapatti*) as an independent means of valid knowledge. Where the perception of a thing can not be explained without the assumption of another thing, this assumption is a case of *arthapatti* or implication. It is also called *presumption or postulation*. The facts observed remain inconsistent or doubtful until the assumption is made. *Arthāpatti* is thus the assumption of an unperceived fact in order to reconcile two apparently inconsistent perceived facts.

If, for instance, Devadatta is alive and he is not in his house, we presume that he is elsewhere. 'Being alive' and 'not being in the house' are two inconsistent perceived facts. Their inconsistency is removed when we presume the fact of 'being elsewhere'. Or, if for instance, Devadatta is fat and he does not eat during the day, we presume that he must be eating during night, otherwise the inconsistency between 'being fat' and 'not eating during the day' can not be explained.

5. Non-apprehension (*anupalabdhi*)

Kumarila admits Non-apprehension (*anupalabdhi*) also as an independent source of knowledge. According to him, non-apprehension is the only source of our immediate cognition of the non-existence of an object. When we say 'There is no jar on the table', we cognize the non-existence of the jar. Kumārila maintains that non-existence or negation exists as a separate category. Non-existence can not be apprehended by perception, for there is no sense-object contact; nor can it be inferred, for the invariable concomitance is not known here. Non-existence can not be known by testimony, for there is no verbal cognition here. Nor can it be known by comparison or presumption. Hence non-existence which is an independent category is known by an independent *pramāna* called *non-apprehension*. It is a means of knowledge with reference to the object negated. We perceive the vacant space and think of the absence of the jar. We may say that the non-existence of the jar is as much perceived as the vacant space. Apprehension of non-

existence is through *anupalabdhi*.

13.6 SUM UP

The Mimāṃsā theory of knowledge is also known as its theory of *pramanas*. Perception for the *Mimāṃsakas* is immediate awareness of an object, where the object is initially comprehended as undifferentiated and subsequently fully differentiated. Differentiation among various aspects of object is done by mind but not created by it. Even in the case of inference the *Mimāṃsakas* believe that inferential knowledge is the result of the knowledge of *vyapti*. **Vyāpti** has been defined as the co-presence of the two related things in all the positive instances, thereby negating the inferential knowledge based on the observation of the absence of the two things together. Knowledge by comparison (*upamāna*) is obtained in the form of one thing being similar to the other. Mimāṃsā believes in *arthāpatti* as a separate *pramāna* where one has to posit an unknown factor in order to explain an otherwise unexplainable known phenomenon. For example, if someone is well-built but is known to avoid eating during the daytime, according to *arthāpatti*, he is supposed to eat during the night. *Anupalabdhi* (non-apprehension) is another *pramāna* held by Kumāṛila peculiar to Mimāṃsā whereby the absence of a thing is known. Verbal testimony as a *pramāna* is, of course, the very foundation of this system.

13.7 GLOSSARY

- × Pramāna : source of knowledge
- × Svataḥpramānyavada : it is the theory of intrinsic validity of knowledge.

13.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for your answers. Use separate sheet if the space is insufficient.

- 1) What is the meaning of 'Mimāṃsā'?
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- 2) Which are the different schools of Mimamsa? Explain them.
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- 3) How does Purva-Mimāmsā and Uttar-Mimāmsā differ in their subject-matter?
-
-
- 4) How does Purva-Mimāmsā try to establish the authority of the Vedas?
-
-
- 5) What is meant by validity of knowledge?
-
-
- 6) Explain the nature and importance of Shabda-Pramana in the Mimāmsa system.
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-
- 7) How many pramāṇas are recognized by the Mimāmsa School of Indian philosophical thought?
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13.9 SUGGESTED READINGS

- × Sharma, Chandradhara. A Critical Survey of Indian Philosophy. Delhi : Motilal Banarsidass, 1983.
- × Radhakrishnan, S. Indian Philosophy. Vol. I & II. London: George Allen and Unwin, 1958.
- × Sharma, R.N. History of Indian Philosophy. Surjeet Publications, 1994.

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VEDĀNTA PHILOSOPHY

CONCEPT OF BRAHMAN - SAGUNA AND NIRGUNA (SĀṆKARA)

Course Code : PL 601 (Theory)

Unit- V

Philosophy

Lesson No. 14

STRUCTURE

- 14.1 Objectives
- 14.2 Introduction
- 14.3 Brahman as Nirguna
- 14.4 Brahman as Ātman
- 14.5 Brahman as Saguna Brahman
- 14.6 Sum up
- 14.7 Glossary
- 14.8 Self-Assessment Questions
- 14.7 Suggested Reading and References

14.1 OBJECTIVES

- To elaborate Advaita Vedānta.
- To reproduce the distinguishing features of Sāṅkara's philosophy.
- To establish the richness of ancient Indian Philosophy.
- To evaluate the place of Sāṅkara in Indian Philosophy.

14.2 INTRODUCTION

Śaṅkara was born in 788 A.D. at Kaladi. He was a great mystic and a metaphysician. The system of Vedānta philosophy popularised by Śaṅkara is called Advāita. It is called Advaita because Śaṅkara seeks to explain all things i.e., the world and the existence of the souls, with the help of a single category, 'Brahman.' The real is one and is secondless (advitiya). The doctrine of advaita vedanta can be briefly stated in three propositions.

Brahman Satyam-Brahman alone is real

Jagat Mithya- The world has apparent reality

Jiva Brahmaiva na Parah-The individual soul is non-different from Brahman.

Śaṅkara is a non-dualist. He holds that the reality is only one. He calls this reality as Brahman. There is nothing real except Brahman. It has no second to it (Ekam evam advitiyam). The absolute is non-dual. Śaṅkara tries to establish the nature of Brahman on the authority of 'sruti' and 'logic'. In the words of William James, "Śaṅkara's system is the paragon of all monistic systems."

On the basis of the philosophical texts-Śaṅkara proves that ultimate reality is Brahman. It alone was in the beginning (ekam evamagram asit). *It is Sat-existent reality*. It is not the object of thought. It cannot be defined. It is not a result or product of any activity. It is self-caused and the root cause of all. It can only be expressed negatively in terms of what it is not.

Śrutis describe Brahman both as indeterminate or attributeless (Nirguna) and determinate or qualitative (Saguna). But for Śaṅkara, though there are two kinds of descriptions of Brahman in Śrutis, yet the Śrutis describing Brahman as indeterminate and qualityless are more essential and real. But the Saguna Śrutis referring to the qualitative and determinate character of Brahman are neither real nor essential. The indeterminate or attributeless (Nirguna) srutis describe the essential nature or **Svarupa Laksana** of Brahman while the determinate or qualitative (Saguna) srutis describe the accidental nature or

Tatastha-Lakṣaṇa of Brahman. *The Svarupa Lakṣaṇa or essential nature describes the absolute ultimate reality, viz Para Brahman. While the Tatastha Lakṣaṇa or accidental nature describes the lower Brahman or Aparā Brahman.*

14.3 BRAHMAN AS NIRGUṆA

According to Śaṅkara Brahman is the highest transcendental truth. It is perfect and the only truth. It is the ultimate summum bonum of human efforts and the basis of knowledge. It is existent, beginningless and unchanging. It is the highest knowledge and through its knowledge, the ignorance disappears because the knowledge of Brahman is the basis of the knowledge of the world. Hence the knowledge of the Brahman is the eternal truth.

Brahman is the knowledge, the knower and the known. These distinctions do not apply to Brahman. It is the essence of all things. It is the only ultimate existence. It is non-dual-attributeless and unconditioned.

According to Śaṅkara only the Nirguṇa Brahman is the ultimate truth. Due to ignorance only we admit two forms of Brahman; in reality only the Nirguṇa form is true. The distinction of the devotee and deity is only on the pragmatic level. On the transcendental level, Brahman is all power and beyond the karmas and intellect.

Brahman is existence as well as consciousness. According to Śaṅkara, the existence is also consciousness and whatever is conscious, it alone exists. Brahman is attributeless or indeterminate (Nirguṇa). Brahman is the Being of all Beings. It is pure (Suddha), transcendent (Para) formless (Nirakara) and qualityless (Nirguṇa). Brahman is free from all determinations (Nirviśeṣaḥ). It is free from all conditions (Nirupadhi). It is free from all negations, mutations and limitations. Existence, Consciousness and Bliss (Sat Chit Ananda) constitute the very essence of Brahman. In it there is no appearance and no disappearance. Brahman is of the nature of Bliss. But this Bliss is merely an object of experience. Hence by calling Him Bliss, Brahman does not become attributed.

Negative description of Brahman : According to Śaṅkara, Brahman can be described negatively as it is not unreality, sorrow, ignorance etc. It is neither sound (aśabdā) nor

touch (asparṣam), nor form anupam nor decline (avayam). It is neither thick (asthulam) nor thin (amanam), nor short (arhasvam), nor long (adirgham). It is beyond the comprehension of words, mind and senses (naiva vacha na manasa prāptam sakya na chakṣuṣa). It is beyond the reach of mind, speech and intellect.

Brahman is an indivisible (akhanda) entity. It cannot be transformed into anything. Brahman is immutable (aparinami) imperishable (akṣara) and stable (kutashta). Thus according to Śaṅkara, ultimate reality is indeterminate, unchanging, non-relational one Brahman. To ascribe the qualities to Brahman means to limit Brahman which is unlimited. And to limit Brahman means to negate its reality. *The last word for Brahman is neti-neti i.e. not this, not this.*

Brahman as existence : Brahman is existent, because it is not non-existent. To Śaṅkara reality must exist. Existence in other words is a form of Reality. To say that Brahman cannot be described does not mean that it does not exist. It is not non-existence. It can be known indirectly and realized directly through spiritual existence. It appears as absolute nothing to a man of feeble intellect (mandha buddhi). *Śaṅkara's Brahman is self luminous unconditional existence and unexcellible bliss. It is the Reality of the world. It is the real of all reals.* To Śaṅkara what is existent is real and what is real is existent. What is real is rational and what is rational is real. It is the eternal among eternals and the conscious among conscious. It is smaller than the smallest atom and greater than the greatest. It is infinite eternal without any beginning or end (anadi ananta) It is beyond time and space.

Brahman as devoid of Distinctions : There are three types of distinctions viz. homogeneous distinction (Sajatiya-bheda), heterogeneous distinction (Vijatiya- bheda) and internal distinctions (Svagat-bheda). Brahman is devoid of all these three distinctions, because there is nothing equally real and similar to Brahman nor there is anything opposite to Brahman which is real nor there are parts in Brahman such as limbs, face etc. Hence Brahman is described as one and only one non-dual reality (ekam evam advitiam). Because Brahman is formless, impersonal and qualityless. It has no internal differences. It is omnipresent and omniscient. It is eternal, transcendental consciousness, devoid of all distinctions.

Although Śaṅkara has given the negative description of Brahman but he has not taken it to be a negation or nihil as Brahman can be realised by immediate intuitive knowledge. According to Śaṅkara, only they call the Nirguṇa Brahman as Nihil or Śūnya who are deficient in knowledge. Infact the knowledge of the world is due to the light of Brahman.

Śaṅkara has tried to give systematic testimony to prove the existence of Brahman. Of these the main are as follows :-

- 1) **Proof from scriptures** :- Śaṅkara has developed his philosophy on the basis of the Upanisads, Gita and Brahma-Sūtra. The numerous sentences like ‘Aham Brahmasi’, ‘Tat tvam asi’ etc. in the Upanisads are proofs of the concept of Brahman in Advaita philosophy.
- 2) **Etymological Proof** :- Brahman is the substratum of the universe. The root ‘Brh’, from which the word ‘Brahman’ has been derived, means evolution. Hence, literally speaking, Brahman means all transcending existence.
- 3) **Psychological Proof** :- Śaṅkara has said that being the self of all existence, Brahman is known to everyone.
- 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) **Brahman as the Original Cause** :- World is the reflection of ultimate reality. This ultimate reality is the original cause of the world. Because if we do not admit Brahman as the cause then it will lead to ad-infinitum.
- 6) **The proof of immediate experience** :- Beyond the mind, intellect and senses, the only valid proof for the existence of Brahman is immediate experience. It is the object of Sadhna.

Hence, Brahman exists. It is not nihil but existence, consciousness and bliss.

14.4 BRAHMAN AS ĀTMAN

Brahman conceived of as one universal self present in all is Ātman. Ātman is Brahman, the absolute ultimate reality. The ātman is of the nature of undifferentiated consciousness which reveals its empirical self (jiva). It is subject-objectless universal consciousness. It is trans-empirical or non-phenomenal. It is devoid of enjoying nature and activity. But it appears to be an agent owing to its limiting adjuncts. As such ātman is not an agent (Karta) nor object of activity. It is of the nature of eternal knowledge or consciousness. It is devoid of the distinction of the knowledge, the knower and the known. It is the eternal universal consciousness which is self-luminous. It shines by its own light. It is not revealed by any other consciousness. Ātman is the witness of all cognitions. It is the witness of all mental modes.

14.5 BRAHMAN AS ĪŚVARA OR SAGUṆA BRAHMAN

As we have seen that there are determinate or qualitative Sruti's which describe the accidental nature of Brahman. Such description refers to lower Brahman or Apārā Brahman or Saguna Brahman or Īśvara. These srutis describe Brahman as the creator, sustainer and destroyer of the world from the empirical or worldly point of view. To interpret Brahman as possessed of all good qualities such as power, all knowledge, omnipresence etc. is to describe the accidental nature or Tatastha-Lakṣaṇa of Brahman. Such is the description of *Lower Brahman or Īśvara* and is true from the point of the practical world of phenomenon. He is the object of worship from this point of view.

The description of God as the creator of the world is true only when the world is regarded real-Creation of the world is not God's essence; it is the description of what is merely accidental and does not touch His essence. e.g. when a shepherd performs the role of a king. In reality he is a shepherd but the description of him as a king is applied to him only from the point of view of the stage actor. It is merely a description of what is accidental to the person and does not touch his essence.

Similarly the description of God as conscious, real, infinite, is an attempt to describe

His essence whereas the description of Him as creator, sustainer and destroyer of the world is a mere accidental description. As we can say regarding the actor on the stage from a point of view other than that of the stage, so we can look at God also from a non-worldly point of view. God in this respect is what He really is without any reference to the world.

For understanding this higher aspect of God as He really is, Saṅkara draws an analogy of the magician. A magician is a juggler to those who are deceived by his trick. But those who know his trick, for them he is not a juggler. Similarly ultimate absolute Brahman appears as Iṣvara or apāra Brahman (God) to those who see qualities in Brahman due to ignorance. Thus, those who are deceived by this cosmic illusion regard Brahman as creator, destroyer etc. For them Brahman is Iṣvara. But Iṣvara disappears for those who attain the identity with Brahman. For the knower of Brahman (Brahman Jñāni) Iṣvara does not exist at all. Thus from the transcendental point of view Iṣvara is not real.

The moment we talk of Brahman as possessed of form and qualities i.e. the moment we describe Brahman, He becomes Iṣvara. This Iṣvara is personal and possessed of infinite number of auspicious qualities and hence He is similar to the supreme person or Purushottam of Viṣṭadvāita.

Iṣvara or apāra Brahman or God is defined by Saṅkara as Brahman conditioned by adjuncts of maya. *Thus God or Saguna Brahman or Iṣvara is Brahman qualified by maya. Both the individual self and Iṣvara are the products of maya and hence not, ultimately real. The ultimate reality, according to Saṅkara, is one Absolute Brahman which is indeterminate and qualityless Nirguna. When same Brahman is viewed as possessed of all auspicious qualities due to avidya, it becomes Iṣvara and when same Brahman is conditioned by avidya, it becomes individual selves. Thus Brahman reflected in maya is Iṣvara and Brahman reflected in avidya is finite individual self or jiva.*

Iṣvara is supreme person or God, where as Brahman is the supreme reality. Iṣvara is Saguna and hence known as apara Brahman while Brahman is Nirguna and hence known as para Brahman. Iṣvara has only an empirical or worldly reality

where as Nirguṇa Brahman is absolute ontological reality. Brahman is pure Being where as Īṣvara is Becoming. When one attains the knowledge of Brahman, all the adjuncts of Īṣvara are destroyed and only one Nirguṇa Brahman, which is the ultimate reality, shines.

14.6 SUM UP

To conclude with the remark of Radhakrishnan, Īṣvara is means to convey our ideas to other or serve the purpose of worship. Brahman cast through the moulds of logic is Īṣvara. It is not the highest reality. The Saguṇa Brahman is the mere self projection of the yearning spirit or a floating air bubble. The gleaming ideal is the way in which the everlasting real appears to our human mind. Though God as creator is only apparent yet his importance and value should not be ignored. It is only through the lower standpoint that we can gradually mount up to the higher. He therefore believes in the utility of worshipping God for this purifies the heart and prepares one for gradually reaching the highest view i.e. to know the ultimate Reality.

14.7 GLOSSARY

- × Aham Brahmaṣmi : I am Brahman
- × Tat Tvam Asi : That thou art

14.8 SELF-ASSESSMENT QUESTIONS

Note : Use the space below the questions for your answers. Use separate sheet if the space is not sufficient.

- 1) Why is Śaṅkara's philosophy called Advaitavada?

2) What do the terms Apāra Brahman and Pāra-Brahman refer to?

3) What is meant by Svarupa Lakṣaṇa and Tatas̥tha Lakṣaṇa ?

4) What type of description of Brahman is found in the Srutis ? Explain.

5) What is the nature of Brahman according to Śaṅkara ?

6) Explain clearly what Śaṅkara means by Brahman Satyam, Jagat Mithya ?

7) Explain clearly Śaṅkara's doctrine of Brahman.

8) How did Śaṅkara succeed in proving that Brahman and Ātman are one?

- 9) Sat, Chit and Ānanda constitute the very essence of Brahman. Comment.
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- 10) Explain 'Śaṅkara's doctrine of Saguṇa Brahman.
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- 11) How is Maya related to Brahman ?
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- 12) Compare and contrast Nirguṇa and Saguṇa Brahman of Śaṅkara.
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- 13) The true Reality is not the Saguṇa Brahman but the Nirguṇa Brahman. Comment.
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- 14) Devotion to Saguṇa Brahman is a step to reach to the Nirguṇa Brahman. Explain.
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-
- 15) How can you say that Īśvara is supreme person and Brahman is the supreme reality ? Comment.
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14.9 SUGGESTED READING AND REFERENCES

- × Hiriyanna. M., Outlines of Indian Philosophy. London : George Allen and Unwin, 1985.
- × Radhakrishnan, S. Indian Philosophy. Vol. II. New Delhi: Oxford University Press, 2004.
- × Das Gupta, S. N. History of Indian Philosophy. Vol. I toIV. New Delhi : Motilal Banarsidass, 2000.

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VEDĀNTA PHILOSOPHY
CONCEPT OF BONDAGE AND LIBERATION (RĀMĀNUJA)

Course Code : PL 601 (Theory)

Unit- V

Philosophy

Lesson No. 15

STRUCTURE

15.1 Objectives

15.2 Introduction

15.3 Self according to Rāmānuja

15.4 Classification of jivas

15.5 Bondage according to Rāmānuja

15.6 Liberation and Path of Perfection by Ramanuja

15.7 Sum up

15.8 Glossary

15.9 Self-Assessment Questions

15.10 Suggested Reading and References

15.1 OBJECTIVES

- To explain the meaning of self.
- To reproduce Rāmānuja's concept of self.
- To summarise the relation of self with God.

- To differentiate between Śaṅkara's and Rāmānuja's approach regarding the self.
- To elaborate the concept of Bondage by Ramanuja.
- To explain the idea of Liberation by Ramanuja.

15.2 INTRODUCTION

The self is the substratum of consciousness. Consciousness abides in the self, and apprehends an object. Śaṅkara recognizes subject-objectless consciousness. But Rāmānuja denies its existence and maintains that there is no consciousness, which does not apprehend objects, since such consciousness is never perceived. The self is not mere consciousness according to Rāmānuja but it is a conscious knower of objects. The self is a knower, enjoyer and active agent. It is self-luminous and manifests itself without the aid of knowledge. It is eternal and persists in all times. It is unborn, immortal and not affected by birth and death. The self is atomic or monadic, resides in the heart, and pervades the world with its knowledge just as the light of a lamp pervades a room. It cannot be perceived through the sense-organs. It is an ego and cannot be thought as non-ego. It is not composed of parts; it is simple, immaterial spirit. The body changes but the self does not. Knowledge is the essential property of the self. The self is controlled by God; its freedom is subject to the divine will. The self is grounded in God and sustained by Him. It cannot exist apart from Him, for it is His attribute or mode and inseparably related to Him. There is a relation of master and servant between a self and God.

Hence Rāmānuja explains a totally different concept of the self.

15.3 SELF ACCORDING TO RĀMĀNUJA

The self or the individual soul is finite, but real substance. It is distinct from body, the sense organs, mind and vital organs. Though the individual soul is a mode (Prakāra) of Brahman, yet it has some similarity with Brahman. Because both have consciousness and

are conscious. The individual soul is also distinct from Brahman because it is atomic (anu) in size whereas Brahman is greatest of everything. Thus we find, between soul and Brahman, both identity and difference in Rāmānuja. Ātman or individual soul is conscious and at the same time it is that which has consciousness. It is the agent (karta) and the enjoyer (bhokta). It is the embodied self with regard to physical body. But it is the body (Śarira) with regard to Brahman who is Śariri. It is not only sentient, but it is also of the essence of ānānda (bliss). It is the knower and also the knowing subject.

The self's birth is due to ignorance (avidyā) which is false identification of the self with the body. Ignorance is beginningless and generates merits and demerits. When it is destroyed by meditation on God, its essential nature is manifested. Rāmānuja recognizes avidya in the selves, which veils their essential nature and kinship with God.

Knowledge and bliss constitute the essence of the selves. The differences among them are due to their bodies, which are modifications of Prakṛti. They are due to merits and demerits which are due to avidyā. When it is destroyed, the selves experience their essential nature i.e. knowledge and bliss. This nature is common to all selves.

The selves are subordinate knowers whereas God is the principal knower. The knowledge of the selves is eternal, but it appears to be produced when it is apprehended through sense-organs and is connected with the objects. It appears to be destroyed when it withdraws itself from the objects. The knowledge manifests itself when the self apprehends objects. It is not manifested in deep sleep state. The self experiences the whole body through its knowledge, as a gem manifests a large area through its light.

The self or ātman is the self-conscious principle in man which knows “I smell, speak, hear and think.” The self is not mere consciousness but it is a conscious knower of the objects; hence self-conscious. The attributive consciousness is an eternal, essential and inseparable quality of ātman or soul.

Souls are real, eternal and unborn. They are many in number i.e. there are infinite number of jivas. Each jiva (soul) has its body distinct from all others. God is

one but fulfills the desires of many (all) jivas (souls). Souls are dependent on God (Brahman). Souls are atomic in size and heart is said to be the seat of the soul. Individual soul is not identical with Brahman. It is unthinkable that the soul which is finite can be identical with Brahman, the God in every respect.

Individual souls are not identical with Brahman. The identity Śruti indicates the essential similarity between them. But in their accidental character, they are different from each other. Because Brahman is the creator, controller, preserver, destroyer, moral governor, ground, the goal and the lord. Brahman is also omniscient, independent, pure and possessed of auspicious qualities. Whereas, on the other hand, the individual souls are embodied, created, controlled, preserved, destroyed and governed by Brahman. Individual souls subsist in Brahman. Individual souls are ignorant, dependent, impure and possessed of (worldly) inauspicious qualities.

In their essential character, the individual souls are non-different from Brahman or God. In this sense God pervades and controls them. *Just as the existence of parts is inseparable from its substance, or just as a living body is inseparable from its soul which controls its life from within, similarly the existence of individual soul is inseparable from God. Individual souls live and exist in and through God. Between jivas or souls and Brahman (God) there is both identity and difference.*

Consciousness is an intrinsic quality of souls. It is inseparable and continuously remains with souls under all conditions. In dreamless sleep, and even in the state of liberation, when the soul is altogether disembodied i.e. free from body, the soul remains conscious of itself as “I am”. The self is the witness of all objects. It is self-luminous and consciousness is its essence which constitutes its self-luminous nature.

Samkaṛa maintains that subject objectless consciousness appears to be the knower owing to illusion. Rāmānuja contends that this view is wrong, since there is the apprehension ‘I know’ but never ‘I am knowledge’. Knowledge subsists in the knower. There is no mere knowledge but a knowing self that has knowledge. So the knower must exist. Rāmānuja maintains that knowerhood is a unique property of an intelligent knower or self.

The self is eternal, so its essential quality of knowledge also is eternal. Though knowledge of the self is unlimited, it undergoes contraction and expansion due to actions during bondage. Contracted knowledge expands to objects through the sense-organs. The origin and destruction of knowledge is due to the operation or non-operation of sense-organs. Both unconscious things and consciousness are objects of consciousness. Here Rāmānuja differs from Śaṅkara who maintains that consciousness can never be object of another consciousness.

Man (jiva) is finite and thus can never attain complete identity with Brahman or God who is infinite though both are of the nature of consciousness; *soul (jiva) can attain similarity but never the complete identity with God*. On the contrary, soul, as a devotee, takes pleasure in being the servant (sevak) of God. His aim can never be to become God himself. He holds that man partakes the nature of God. For in his heart, there dwells divinity. The statement “Tat tvam asi,” “This is that Devadatta” asserts, for example, the identity between a person seen at present and the person in the past. The person can be understood as the same in spite of different positions, because the positions are occupied at different times. Thus the Upaniṣadic statement “Tat tvam asi” – “that thou art” should be understood in a similar way. The ‘tat’ stands for God who is omniscient, omnipresent, creator etc. of the universe. “Thou” - (tvam) stands for God existing as antaryami or immanent inner controller in every man or soul.

In short “that” stands for God who is beyond everything (Brahman), and ‘thou’ stands for divinity of God in man. And it is the identity of these two different forms of the same substance (God). So in view of Rāmānuja, “There is no loss of personality but loss in personality.” The liberated soul is like God, but never identical with God.

Jiva is not only sentient, but it is also of the essence of bliss (ānanda). Saṃsāra is due to avidyā which is of the nature of Karma, accumulated by the jiva in his previous births. In this condition of Saṃsāra, the knowledge (Jñana) and bliss (ānanda) are obscured.

15.4 CLASSIFICATION OF JIVAS

The jivas are innumerable. They are classified into three classes viz.

- 1) *Nityas*
- 2) *Muktas*
- 3) *Baddhas*

The **nityas** are those jivas who never have entered Saṃsāra. They are free from eternity, enjoying the bliss or ānanda of God in the supreme abode (Brahmadhām).

The **Muktas** are those jivas who have attained liberation through ‘Bhakti’ and ‘Prāpatti’.

The **baddhas** (the bound) are those jivas who are not liberated from the transmigratory cycle of births and deaths due to avidyā and karma.

The jiva who gets liberation (mukti) ultimately reaches supreme abode (Brahmadhām) of God, where he enjoys ananda for ever in the service of God. In mokṣa or liberated state, one enjoys *sayujya* (communion) *saṃpā* (similarity) and *samipyā* (intimacy) with God.

15.5 BONDAGE ACCORDING TO RĀMANUJA

The souls are either bound, or released, or eternally liberated. The bound souls are in bondage to empirical life. The released souls are liberated from bondage. *Bondage is due to avidyā, karma, vāsanā and ruṅi. Avidyā is ignorance of the soul’s dependence on God. Karma is action prompted by ignorance. Vāsanā is the subconscious disposition produced by actions. Ruṅi is attachment produced by the dispositions. Avidyā and its products connect the soul with a body-mind complex. They can be*

destroyed by the intuitive knowledge of the self as disconnected with the psychophysical organism.

Bondage and liberation depend on the will of God. In bondage, the essential purity of the self is concealed by a beginningless series of karmās due to avidyā at the will of God. The veil of karmās is removed by devotion, meditation and knowledge at His will. This is release which is community of nature with God, and not identity with Him. Though it attains community of nature with God, it cannot create and govern the world. Brahman is the creator, controller, preserver, destroyer, moral governor, goal and lord. He is omniscient, independent, pure and possessed of auspicious qualities.

The embodied self is created, controlled, preserved, destroyed, and governed by God, and subsists in Him. It is ignorant, dependent, impure, possessed of inauspicious qualities. God is worshipped while the self is a worshipper. He is attained by the soul. Therefore the self is different from God. It is a part of God even as light issuing from luminous thing is a part of it. The self is a part of Him. God is whole. The parts cannot be separated from whole, so there is inseparable relation between the two. God is the ground of the self. The soul is eternally existing and all pervasive. It is not infinite according to Rāmānuja. The real sense of the pervasiveness of the soul is that the soul is so subtle (Śukṣma) that it can penetrate into every unconscious material substance.

Having denied that the soul is infinite, Rāmānuja has to hold that it is infinitely small. For if the soul has neither of these two extreme dimensions, it must be admitted to have the medium one, which things composed by the combination of parts (such as tables, chairs) have; and then like such objects the soul would be liable to destruction. The consciousness of the soul is eternal quality.

The self though pure in itself becomes associated with ignorance and worldly desires through coming into contact with matter. This is bondage. The bondage causes pains and miseries and interrupts the way of self to attain infinite bliss which is its true nature.

15.6 LIBERATION AND PATH OF PERFECTION BY RAMANUJA

According to Samkara, liberation is attained through knowledge alone. On the other hand, according to Ramanuja, *liberation is attained through bhakti and prapatti*. But he says karma (action) and jnana (knowledge) are means, helpful in devotion to attain liberation. God or Isvara alone grants liberation (mukti) from bondage, when He is pleased through devotion (bhakti) and surrender (prapatti).

Karmayogā and Jnanayogā are said to be the means for liberation. They are the means to moksa or liberation through the medium of bhakti alone. By karma, we understand rituals and duties enjoined by the Vedas, and their disinterested performance. In fact consciousness is the essential quality of the jiva, but the bondage of the jiva is due to karma, ego, avidya and consequently, liberation is to be attained by undoing what karma has done. Effect of past karma is cause of bondage (bandhan). Egoism means false identification of the self with not-self. Avidya or ignorance consists in this base propensity (sariragocara ca aham buddhir avidyaiva). Thus liberation can be attained through disinterested performance of action (niskama-karma) and right knowledge.

Performance of disinterested action (niskama karma) means performance of nitya (daily duties) and naimittika karmas (occasional duties) according to vedic orders. It also consists in the performance of good acts like worship of God, pilgrimage, charity, sacrifice, etc. Thus performance of such good actions remove all impurities and generate jnana (knowledge) in a person, and thereby prepare mind for Bhakti.

Jnanayoga is meditation upon the individual self, as distinct from prakrti and its products. Jnana is a true knowledge of the individual self (jiva) and the Highest Self (Brahman). After realizing the true nature of the self from the instruction of a guru (preceptor), one becomes free from not-self, egoism and ignorance.

Bhakti or devotion is a continuous stream of remembrance of God, uninterrupted like the continual flow of oil poured from one vessel to another.

Devotion is also characterised by eight-fold limbs of yoga-viz, yamā, niyamā, āsana, prānāyāma, pratyāhara, dharanā, dhyānā and samādhi.

Such a steady remembrance which is similar to intuition results from the seven-fold discipline. The seven-fold discipline (*sadhanasaptaka*) consists of-

- 1) **Viveka** - *Sense of discrimination, i.e. to discriminate between real and unreal, eternal and non-eternal, right and wrong*
- 2) **Vimoka** - *mental detachment.*
- 3) **Abhyasa** - *Regular study and constant practice.*
- 4) **Kriya** - *Good actions or good conduct.*
- 5) **Kalyana** - *Virtuous conduct.*
- 6) **Anavasada** - *Cheerfulness.*
- 7) **Anuddharsa** - *Non-exultation.*

Bhaktiyoga is the classical pathway to liberation. But there is also another alternative path to release (mukti) for those who find it difficult to practice sadhansaptaka and aṣṭangayoga and who are not qualified to receive instructions in Vedas and the Upanishads. This is the path of '*prapatti*' i.e. self-surrender in divine feet of God. This path can be followed by anyone and everyone irrespective of class, caste, status or other limitations of body, mind or society. '*Prāpatti*' means absolute self-surrender with firm faith in the saving grace of God. The main characteristics of *prāpatti* are :

- 1) *To conceive of what is in conformity with the will of God i.e. to think of things that are liked by God.*
- 2) *To object to what is disagreeable with God i.e., not to do things disliked by God.*

3) *To have firm faith, that He will save and liberate i.e. to regard God alone as the saviour.*

4) *To regard God alone as the protector.*

5) *To surrender oneself to God in all meekness.*

A single act of self-surrender in all sincerity is sufficient to bring about final release or liberation. On such a surrendered devotee, God showers His grace and liberates him immediately.

Like Samkara, Ramanuja does not believe in Jivan mukti. The jiva that is liberated by the grace of God is freed from body immediately for ever without any chance of rebirth. “The liberated soul becomes similar to God, because like God, it has now pure consciousness free from imperfections. But it does not become identical with God, as the finite can never become infinite.”

15.7 SUM UP

To sum up in the words of Chatterjee and Datta, “It is reasonable to conclude that according to Rāmānuja, in different respects, there are different kinds of relations between the self and God. In so far as the self is finite and subject to imperfection and God is just the opposite in nature, there is difference. In so far as the self is inseparable from God who is its inner substance (ātman), there is identity. But as the self is part of God, both identity and difference are tenable. This is the final impression created by Rāmānuja’s writings on many competent readers that Rāmānuja believes in all kinds of relations viz, bheda, abheda and bhedabheda (difference, identity and identity-in-and through difference respectively,) in different respects.” Further according to Samkara the highest good lies in a complete denial of the separate self and the realization of its unity with Brahman. His religious sentiment attains full satisfaction by total self-effacement which leaves nothing but the only reality which is self illumining. On the contrary, for Ramanuja, the highest satisfaction

of the religious emotion demands self-purification and self-surrender and not self-effacement. The highest good for the devotee is the pure and constant contemplation of the infinite glory of God and the liberated one needs his self only for the enjoyment of this highest bliss. Free from ignorance and bondage of every kind, the liberated soul enjoys, in perfect love and wisdom, infinite joy born of complete communion with God.

15.8 GLOSSARY

- × Sarira-Sariri Sambandha : the organic relation of the body to the soul and of the cosmic universe of cit and acit to Ishvara.

15.9 SELF-ASSESSMENT QUESTIONS

Note : Use the space given below for the answers use separate sheet if the space is insufficient.

- 1) Explain Rāmaṇuja's concept of self.

- 2) What happens, according to Rāmaṇuja, in the state of Mokṣa?

- 3) How does Rāmaṇuja prove the multiplicity of the selves?

4) Give the classification of selves forwarded by Rāmānuja.

5) The self is similar as well as different from Brahman or God. Comment.

6) “There is no loss of personality, but loss in personality.” Discuss.

7) What is the nature of self ? How is liberation attained in Rāmānuja’s philosophy?

8) What is bondage according to Rāmānuja ?

9) Write a short note on Rāmānuja’s conception of bondage?

10) Explain Rāmānuja’s concept of liberation.

11) What means have been suggested by Rāmānuja for the attainment of moksa?

12) How can Bhakti lead to liberation?

13) What is meant by ‘prapatti’. How does it lead to liberation?

14) What preparation is needed for an aspirant of moksa according to Rāmānuja.?

15) In what respect Rāmānuja’s way of the attainment of moksa different from Samkara’s ?

15.10 SUGGESTED READING AND REFERENCES

- × Hiriyanna. M., Outlines of Indian Philosophy. Delhi : Motilal Banarsidass, 1995.
- × Radhakrishnan, S. Indian Philosophy. Vol. II. New Delhi: Oxford University Press, 1999.
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