

INDIAN PHILOSOPHY-1 VEDIC SCHOOL

Complementary Course

BA SANSKRIT

THIRD SEMESTER

(2014 Admission onwards)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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STUDY MATERIAL

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BA SANSKRIT

III Semester

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A BRIEF INTRODUCTION TO INDIAN PHILOSOPHICAL THOUGHT

Introduction

The etymological meaning of the word 'Philosophy' is 'love of learning' and it is interpreted as an intellectual quest for truth. In Sanskrit, the word Darshana meaning 'vision' or 'the instrument of vision' is used to denote Philosophy. It stands for direct, immediate and intuitive vision of reality, the actual perception of truth and the means which lead to ultimate realization. In the words of Max muller- "Philosophy was recommended in India not for the sake of knowledge but for the highest purpose that man can strive after in his life". Even though the concept of moksha varies from system to system, it is accepted as the ultimate aim of philosophic culture. In India, Philosophy becomes a way of life, not merely a way of thought.

'See the Self '(Atmaa vaa are drshtavya) is the keynote of all Schools of Indian Philosophy. Annihilation of the three kinds of pains - aadhyaatmika (Physical and mental sufferings Produced by natural and intra-organic causes), aadhibhautika (Physical and mental sufferings Produced by natural and extra - organic causes), and aadhidaivika (Physical and mental sufferings produced by super natural and extra - Organic causes) and realization of Supreme happiness is the end, and shravana (hearing the truth), manana (intellectual conviction after critical analysis) and Nididhyaasana (Practical realization) are the means - in almost all the schools of Indian Philosophy.

The origin of Indian Philosophy may be traced in the Vedas. But absence of historical records keeps the period in mystery.

Classification of Vedic Literature

The name 'Veda' (knowledge) stands for the Mantras and the Brahmanas.

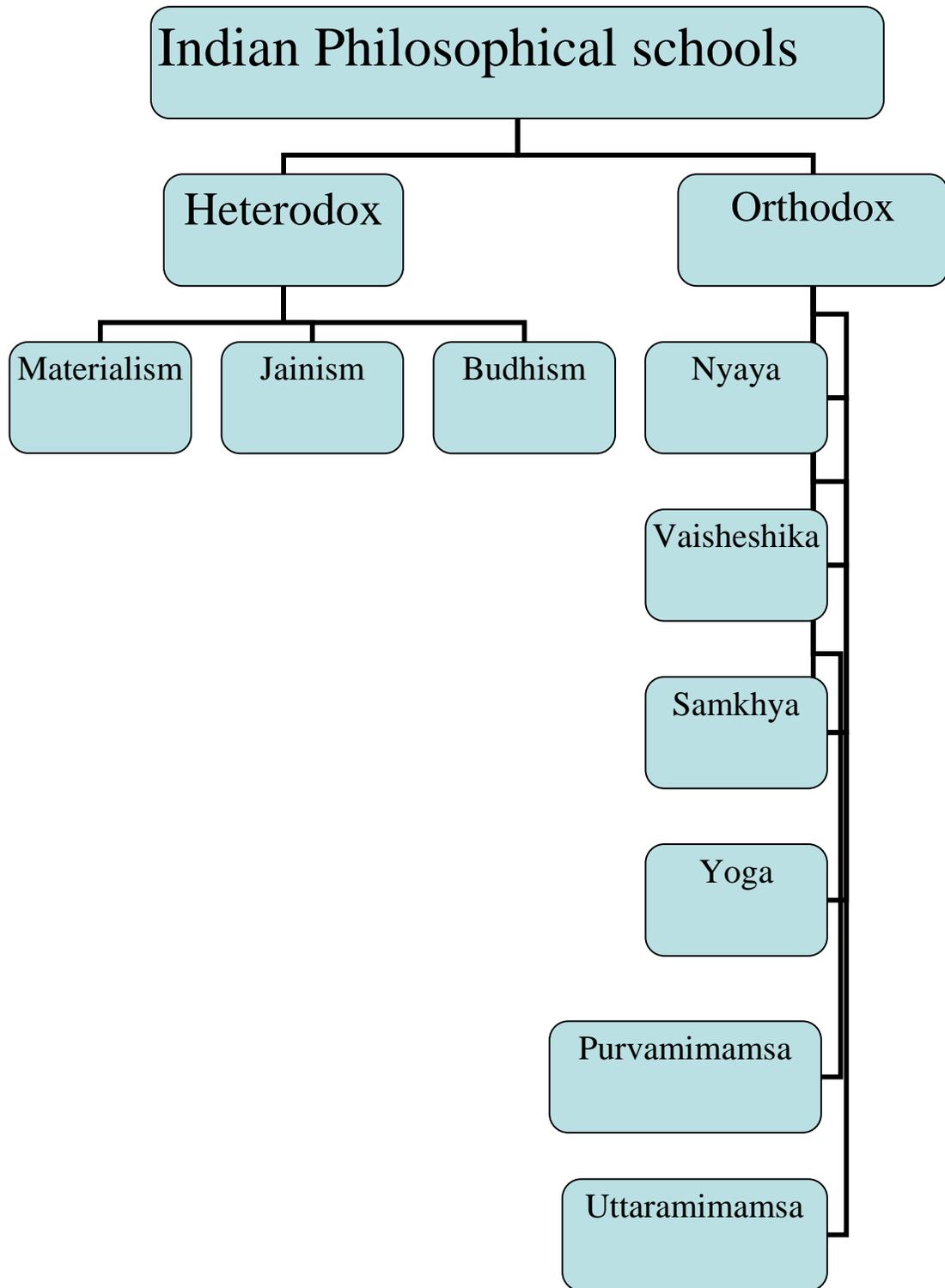
Mantra means a hymn addressed to some god or goddess. The collection of the Mantras is called 'Samhita'. There are four Samhitas – Rk, Yajus, Saama and Atharva. These are said to be compiled for the smooth performance of the Vedic sacrifices. A Vedic sacrifice needs four main priests - Hota, who addresses hymns in praise of the gods to invoke their presence and participation in the sacrifice; Udgaata, who sings the hymns in sweet musical tones to entertain and please the gods; Adhvaryu, who performs the sacrifice according to the strict ritualistic code and gives offerings to the gods; and Brahma, who is the general supervisor well-versed in the all the Vedas. The four Samhitas are said to be compiled to fulfill the needs of these four main priests – Rk for the Hota, Saama for the Udgaata, Yajus for the Adhvaryu and Atharva for the Brahma. Sometimes the Vedas are referred to only as 'Trayi', omitting the Atharva. Rgveda is regarded as the oldest and also the most important. The Rshis of the Vedas are not the authors, but only the 'seers' of the Mantras. The Braahmanaas, unlike the Mantras, are written in prose. 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 rites and the sacrifices. Their name 'Braahmana' is derived from the word 'Brahman' which originally means a prayer. There is little philosophy in these, though some philosophical ideas flash here and there in the course of some speculative digressions. The appendages to these Braahmanas are called Aaranyakas mainly because they were composed in the calmness of the forests. The Aaranyakas mark the transition from the ritualistic to the philosophic thought. We find here a mystic interpretation of the Vedic sacrifices. The concluding portions of the Aaranyakas are called the Upanishads. These are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy. The Mantras and the Braahmanaas are called the Karma - Kaanda or the portion dealing

with the sacrificial actions, and the Aaranyakas and the Upanishads are called the Jnanakaanda. The Upanishads are also known as 'Vedaanta' or 'the end of the Veda', firstly because they are literally the concluding portion, the end, of the Vedas, and Secondly because they are the essence, the cream, the height, of the Vedic philosophy.

The Upanishads are the foundation of Indian Philosophy. The Systems of Indian Philosophy are systematic speculations on the nature of the Reality in harmony with the teachings of the Upanishads, which contain various aspects of truth.

The Schools of Indian Philosophy

The nine systems of Indian Philosophical thought have been conventionally classified into two broad divisions of the orthodox (astika) and the heterodox (nastika). This classification has been made on the basis of whether the system believes or not in the infallibility of Vedas. The Schools that neither consider the Vedas to neither be infallible nor derive their own validity from the authority of the Vedas are classified as heterodox, or nastika. The schools of materialism, Buddhism, and Jainism, fall in this category as they repudiated the authority of the Vedas. The Buddhists and the Jainas subscribed to their own respective scriptures. The remaining six Schools are all orthodox because, directly or indirectly, they accept the authority of the Vedas. Of these, Mimamsa and Vedanta depend entirely on the Vedas and exist in continuation of the Vedic tradition. Mimamsa emphasizes the importance of the rituals prescribed in the Vedas, but Vedanta considers the parts of Vedas which contain philosophical issues more important. Samkhya, Yoga, Nyaya, and Vaisheshika are not based on the Vedas, but they accept the authority of the Vedas. They nevertheless are careful to maintain a consonance between their theories and the Vedas.



All the Schools of Indian Philosophy developed not in isolation from one another, but as interrelated to each other, each had to defend its theory from the criticisms it faced from the other Schools and also develop its own theory to challenge the others. The development of a particular school cannot, therefore, be understood properly without constant reference to other Schools in which it finds a mention. In the theoretical side nyaya is connected with vaisheshika, samkhya with yoga and purvamimamsa with uttaramimamsa. Even though they differ in their essence, they share some basic principles in common hence work complementary to each other. Let us see a detailed account of the six orthodox schools of Indian philosophy.

MODULE I

NYAYA AND VAISHESHICA

Nyaya is a system of atomic pluralism and logical realism. It is allied to the Vaisheshika system which is regarded as 'Samanatantra' or Similar Philosophy. Vaisheshika develops metaphysics and ontology; Nyaya develops logic and epistemology. In short the Nyaya is concerned primarily with pramana the Vaisheshika philosophy is centered on Prameyas. Both agree in viewing the earthly life as full of suffering, as bondage of the soul and in regarding liberation which is absolute cessation of suffering as the supreme end of life. Both agree that bondage is due to ignorance of reality and that liberation is due to right knowledge of reality. Vaisheshika takes up the exposition of reality and Nyaya takes up the exposition of right knowledge of reality. Nyaya mostly accepts the Vaisheshika metaphysics. But there are some important points of difference between them. The difference is in the case of the acceptance of the padarthas and Pramanas. Nyaya accepts three pramanas as valid means of knowledge (Pratyaksha, Anumana and Shabda). The Navya Nyayaacharyas like Udayana accept four pramanas including Upamana; while Vaisheshika accepts Pratyaksha and Anumana as pramanas.

Nyaya philosophy

The sage Gotama (Gautama or Akshapada) is the founder of Nyaya school of Indian philosophy. The word nyaya means argumentation. Tarkashastra, Pramanashastra, Vadavidya, Hetuvidya and Anvikshiki are othe other names used to denote Nyaya.

Important texts- Gotama's *Nyaya sutra* is the basic text of nyaya philosophy. Vatsyayana's *Nyaya bhashya*, Udyotakaras *nyayavartika* and Vachaspati's *Tatparyatika* are the other important commentaries and subcommentaries. Udayana's *Nyaya kusumanjali*, Jayanta's *Nyaya manjari* and Ganesha's *Tattvachinthamani* are

some of the important texts of this school.

Theory of knowledge

Knowledge, according to Nyaya, reveals both the subject and the object which are quite distinct from itself. This is the reason why Nyaya is called as realist system. Knowledge or cognition is defined as apprehension or consciousness. Knowledge may be valid or invalid. Valid knowledge is called prama and, is defined as the right apprehension of an object. Nyaya maintains the theory of correspondence (Paratah Pramanya.) Non - Valid knowledge is known as aprama. Pramana is valid means of knowledge. “(*Pramakaranam Pramanam – Prama tu yathartha jnanam.*)” Nyaya accepts four valid means of knowledge viz. perception, inference, testimony and comparison.

1. Pratyakhsa- Gotama defines perception as 'non-erroneous cognition which is produced by the contact of the sense-organs with the objects, which is not associated with a name and which is well-defined'. "*Indriyatha sannikarsha janyam jnanam.*" This definition includes ordinary as well as extra -ordinary perception and excludes inference, comparison and testimony. Perception is a kind of knowledge and is the attribute of the self. Ordinary perception presupposes the sense - organs, the objects, the manas and the self and their mutual contacts. The self comes into contact with the manas, the manas with the sense - organs and the sense-organs with the objects. The contact of the sense-organs with the objects is not possible unless the manas first comes into contact with the sense -organs, and the contact of the manas with the sense -organs is not possible unless the self comes into contact with the manas. Hence sense - object contact necessarily presupposes the manas - sense contact and the self-manas contact. The sense -organs are derived from the elements whose specific qualities of smell, taste, colour, touch and sound are manifested by them. The manas is the mediator between the self and the sense-organs. The external object, through the senses and the manas, makes an impression on the self. The theory, therefore, is realistic.

The Two Stages in Pratyaksha (Savikalpa and Nirvikalpa)-The Nyaya maintains two stages in perception. The first is called indeterminate or nirvikalpa and the second, determinate or savikalpa. They are not two different kinds of perception, but only the earlier and the later stages in the same complex process of perception.

All perception is determinate, but is necessarily preceded by an earlier stage when it is indeterminate. Bare sensation or simple apprehension is nirvikalpa perception; perceptual judgement or relational apprehension is savikalpa perception. Perception is a complex indeterminate perception forms the material out of which determinate perception is shaped, but they can be distinguished only in thought and not divided in reality. Nirvikalpa perception is the immediate apprehension, the bare awareness, the direct sense - experience which is undifferentiated and non-relational and is free from assimilation, discrimination, analysis and synthesis. When nirvikalpa perception presents the bare object without any characterization, Savikalpa perception relates the substance with its attributes.

The two kinds of Pratyaksha (Laukika and Alaukika) - Again, according to Nyaya, Pratyaksha is of two kinds, namely, *laukika* (ordinary) and *alaukika* (extraordinary). When the sense-organs come into contact with the object present to them in the usual way, we have Laukika Perception. And if the contact of the sense - organs with the objects is in an unusual way, i.e., if the objects are not ordinarily present to the senses but are conveyed to them through an extraordinary medium, we have Alaukika perception. Ordinary perception is of two kinds- internal (*manasa*) and external (*bahya*). In internal perception, the mind (*manas*) which is the internal organ comes into contact with the psychical states and processes like cognition, affection, conation, desire, pain, pleasure, aversion etc. External perception takes place when the five external organs of sense organs of sight, sound, touch, taste and smell respectively when they come into contact with the external object. The external sense-organce are composed of material elements of earth, water, fire, air and ether and therefore each sense the particular quality of its element. Thus the sense-organ of smell is composed of the atoms of earth and perceives smell which is the specific

quality of earth and so on.

Extra - ordinary perception is of three kinds - samanyalakshana, Jnanalakshana and Yogaja. Samanyalakshana perception is the perception of the universals. Jnanalakshana perception is the 'Complicated' perception through association. Sometimes different sensations become associated and form one integrated perception. Here an object is not directly presented to a sense-organ, but is revived in memory through the past cognition of it and is perceived through representation. The theory of illusion accepted by Nyaya called 'Anyata khyati' is based on this kind of perception. The third kind of extra - ordinary perception is called Yogaja perception. This is the intuitive and immediate perception of all objects, past, present and future, possessed by the Yogis through the power of meditation. It is intuitive, supra - sensuous and supra - relational.

2. Anumana

The second kind of knowledge is *anuma* or inferential or relational and its means is called *anumana* or inference. It is defined as that cognition which presupposes some other cognition. It is mediate and indirect and arises through a 'mark', the 'middle term' (*linga or hetu*) which is invariably connected with the 'Major term' (*Sadhya*). It is knowledge (*mana*) which arises after (*anu*) other knowledge. *"Paramarsha janyam jnanam anumitih, Vyaptivishishtapakshadharmata jnanam paramarshah."* Invariable concomitance (*vyapti*) is the nerve of inference. The presence of the middle term in the minor term is called *pakshadharmata*. The invariable association of the middle term with the major term is called *vyapti*. The knowledge of *pakshadharmata* as qualified by *vyapti* is called *paramarsha*, i.e., the knowledge of the presence of the major in the minor through the middle which resides in the minor (*pakshadharmata*) and is invariably associated with the major (*Vyapti*). The major, the minor and the middle are here called *sadhya*, *paksha* and *linga or hetu* respectively.

We know that smoke is invariably associated with fire (Vyapti) and if we see smoke in a hill we conclude that there must be fire in that hill. Hill is the minor term; fire is the major term; smoke is the middle term. We can prove this by explaining the five steps in Nyaya syllogism. The first is called Pratijna or proposition. It is the logical statement which is to be proved. The second is Hetu or the establishment of the proposition. The third is called Udaharana which gives the universal concomitance to the present case. And the fifth is Nigamana or conclusion drawn from the preceding propositions. These five propositions of the Indian Syllogism are called 'Members' or avayavas. The following is a typical Nyaya Syllogism.

1. This hill has fire (Pratijna) (*Parvatovahniman*)

2. Because it has smoke (hetu) (*Dhumat*)

3. Whatever has smoke has fire, e.g., an oven (udaharana) *yatra Yatra dhoomah, tatra tatra vahnih*)

4. This hill has smoke which is invariably associated with fire (upanaya) (*Tatha chaasau*)

5. Therefore this hill has fire (nigamana) (*Tasmat tatha*)

Indian logic does not separate deduction from induction. Inference is a complex process involving both

Classification of Anumana

Inference is generally classified into svartha and paratha. In svartha anumana we do not require formal statements of the members of inference. It is a psychological process. And the pararthanumana, has to be done only to convince other.

Gotama speaks of three kinds of inference - purvavat, sheshavat and samanyatodrshita. The first two are based on causation and the last one on mere coexistence. A cause is the invariable and unconditional antecedent of an effect and an effect is the invariable and unconditional consequent of a cause. When we infer the unperceived effect from a perceived cause we have purvavat inference. When we infer the unperceived cause from a perceived effect we have sheshavat inference,

When inference is based not on causation but on uniformity of co-existences; it is called samanyatodrshita.

Another classification of inference gives us the Kevalanvayi, kevalavyatireki and anvayavyatireki inferences. It is based on the nature of Vyapti and on the different methods of establishing it. The methods of induction by which universal casual relationship is established may be anvaya, vyatireka or both. We have kevalanvayi inference when the middle term is always positively related to the major term. The terms agree only in presence, there being no negative instance of their agreement in absence. We have kevala vyatireki inference when the middle term is the differentium of the minor term and is always negatively related to the major term. The terms agree only in absence, there being no positive instance of their agreement in presence. We have anvaya vyatireki inference when the middle term is both positively and negatively related to the major term. The Vyapti between the middle and the major is in respect of both presence and absence.

Hetvabhasa

In Indian logic a fallacy is called Hetvabhasa. It means that middle term appears to be a reason but is not a valid reason. All fallacies are material fallacies. There are five characteristics of a valid middle term. they are the following

1. It must be present in the minor term (Pakshadharmata); e.g., smoke must be present in the hill.
2. It must be present in all positive instances in which the major term is present; e.g., smoke must be present in the kitchen where fire exists (sapakshasattva).
3. It must be absent in all negative instances in which the major term is absent; e.g., smoke must be absent in the lake in which fire does not exist (vipaksha asattva).
4. It must be non-incompatible with the minor term; e.g., it must not prove the coolness of fire (abaadhita).
5. It must be qualified by the absence of counteracting reasons which lead to a contradictory conclusion; e.g., 'the fact of being caused' should not be used to prove

the 'eternality' of sound (aviruddha).

When one of the above mentioned characteristics are violated, we have fallacies. Five kinds of fallacies are recognized:

1. **Asiddha** : This is the fallacy of the unproved middle. The middle term must be present in the minor term (pakshadharmata). If it is not, it is unproved. It is of three kinds.

a. **Ashraya asiddha**: The minor term is the locus of the middle term. If the minor term is unreal, the middle term cannot be present in it; e.g., 'the sky-lotus is fragrant, because it is a lotus, like the lotus of a lake'.

b. **Svarupa asiddha**: Here the minor term is not unreal. But the middle term cannot be its very nature be present in the minor term; e.g., 'sound is a quality, because it is visible'. Here visibility cannot belong to sound which is audible.

c. **Vyapyatva asiddha** : Here Vyapti is conditional (sopadhika). We cannot say, e.g., 'wherever there is fire there is smoke'. Fire smokes only when it is associated with wet fuel. A red - hot iron ball or clear fire does not smoke. Hence 'Association with wet fuel' is a condition necessary to the aforesaid vyapti. Being conditioned, the middle term becomes fallacious if we say: 'The hill has smoke because it has fire'.

2. **Savyabhichara or Anaikantika**: This is fallacy of the irregular middle. It is of three kinds.

a. **Sadharana**: Here the middle term is too wide. It is present in both the sapaksha (Positive) and the vipaksha (negative) instances and violates the rule that the middle should not be present in the negative instances (vipaksha asattva); e.g., 'the hill has fire because it is knowable'. Here 'knowable' is present in fiery as well as non - fiery objects.

b. **Asadharana**: Here the middle term is too narrow. It is present only in the paksha and neither in the sapaksha nor in the vipaksha. It violated the rule that the middle term should be present in the sapaksha (sapakshasattva); e.g., 'sound

is eternal, because it is audible'. Here audibility belongs to sound only and is present nowhere else.

- c. **Anupasamhari:** Here the middle term is non-exclusive. The minor term is all-inclusive and leaves nothing by way of *sapaksha* or *vipaksha*; e.g., 'all things are non-eternal, because they are knowable'.

3. **Satpratipaksha:** Here the middle term is contradicted by another middle term. The reason is counter - balanced by another reason. And both are of equal force; e.g., 'sound is eternal, because it is audible' and 'sound is non-eternal, because it is produced'. Here 'audible' is counter - balanced by 'produced' and both are of equal force.

4. **Badhita:** It is the non - inferentially contradicted middle. Here the middle term is contradicted by some other *pramana* and not by inference. It cannot prove the major term which is disproved by another stronger source of valid knowledge; e.g., 'fire is cold, because it is a substance'. Here the middle term 'substance' is directly contradicted by perception.

5. **Viruddha:** It is the contradictory middle. The middle term, instead of being pervaded by the presence of the major term is pervaded by the absence of the major term. Instead of proving the existence of the major term in the minor term, it proves its non-existence therein; e.g., 'sound is eternal, because it is produced'. Here 'Produced', instead of proving the eternity of sound, proves its non-eternality.

Upamana (comparison)

The third kind of valid cognition is *Upamiti* and its means is called *Upamana*. *Samjna-samjnii Sambandhajnanam Upamitih, tatkaranam Upamanam*. It is knowledge derived from comparison and roughly corresponds to analogy. It has been defined as the knowledge of the relation between a word and its denotation. It is produced by the knowledge of resemblance or similarity. For example, a man who has never seen a *gavaya* or a wild cow and does not know what it is, is told by a person that wild cow is an animal like a cow, subsequently comes across a wild cow in a forest and recognizes it as the wild cow, then his knowledge is due to *upamana*.

He has heard the word 'gavaya' and has been told that it is like a cow and now he himself sees the object denoted by the word 'gavaya' and recognizes it to be so. Hence upamana is just the knowledge of the relation between a name and the object denoted by that name. It is produced by the knowledge of similarity because a man recognizes a wild cow as a 'gavaya' when he perceives its similarity to the cow and remembers the description that 'a gavaya is an animal like a cow'.

Shabda (Verbal testimony)

Shabda is a valid source of knowledge in all the systems of Indian Philosophy. Also in the Nyaya system, the fourth kind of valid knowledge is shabda. It is defined, as the statement of a trustworthy person (aptavakya) and consists in understanding its meaning. A sentence is defined as a collection of words and a word is defined as that which is potent to convey its meaning. The power in a word to convey its meaning comes, according to ancient Nyaya, from God, and according to later Nyaya, from long established convention. Testimony is always personal. It is based on the words of a trustworthy person, human or divine. Testimony is of two kinds- Vaidika and secular (laukika). The Vaidika testimony is perfect and infallible because the Vedas are spoken by God; secular testimony, being the words of human beings who are liable to error, is not infallible. Only the words of trustworthy persons who always speak the truth are valid; others are not. A word is a potent symbol which signifies an object and sentence is a collection of words. But a sentence in order to be intelligible must conform to certain conditions. These conditions are four- *akanksha, yogyata,*

sannidhi and tatparya. The first is mutual implication or expectancy. The words of a sentence are interrelated and stand in need of one another in order to express a

complete sense. A mere aggregate of unrelated words will not make a logical sentence. It will be sheer nonsense, e.g., 'cow horse man elephant'. The second condition is that the words should possess fitness to convey the sense and should not contradict the meaning. 'Water the plants with fire' is a contradictory sentence. The third condition is the close proximity of the words to one another. The words must be spoken in quick succession without long intervals. If the words 'bring', 'a' and 'cow' are uttered at long intervals they would not make a logical sentence. The fourth condition is the intention of the speaker if the words are ambiguous. For example, the word 'saindhava' means 'salt' as well as a 'horse'. Now, if a man who is taking his food asks another to bring 'saindhava', the latter should not bring a horse.

God

Nyaya accepts the metaphysics of the Vaisheshika School and the accounts of matter, soul and God are almost the same as those in Vaisheshika. The categories, the doctrine of Asatkaryavada, the account of creation and destruction, the nature of atoms and souls, the account of bondage and liberation, the authority of the Veda, the nature and function of God, the Unseen Power - all these are accepted by Nyaya.

Proofs for existence of God

While Kanada himself has not specifically mentioned God, the later Vaisheshikas and particularly the later Naiyayikas have given an elaborate account of God and the latter have made God's Grace an essential thing for obtaining true knowledge of the realities which alone leads to liberation. They refer to God as the creator, maintainer and destroyer of this world and introduce the element of devotion. Nyaya and Vaishika systems give the following nine arguments to prove the

existence of God:

1. The world is an effect and hence must have an efficient cause. This intelligent agent is God.
2. The atoms being essentially inactive cannot form the different combinations unless God gives motion to them. The Unseen Power, the Adrshta, requires the intelligence of God. Without God it cannot supply motion to the atoms (Ayojanat).
3. The world is sustained by God's will. Unintelligent Adrshta cannot do this. And the world is destroyed by God's will.
4. A word has a meaning and it signifies an object. The power of words to signify their objects comes from God (Padat).
5. God is the author of the infallible Veda (Pratyayatah)
6. The Veda testifies to the existence of God (sruteh).
7. The Vedic sentences deal with moral injunctions and prohibitions. The Vedic commands are the Divine commands. God is the creator and promulgator of the moral laws.
8. According to Nyaya- Vaisheshika the magnitude of a dyad is not produced by the infinitesimal magnitude of the two atoms each, but by the number of the two atoms. Number 'one' is directly perceived, but other numbers are conceptual creations. Numerical conception is related to the mind of the perceiver. At the time of creation, the souls are unconscious. And the atoms and the Unseen Power and space, time, minds are all unconscious. Hence the numerical conception depends upon the Divine Consciousness. So God must exist (Sankhyavisheshat)
9. We reap the fruits of our own actions. Merit and demerit accrue from our actions and the stock of merit and demerit is called Adrshta, the Unseen Power. But this Unseen Power, being unintelligent, needs the guidance of a supremely intelligent God (Adrshtat).

Soul

The law of causation is subservient to the law of Karma. The Nyaya like the Vaisheshika, believes in teleological creation. The material cause of this universe is the eternal atoms of earth, water, fire and air and the efficient cause is God. The infinite individual souls are co-eternal with atoms. And God is co-eternal with atoms and souls and external to both. Nyaya advocates atomism, spiritualism, theism, realism, and pluralism. Creation means combination of atoms and destruction means dissolution of these combinations through the motion supplied to or withdrawn from the atoms by the unseen power working under the guidance of God.

The individual soul is regarded as the substratum of the quality of consciousness which is not the essence God but only an accidental potency. The soul is a real knower, a real enjoyer and a real active agent and an eternal substance. It is not transcendental consciousness and it is different from God who is the supreme soul. Cognitions, affections and conations are the attributes of the soul which is one, partless and all pervading. Each soul has its manas during its empirical life. It is distinct from the body, the senses and the mind. Bondage is due to ignorance and karma. Liberation is due to knowledge and destruction of karma.

VAISHESHIKA PHILOSOPHY

The word Vaisheshika is derived from the word 'Vishesha' which means particularity or distinguishing feature or distinction. The Vaisheshika philosophy, therefore, is pluralistic realism which emphasizes that diversity is the soul of the universe. In origin it comes next to Samkhya and is of greater antiquity than Nyaya. The category of Vishesha or particularity is dealt with at length in this system, and is regarded as the essence of things. The founder of this system is Kanada who is also known as Kanabhuk, Uluka and Kashyapa. He was called Kanada because he used to live as an ascetic on the grains picked up from the fields. Kana (in addition to the

meaning grain) also means a particle or a particular and the word Kanada suggests one who lives on the philosophy of particularity - Vishesha.

This system of philosophy was, later on, fused together with the Nyaya which accepts the ontology of the former and developed it in the light of its own epistemology.

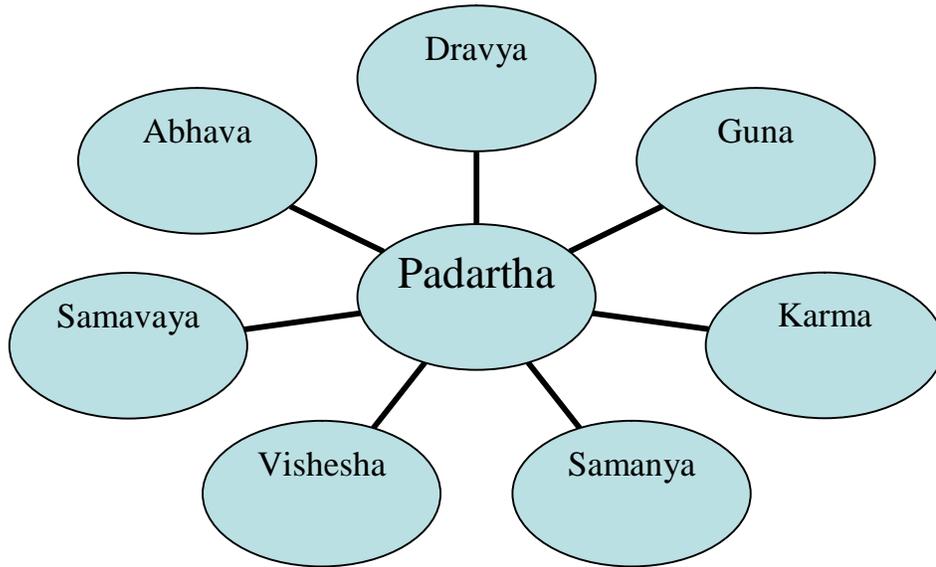
Important texts: - Kanada's Vaisheshikasutra is the basic text of Vaisheshika philosophy. On this work Prasasta pada has written Padartadharmasamgraha commentary. It is really considered as a valuable independent treatise hence is commented upon by Udayana and Shridhara. The Vaisheshika was later on, fused together with the Nyaya which accepted the ontology out the former and developed it in the light of its epistemology. Thus Shivaditya, LaugakshiBhaskara, Viswanatha and Annambhatha treat the two systems together.

Padartha

In Vaisheshika philosophy, a category is called padartha and the entire universe is reduced to six or seven padarthas. Padartha literally means 'the meaning of a word' or 'the object signified by a word'. All objects which can be thought (jneya) and named (abhidheya) come under the term padartha.

Originally the Vaisheshika believed in the six categories and the seventh, that of abhava or negation, was added later on. Though Kanada himself speaks of abhava, yet he does not give it the status of a category to which it was raised only by the later Vaisheshikas. The Vaisheshika divides all existent reals which are all objects of knowledge into two classes - bhava or being and abhava or non - being. Six categories come under bhava and the seventh is abhava. All knowledge necessarily points to an object beyond and independent of it. All that is real comes under the object of knowledge and is called a padartha. The seven Padarthas are : (1) Substance (dravya), (2) Quality(guna), (3) Action (Karma), (4) Generality (Samanya), (5)

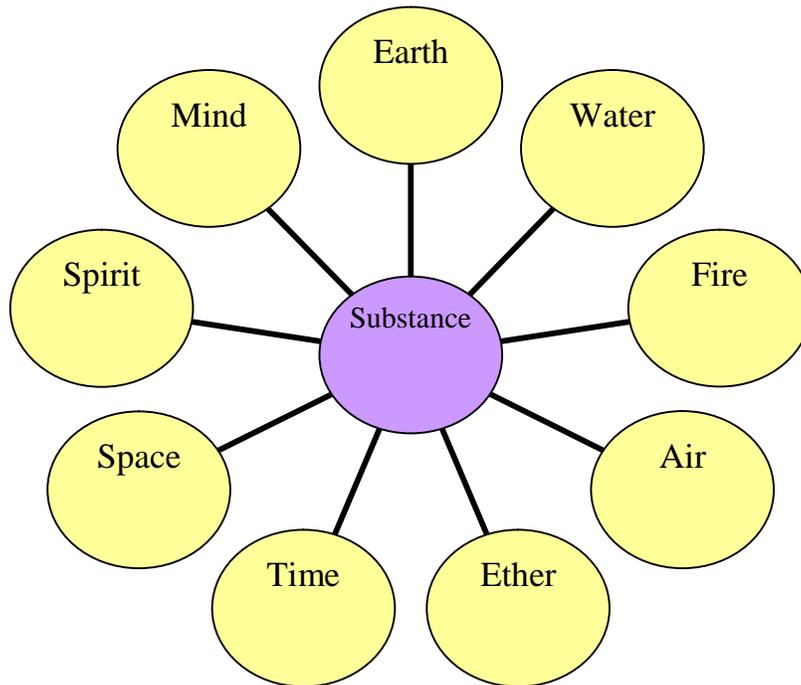
Particularity (Vishsha), (6) Inherence (samavaya), and (7) Non - being (abhava).



Substance (Dravya)

Substance (dravya) signifies the self - subsistence, the absolute and independent nature of things. Therefore, it is defined as the substratum of actions and qualities and which is the co-existent material cause of the composite things produced from it. Without substance, we cannot have qualities and actions for they cannot hang loose in the air, but must be contained somewhere. Substance is the basis of qualities and actions. Ultimate substances are eternal, independent and individual and are either infinite or infinitesimal. All compound substances (avayavidravaya) which are made of parts and arise out of the simple ultimate substance are necessarily transient and impermanent and subject to production and destruction. But simple ultimate substances which are the material causes of the compound substances are eternal and not subject to production and destruction. The dravyas are nine and include material as well as spiritual substances. The Vaisheshika philosophy is pluralistic and realistic

but not materialistic since it admits spiritual substances. The nine substances are: (1) Earth (prthivi), (2) Water (Ap), (3) Fire (tejas), (4) Air (Vayu), (5) Ether (akasha), (6) Time (kala), (7) Space (dik), (8) Spirit (atman) and (9) Mind or the internal organ (manas).



All of them are objective realities. Earth, water, fire, air and manas are atomic and eternal. The first four produce composite things; manas does not. Earth, water, fire, air and ether are the five gross elements. These and manas are physical. Soul is spiritual. Time and space are objective and not subjective forms of experience. Ether, space, time and soul are all - pervading and eternal. Atoms, minds and souls are infinite in number. Ether, space and time are one each.

Guna

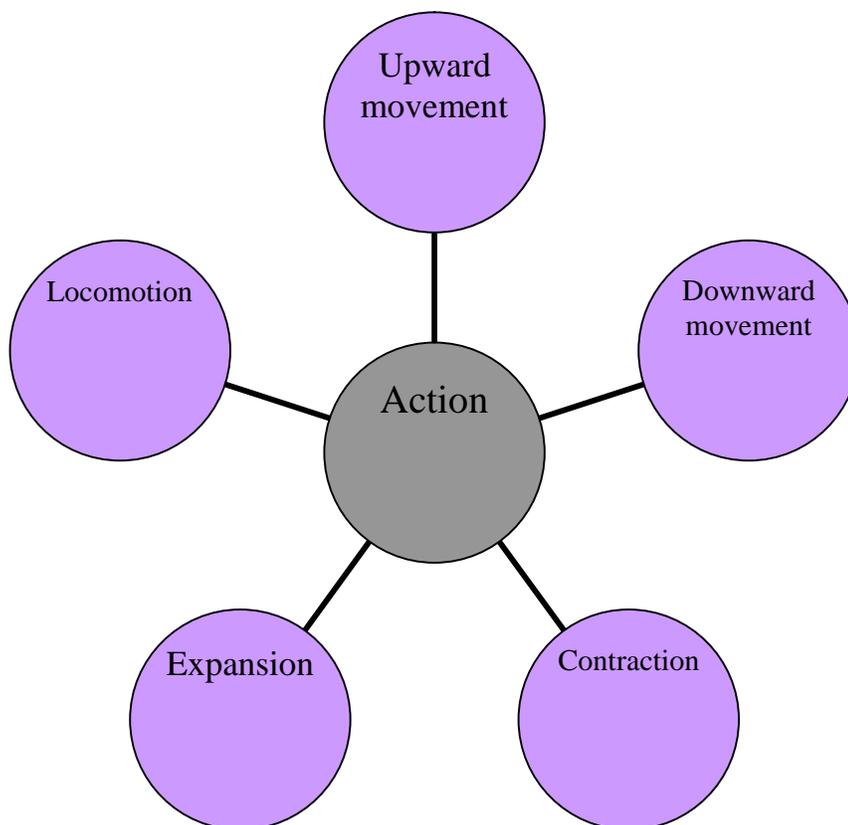
Quality or guna is the second category of Vaisheshikas. Unlike substance, it cannot exist independently by itself and possesses no quality or action. It depends for its existence on the substance and is not a constitutive cause of anything. It is called

and independent reality because it can be conceived (Prameya), thought (jneya) and named (abhidheya) independently of a substance where it dwell in. The qualities are therefore called objective entities. They are not necessarily eternal. They include both material and mental qualities. They are a static and permanent feature of a substance, while action is a dynamic and transient feature of a substance. A quality therefore is different from both substance and action. It is defined by Kanada as 'that which dwells in a substance, which does not possess quality of action, which does not produce any composite thing, and which is not the cause of conjunction and disjunction like and action'.

Kanada mentions seventeen qualities to which seven more are added by Prashastapada. These twenty-four qualities are recognized by the Nyaya-VaisheshikaSchool. They include material as well as spiritual properties. Smell is the quality of earth; taste of water; colour of fire; touch of air; and sound of ether. Cognition, pleasure, pain, desire, aversion, volition are the mental qualities which inhere in the self.

Karma

The third category is Karma or action. Like quality, it belongs to a substance and cannot exist separately from it. But while a quality is a static and permanent feature of a substance, an action is a dynamic and transient feature of it. Unlike a quality, and action is the cause of conjunction and disjunction. Action is said to be of five kinds: (1) upward movement (Utkshpana), (2) downward movement (Avakshepana), (3) contraction (akunchana), (4) expansion (Prasarana), and (5) locomotion (Gamana).



Samanya

The fourth category is Samanya or generality. It is class - concept, class - essence or universal. It is the common character of the things which fall under the same class. The Samanya stands for the common characteristic of certain individuals and does not include the sub - classes. It is the universal by the possession of which different individuals are referred to as belonging to one class. It is called eternal, one and residing in many. It is one, though the individuals in whom it resides are many. It is eternal, though the individuals in whom it dwells are subject to birth and death, production and destruction. It is common to many individuals. There is the class - essence of the universal of man, called 'man-ness' or 'humanity', which inheres in all individual men. Similarly 'cowness' inheres in all individual cows. Kanada calls

generality and particularity as relative to thought (buddhyapeksha). But this does not mean that the universal and the particular are mere subjective concepts in our mind. Both are objective realities. The universals reside in substances, qualities and action. They are of two kinds, higher and lower.

The Nyaya- Vaisheshika School is an advocate of realism. It believes that both the particulars and the universals are separately real.

Vishesha

The fifth category is Vishesha or Particularity. It enables us to perceive things as different from one another. Particularity is exclusive. Generality forms the basis of assimilation; particularity forms the basis of discrimination. It is very important to remember that the composite objects of this world which we generally call 'particular' objects, are not real 'particulars' according to NyayaVaisheshika. The category of Vishesha or particularity is invented to defend this position. Each partless ultimate substance has an original peculiarity of its own, and underived uniqueness of its own which is called 'particularity' or Vishesha. Vishesha, therefore, is the distinguishing factor (vyavartaka) of ultimate eternal substances (nityadravyavrtti) which are otherwise alike. There are innumerable eternal Visheshas. They distinguish the substances where they inhere from other substances and they also distinguish themselves from other particularities. Though they, like qualities and actions, inhere in the substances, yet they are a distinct category. The Vaisheshika emphasizes realistic pluralism. Atoms, souls, space, time and manas all have their particularities.

Samavaya

Samavaya is different from conjunction or samyoga which is a separable and transient relation and is a quality (guna). Samavaya is an independent category (padartha) which means an inseparable eternal, relation or inherence. Kanada calls it

the relation between cause and effect. Prashastapada defines it as 'the relationship subsisting among things that are inseparable, standing to one another in the relation of container and the contained, and being the basis of the idea, "this is in that'. The things related by samavaya are inseparably connected (ayutasiddha). It is inseparable relationship'. It is eternal because its production would involve infinite regress. It is imperceptible and inferred from the inseparable relation of two things. The things which are inseparably connected are these: the part and whole, the quality and the substance, the action and the substance, the particular and the universal, the Vishesha and the eternal substance. Samavaya is found in these. The whole inheres in the parts; a quality inheres in its substance; an action inheres in its substance; the universal inheres in the individual members of the same class; the particularity (vishesha) inheres in its eternal substance. Samavaya is one and eternal relationship subsisting between two things inseparably connected.

Abhava

The seventh category is Abhava or non -existence. Kanada does not mention this as a separate category. It is added afterwards. The first six categories are positive. This is negative. The other categories are regarded as absolute, but this category is relative in its conception. Absence of an object and knowledge of its absence are different. Non - existence is of four kinds:

(1) Antecedent non - existence (pragabhava), (2) subsequent non - existence (pradhvamsaabhaava) (3) mutual non -existence (anyonyaabhaava) and (4) absolute non - existence (atyantaabhaava). The first is the non - existence of a thing before its production. The second is the non - existence of a thing after its destruction. The third is the non - existence of a thing as another things which is different from it. The fourth is the absence of a relation between two things in the past, the present and the

future. Antecedent negation has no beginning, but has no end. It begins when the things is destroyed and has no end since the same thing cannot be produced again. Mutual negation is exclusion and is opposed to identity. It is both beginnings and endless. Absolute negation is a pseudo - idea. It is both beginningless and endless. Hare's horn, barren woman's child, sky-flower etc. are its classical examples. Mutual negation or anyonyaabhva means non - existence of a thing as another thing. The other three negations - antecedent, subsequent and absolute - are called non = existence of correlation or Samsargaabhaava which implies the non- existence of something in something else. If antecedent negation is denied, then all things would become beginningless; if subsequent negation is denied, then all things would become eternal; if mutual negation is denied, then all things would become indistinguishable; and if absolute negation is denied, then all things would exist always and everywhere.

Paramanuvada or Atomism

According to Nyaya- Vaisheshika philosophy, the effect does not pre-exist in its cause (Asatkaryavada), but, is a new beginning, a fresh creation (Àrambhvada). Of course, the effect presupposes a cause. But it is, not contained implicitly in the cause nor is it identical with the cause. The doctrine is also known as Paramanukaranavada. We find that the material object of the world are composed of parts and are subject to production and destruction. They are divisible into smaller parts and the latter are further divisible into still smaller parts. By this logic we have to accept the minutest particle of matter which may not be further divisible. This indivisible, part less and eternal particle of matter is called an atom (paramanu). All physical things are produced by the combination of atoms. Creation, therefore, means the combination of atoms in different proportions and destruction means the dissolution of such combinations. The material cause of the universe is neither produced nor destroyed, it

is the eternal atoms. It is only the atomic the essential nature of the atoms nor do they pre - exist in them. Hence the Nyaya- Vaisheshika advocates Asatkaryavada.

The atoms are said to be of four kinds - of earth, water, fire and air. These atoms combine in geometrical progression and not in arithmetical one. They increase by multiplication and not by mere addition. When motion is imparted to them by the Unseen Power, they begin to vibrate (parispanda) and immediately change into combination. A dyad is produced by the combination of two atoms. The atoms are its inherent cause; conjunction is its non- inherent cause; and the Unseen Power is its efficient cause. An atom is indivisible, spherical and imperceptible. A dyad (dvyanuka) is minute (anu), short (hrasva), and imperceptible. Three dyads form a triad (tryanuka) which is great (mahat), long (dirgha) and perceptible. And so on by geometrical progression till the gross elements of earth, water, fire and air arise.

The Vaisheshika Atomism is not materialistic because the Vaisheshika School admits the reality of the spiritual substances - souls and God - and also admits the Law of Karma. The atoms are the material cause of this world of which God, assisted by the Unseen Power, is the efficient cause. The physical world presupposes the moral order. Evolution is due to the Unseen Power consisting of merits and demerits of the individual souls which want to bear fruits as enjoyments or sufferings to be experienced by the souls.

Causation (Asatkaryavada)

A cause is defined as an unconditional and invariable antecedent of an effect and an effect as an unconditional and invariable consequent of a cause. The same cause produces the same effect and the same effect is produced by the same cause. Plurality of causes is ruled out. The first essential characteristic of a cause is its antecedence; the fact that it should precede the effect (Purvavarti). The second is its invariability; it must invariably precede the effect (Ananyathasiddha). Unconditional antecedence is

immediate and direct antecedence and excludes the fallacy of remote cause.

An effect (karya) is defined as the 'counter - entity of its own prior non - existence' (Pragabhaavapratiyogi). It is the negation of its own prior - negation. It comes into being and destroys its prior non - existence. It was non-existent before its production. It did not pre-exist in its cause. It is a fresh beginning, a new creation. This Nyaya- Vaisheshik view of causation is directly opposed to the Samkhys - Yoga and Vedanta view of satkaryavada. It is called asatkaryavada or arambhavada. The effect is distinct from its cause and can never be identical with it. It is neither an appearance nor a transformation of the cause. It is newly brought into existence by the operation of the cause.

There are three kinds of causes - Samavayi, Asamavayi, and Nimitta. The first is the Samavayi or the inherent cause, also called as the upadana or the material cause. It is the substance out of which the effect is produced. For example, the threads are the inherent cause of the cloth and the clay is the inherent cause of a pot. The effect inheres in its material cause. The cloth inheres in the threads. The effect cannot exist separately from its material cause, though the cause can exist independently of its effect. The material cause is always a substance (dravya). The second kind of cause is asamavayi or non - inherent. It inheres in the material cause and helps the production of the effect. The conjunction of the threads (tantusamyoga) which inheres in the threads is the non - inherent cause of the cloth of which the threads are the material or the inherent cause. The colour of the threads (tanturupa) is the non - inherent cause of the colour of the cloth. The cloth itself is the inherent cause of its colour. The effect as well as its non - inherent cause both co - inhere in the material cause. The non - inherent cause is always a quality or an action (guna or karma). The third kind of cause is nimitta or efficient. It is the power which helps the material cause to produce the effect. The weaver is the efficient cause of the cloth. The efficient cause includes the accessories (sahakari), e.g., the loom and shuttle of the weaver or the staff and wheel of the potter. The efficient cause may be a substance, a quality or an action.

God

The Vaisheshika believes in the authority of the veda and in the moral law of Karma. Kanada himself does not openly refer to God. His aphorism - The authority of the Veda is due to its being His (or their) word (*tadvachanad aamnaayasya Praamnyam*) has been interpreted by the commentators in the sense that the Veda is the word of God. But the expression 'Tadvachana' may also be meaning that the Veda is the word of the seers. But all great writers of the Nyaya- Vaisheshika systems including Prasastapada, Shridhara and Udayana are openly theistic and some of them give classical arguments to prove the existence of God. God is omniscient, eternal and perfect. He is the Lord. He is guide by the law of Karma representing the unseen power is unintelligent and needs God as the Supervisor or controller. He is the efficient Cause of the world of which the eternal atoms are the material Cause.

Bondage and Liberation

The Vaisheshika also regards bondage as due to ignorance and liberation as due to knowledge. The soul, due to ignorance, performs actions. Action leads to merits and demerits. These merits and demerits of the individual souls make up the unseen moral power, the adrshta. According to the law of Karma, one has to reap the fruits of actions he has performed. The Adrshta, guided by God, imparts motion to the atoms and leads to creation for the sake of enjoyment or suffering of the individual souls.

As long as the soul will go on performing actions, it will be bound. To get rid of bondage, the soul must stop actions. Liberation comes through knowledge. Liberation is the cessation of all life; all consciousness, all bliss, together with all pain and all qualities. It is quality less, indeterminate, pure nature of the

Individual soul as pure substance devoid of all qualities. The liberated soul remains its own peculiar individuality and particularity and remains as it is.

Atomic pluralism proposed by the Vaisheshika School can be cited as an important stage of the development of Indian philosophy. It emphasizes the scientific thinking and is an advance on the materialistic standpoint. The acceptance of negation as a separate category, and the recognition of inherence are the two real advances made by the vaisheshika system. The vaisheshika conception of liberation is criticized by many scholars. The oft quoted criticism is that- it is better to be born even as a jackal in the Vrindavana forest than to expect the liberation offered by the Vaisheshikas.

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MODULE – 2

Samkhya means the philosophy of right knowledge. Right knowledge is the knowledge of the separation of Purusha from Prakrti. Yoga as the counterpart of Samkhya, means action or practice and tells us how the theoretical metaphysical teachings of Samkhya might be realized in actual practice. Thus Samkhya- Yoga forms one complete system, the former being the theoretical while the latter being the practical aspect of the same teaching.

SAMKHYA PHILOSOPHY

Samkhya is undoubtedly one of the oldest systems of Indian Philosophy. It occupies a unique place among the six systems of Indian Philosophy. All most all branches of literature like Srutis, Smritis and Puranas reflect the influence of Samkhya Philosophy. This system is some times, described as the 'atheistic Samkhya' as distinguished from Yoga Philosophy, which is called 'theistic Samkhya'. This system is accepted as the main opponent (pradhana malla) of vedantha philosophy

Tradition regards Kapila as the founder of this System. Kapila, Àsuri, and Panchashikha were the earlier acharyas of this system. Kapika certainly flourished before Buddha and he must have composed Samkhya-Sutra, which was unfortunately lost long ago. Samkhya pravachana sutra attributed to Kapila is assumed to have a later origin. Ishwarakrshna's Samkhyakarika seems to be the earliest available and the most popular work of this system. Guadapada's SamkhyKarikabhashya, Vachaspati Misra's SamkhyaTattva-kaumudi and Vijnabikshu's Samkhyappravachana Bhashya are the other important works of the system.

The Word Samkhya is derived from the word 'Samkhya' which means right knowledge as well as number. The Bhagavadgita used the word in the sense of knowledge. Samkhya is also the philosophy of the numbers, because it deals with twenty five categories. Samkhya maintains a clear - cut dualism between purusha and

prakrti and further maintains the plurality of Purusha, and is silent on God. It is a pluralistic spiritualism and an atheistic realism and uncompromising dualism.

Theory of Causation - Satkarya Vada

The Samkhya theory of causation is 'Parinama Vada'. The Samkhya system believes in Satkarya Vada that the effects are not a new creation, they pre-exist in their material cause. The effect is only an explicit manifestation of that which was implicitly contained in its material cause. According to Samkhya theory the effect is a real transformation of its cause and it is called Parinama Vada. (Parinama - Real Modification). The view of Samkhya- Yoga is called Prakrtiparinama Vada.

Samkhya believes in Satkarya Vada. All the material effects are the modifications (parinama) of Prakrti. They pre-exist in the eternal bosom of Prakrti and simply come out of it at the time of creation and return to it at the time of dissolution. There is neither new production nor utter destruction. Production means development or manifestation (avirbhava); destruction means envelopment or dissolution (tirobhava). Samkhya gives five arguments in support of Satkaryavada.

1. If the effect does not pre-exist in its cause, it becomes a mere nonentity like the hare's horn or the sky-flower and can never be produced (*Asadakaranat*)

2. The effect is only a manifestation of its material cause, because it is invariably connected with it (*Upadanagrahanat*).

3. Everything cannot be produced out of everything. This suggests that the effect, before its manifestation, is implicit in its material cause (*Sarvasambhavabhavat*).

4. Only an efficient cause can produce that for which it is potent. This again means that the effect, before its manifestation, is potentially contained in its material cause. Production is only an actualization of the potential (*saktasya sakyakaranat*.) Were it not so, then curd should be produced out of water, and cloth out of reeds,

and, oil out of sand particles.

5. 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 naturally flows out of its cause. The cause and the effect are the implicit and the explicit stages of the same process. The cloth is contained in the threads, the oil in the oil-seeds, and the curd in the milk. The effect pre-exists in its material cause (*Karanabhavat*)

Prakrti

The system of Samkhya accepts Prakrti as the root - cause of the world of objects. All worldly effects are latent in this uncaused cause, because infinite regress has to be avoided. It is the potentiality of nature, 'the receptacle and nurse of all generation'. As the uncaused root-cause, it is called Prakrti; as the first principle of this Universe, it is called Pradhana; as the unmanifested state of all effects, it is known as Avyakta; as the extremely subtle and imperceptible thing which is only inferred from its products, it is called Anumana; as the unintelligent and unconscious principle, it is called Jada; and as the ever - active unlimited power, it is called shakti. The products are caused, dependent, relative, many and temporary as they are subject to birth and death or to production and destruction; but Prakrti is uncaused, independent, absolute, one and eternal, being beyond production and destruction. Prakrti alone is the final source of this world of objects which is implicitly and potentially contained in its bosom. Samkhya gives five proofs for the existence of Prakrti as follows:

1. All individual things in this world are limited, dependent, conditional and finite. The Finite cannot be the cause of the universe. Logically we have to proceed from the finite to the infinite, from the limited to the unlimited, from the many to the one. And it is this infinite, unlimited, eternal and all pervading Prakrti which is the source of this universe (*Bhedanam parimanat*).

2. All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence there must be a

common source composed of three Gunas, from which all worldly things arise (*Samanvayat*).

3. All effects arise from the activity of the potent cause. Evolution means the manifestation of the hitherto implicit as the explicit. The activity which generates evolution must be inherent in the world-cause. And this cause is Prakrti (*Karyatah Pravrttescha*).

4. The effect differs from the cause and hence the limited effect cannot be regarded as its own cause. The effect is the explicit and the cause is the implicit state of the same process. The effects, therefore, point to a world-cause where they are potentially contained (*Karanakaryavibhagat*)

5. The unity of the universe points to a single cause. And this cause is Prakrti. (*Avibhagat vaishvarupyasya*).

Prakrti is said to be the unity of the three Gunas held in equilibrium (gunanam samyavastha). The three Gunas are Sattva, Rajas and Tamas. When these gunas are held in a state of equilibrium, that state is called Prakrti. Evolution of worldly objects does not take place at this state. These gunas are said to be ever - changing, they cannot remain static even for a moment. Change is said to be of two kinds - homogeneous or Sarupa-parinama and heterogeneous or Virūpa-parinama. During the state of dissolution (pralaya) of the world, the gunas change homogeneously, i.e., sattva changes into sattva, rajas into rajas and tamas into tamas. This change does not disturb the equilibrium of the gunas and unless the equilibrium is disturbed and one predominates over the other two, evolution cannot take place. Evolution starts when there is heterogeneous change in the gunas and one predominates over the other two and brings about terrific commotion in the bosom of Prakrti.

The Evolutes

The first product of the evolution is called Mahat, the great. It is the germ of this vast world of objects including intellect, ego and mind. It is cosmic in its nature. But

it has a psychological aspect also in which it is called buddhi or intellect. Buddhi is distinguished from consciousness. Purusha alone is pure consciousness. Buddhi or intellect, being the evolute of Prakrti, is material. Its functions are said to be ascertainment and decision. It arises when sattva predominates. Its original attributes are virtue (dharma), knowledge (jnana), detachment (vairagya) and power (aishvarya). When it gets vitiated by tamas these, attributes are replaced by their opposites. Memories and recollections are stored in buddhi.

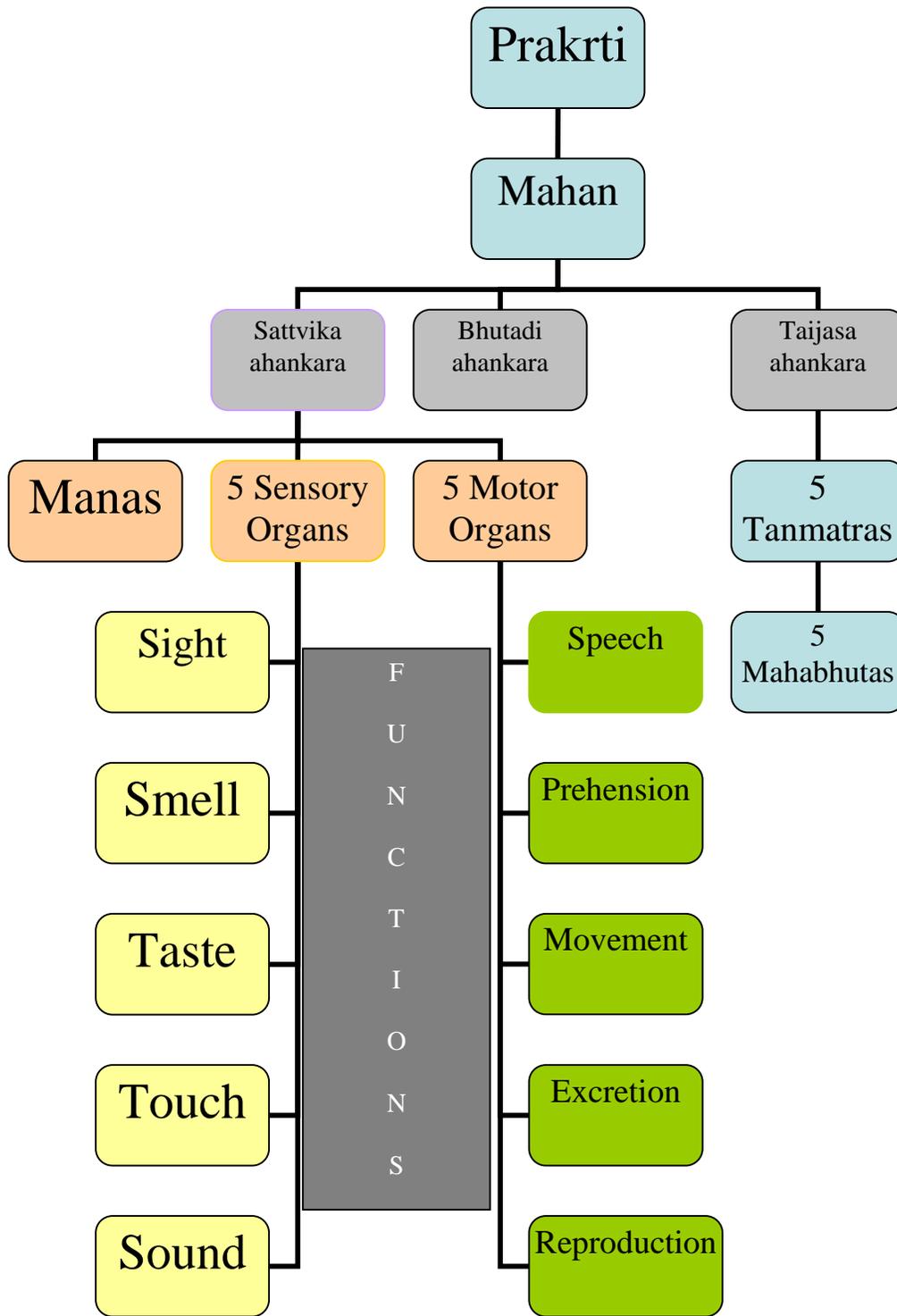
Mahat produces Ahankara. It is the principle of individuation. Its function is to generate self sense (abhimana). It Produces the notion of the 'I' and the 'mine'. It is the individual ego - sense. Purusha wrongly identifies himself with this ego and knows himself as the agent of actions, desirer of desires and striver for ends, and possessor and enjoyer of ideas, emotions and volitions and also of material objects. Ahankara is said to be of three kinds:

1. Vaikarika or sattvika, when sattva predominates.
2. Bhetadi or tamasa, when tamas predominates.
3. Taijasa or rajasa, when rajas predominates.

Manas or mind which arises from the Sattvika Ahankara is the subtle and central sense - organ. It can come into contact with the several sense organs at the same time. The Sattvika Ahankara produces, besides manas, the five sensory and the five motor organs. The five sensory organs (jnanendriya) are the function of sight, smell, taste, touch and sound. Buddhi, Ahankara and manas represent the three psychological aspects of knowing, willing and feeling or cognition, conation and affection respectively. Samkhya calls them material and derives them from Prakrti. From the Tamasa Ahankara arise the five subtle essences

which are called Tanmatras or 'things -in-themselves'. These are the essences of sight, smell, taste, touch and sound. From these tanmantras five Mahabhutas of earth, water, fire, air and ether are produced. Evolution is the play of these twenty-four principles which, together with the Purusha who is a mere spectator and outside the play of evolution, are the twenty-five categories of Samkhya. Out of these twenty-five principles, the Purusha is neither a cause nor an effect; Mahat , Ahankara and the five subtle essences are both causes and effects; while the five sensory and the five motor organs and the five gross elements and manas are effects only. The whole process of evolution can be represented as follows.

THE STEPS OF EVOLUTION



Purusha

The other of the two co-present co-eternal realities of Samkhya is the Purusha, the Principal of pure consciousness. Purusha is the soul, the self, the spirit, the subject, the knower. It is neither body nor senses nor brain nor mind (manas) nor ego (ahamkara) nor intellect (buddhi). It is not a substance which possesses the quality of Consciousness. Consciousness is the essence. It is itself pure and transcendental Consciousness. It is ultimate knower which is the foundation of all knowledge. It is the pure subject and as such can never become an object of knowledge. It is the silent witness, the emancipated alone, the neutral seer, the peaceful eternal. It is beyond time and space, beyond change and activity. It is self-luminous and self-proved. It is uncaused, eternal and all pervading. It is the indubitable real, the postulate of knowledge, and all doubles and denials pre-suppose its existence. It is called nistraigunya, udasina, akarta, kevela, madhyastha, Saksi, drashta, sadaprakashasvarupa, and Jnata.

The Samkhya believes in the plurality of the Purusha. The selves are all essentially alike; only numerically are they different. Their essence is consciousness. Bliss is regarded as different form consciousness and is the product of the sattvaguna.

Proofs for the existence of Purusha

Samkhya gives the following Proofs for the existence of the Purusha

1. All compound objects exist for the sake of the Purusha. The body, the senses, the mind and the intellect are all means to realize the end of the Purusha. The three gunas, the Prakrti, the subtle body - all are said to serve the purpose of the self. Evolution is teleological or purposive. Prakrti evolves itself in order to serve the Purusha's end. This proof is teleological (*Samghatapararthatvat*).

2. All objects are composed of the three gunas and therefore logically presuppose the existence of the Purusha who is the witness of these gunas and is himself beyond them. The three gunas imply the conception of a nistraigunya - that

which is beyond them. This proof is logical (*Trigunadiviparyayat.*)

3. There must be a transcendental synthetic unity of pure Consciousness to coordinate all experience. All knowledge necessarily presupposes the existence of the self. The self is the foundation (*Adhishthanat*).

4. Non-intelligent Prakrti cannot experience its products. So there must be an intelligent principle to experience the worldly products of Prakrti. Prakrti is the enjoyed (bhogya) and so there must be an enjoyer (bhokta), i.e., Purusha (*bhoktrbhavat*)

5. There are persons who try to attain release from the sufferings of the world. The desire for liberation implies the existence of a person who can try for liberation. (*Kaivalyartham Pravrteh*)

Proofs for the plurality of Purusha

Samkhya gives the following three arguments for proving the plurality of the Purusha.

1. The souls have different sensory and motor organs and undergo separate births and deaths. Had there been only one Purusha, the birth or death of one should have meant the birth or death of all and any particular experience of pleasure, pain or indifference by one should have been equally shared by all. Hence the souls must be many.

2. If the self were one, bondage of one should have meant bondage of all and the liberation of one should have meant the liberation of all. The activity of one should have made all persons active and the sleep of one should have lulled into sleep all other persons.

3. Though the emancipated souls are all like and differ only in number as they are all beyond the three gunas, yet the bound souls relatively differ in qualities. Also, since in some sattva predominates, while in others rajas, and in still others tamas.

Purusha and Prakrti

The evolution is teleological; everything works to serve the purpose of the Purusha though unconsciously. Just as non-intelligent trees grow fruits, or water flows on account of the declivity of the soil, or iron filings are attracted towards a magnet, or milk flows through the udders of the cow in order to nourish the calf, everything unconsciously tends to serve the purpose of the Purusha, whether it is enjoyment or liberation. Prakrti is the benefactress of Purusha. Though Purusha is inactive and indifferent and devoid of qualities, the virtuous and the generous Prakrti which is full of qualities and goodness ceaselessly works through various means in a spirit of detachment for the realization of the Purusha. Without any benefit to herself, Prakrti works to liberate the Purusha. There is immanent teleology in Prakrti. Though Purusha is neither a cause nor an effect, yet relatively it is he who should be regarded as the efficient cause as well as the final cause of evolution, though Samkhya regards Prakrti as both the material and the efficient cause. He is the unmoved mover who is beyond evolution. He is the end towards which the creation moves. And the creation moves by his mere presence. The gunas, which mutually differ and yet always cooperate, work like the oil, wick and flame of a lamp and illuminate the entire purpose of the Purusha and present it to the buddhi or the intellect. All the organs work for the realization of the of the Purusha's end and for no other end. The subtle body too works for the sake of the Purusha's end. Thus the whole creation unconsciously tends towards the realization of the purpose of the Purusha. And creation will continue till all the Purusha are liberated. The entire evolution of Prakrti, therefore, right from the first evolute, the Mahat, up to the last evolutes, the gross elements, is for the purpose of liberating each individual Purusha.

Bondage and liberation

The earthly life is full of three kinds of pain. The first kind, called adhyatmika, is due to intra organic psychophysical causes and includes, all mental and bodily sufferings. The second, adhibhautika, is due to extra - organic natural causes like men, beasts, birds, thorns etc. The third, adhidaivika, is due to supernatural causes

like the planets, elemental agencies, ghosts, demons etc. Wherever there are gunas, there are pains. Even the so-called pleasures lead to pain. Even the life in heaven is subject to the gunas. The end of man is to get rid of these kinds of pain and sufferings. Liberation means complete cessation of all sufferings which is the summum bonum, the highest end of life (Apavarga or Purushartha.)

Purusha is free and pure consciousness. It is inactive, indifferent and possesses no attributes. Really speaking, it is above time and space, merit and demerit, bondage and liberation. It is only when it mistakes its reflection in the buddhi for itself and identifies itself wrongly with the internal organ the intellect, the ego and the mind, that it is said to be bound. It is the ego, and not the Purusha, which is bound. When the Purusha realizes its own pure nature it gets liberated which in fact it always was. Hence bondage is due to ignorance or non-discrimination between the self and the not-self. Liberation cannot be obtained by means of actions. Karma, good or bad or indifferent, is the function of the gunas and leads to bondage and not to liberation. Good actions may lead to heaven and bad actions to hell but heaven and hell alike, like this worldly life, are subject to pain. It is only knowledge which leads to liberation because bondage is due to ignorance and ignorance can be removed only by knowledge.

Samkhya admits both Jivanmukti and Vedehamukti. The moment right knowledge dawns, the person becomes liberated here and now, even though he may be embodied due to prarabdha Karma.

The final and the absolute emancipation, the complete disembodied isolation automatically results after death. Samkhya liberation is a state of complete isolation, freedom from all pain, a return of the Purusha to its pure nature is consciousness. There is no pleasure or happiness or bliss here, for pleasure presupposes pain and is relative to it. Pleasure is the result of sattva guna and liberation transcends all gunas.

Samkhya believes that bondage and liberation alike are only phenomenal. The

bondage of the Purusha is a fiction. It is only the ego, the product of Prakrti, which is bound. And consequently it is only the ego which is liberated. Purusha, in its complete isolation, is untouched by bondage and liberation. If Purusha were really bound, it could not have obtained liberation even after hundred births, for real bondage can never be destroyed. It is Prakrti which is bound and Prakrti which is liberated.

God

The Original Samkhya was monistic and theistic. But the classical Samkhya, perhaps under the influence of Materialism, Jainism and Early Buddhism, became atheistic. It is orthodox because it believes in the authority of the Veda. It does not establish the non-existence of God. It only shows that Prakrti and Purusha are sufficient to explain this universe and therefore there is no reason for postulating a hypothesis of God. But some commentators have tried to repudiate the existence of God, while the later Samkhya writers like Vijnanabhikshu have tried to revive the necessity for admitting God. Those who repudiate the existence of God give the following arguments: if God is affected by selfish motives, he is not free; if He is free, he will not create this world of pain and misery. Either God is unjust and cruel or He is not free and all-powerful. If he is determined by the law of Karma, he is not free; if not, he is a tyrant. Again, God being pure knowledge, this material world cannot spring from Him. The effects are implicitly contained in their cause and the material world which is subject to change requires an unintelligent and ever - changing cause and not a spiritual and immutable God. Again, the eternal existence of the Purusha is inconsistent with God. If they are the parts of God, they must have some divine power, if they are created by God, they are subject to destruction. Hence there is no God.

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YOGA PHILOSOPHY

Patanjali is the traditional founder of the Yoga System and is regarded as the complement of Samkhya. The word 'Yoga' literally means 'Union', i. e spiritual union of the Individual soul with the universal soul and is used in this sense in the Vedantha. The Bhagavad gita defines Yoga as that state than which there is nothing higher or worth realizing and firmly rooted in which a person is never shaken even by the greatest pain; that state free from all pain and misery is yoga. According to Patanjali, Yoga does not mean union, but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between Purusha and Prakrti.

Yoga is intimately allied to Samkhya. Yoga means spiritual action and Samkhya means knowledge. Samkhya is theory; Yoga is practice. For all practical purposes, Samkhya and Yoga may be treated as the theoretical and the practical sides of the same system. Yoga mostly accepts the metaphysics and the epistemology of Samkhya. It shows the practical path by following which one may attain Viveka - Jnana which alone leads to liberation. Yoga accepts three pramanas – Perception, inference and testimony of Samkhya and also the twenty -five metaphysical principles. Yoga believes in God as the highest self distinct from other selves. Hence it is sometimes called. (Seshwara Samkhya) or 'theistic Samkhya' as distinct from classical Samkhya which is nirishwara or atheistic.

The Yoga Sutra of Patanjali is the first authoritative text in this system and is divided into four parts. The first is called Samadhi Pada which deals with the nature

and aim of concentration. The Second, Sadhanapada, explains the means to realize this end. The third, Vibhutipada deals with the supra - normal powers which can be acquired through Yoga. The fourth, Kaivalya pada, describes the nature of liberation and the reality of the transcendental self. The Yoga Sutras of Patanjali were believed to have been written in the second century B.C. A commentary of this text was prepared by Vyasa, and later on was followed by a number of learned interpretations of it, all of which help to explain the Yoga Philosophy.

Psychology of Yoga

The Path of Yoga is based on sound psychological foundation. Hence to appreciate this path, the psychology of Yoga must first be understood. The most important element in the psychology of Yoga is Chitta. Chitta is the first modification of Prakriti in which there is the predominance of Sattva over rajas and tamas. It is material by nature, but due to the closest contact with the self it is enlightened by its light. It assumes the form of anything in whose contact it comes. Due to the modifications of the Chitta according to objects, the self knows these objects. According to YogaSutra, though there is no modification in the self, except as the reflection of the changing Chitta Vrttis (modifications of Chitta), there is an appearance of change in it, just as the moon reflected in the river seems to be moving. When true knowledge is attained, the self ceases to see itself in these modifications of the Chitta and gets rid of attachment and aversion to the worldly pleasures and sufferings. This attachment and aversion is bondage. The only way to get rid of this bondage is to control the modification of the chitta. This control is the result of Yoga. In the words of Patanjali, "Yoga is the cessation of the modification of Chitta. (Yogah Chittavrttinirodhah)

Stages of Chitta

Chitta has five stages which are known as Chittabhumi. These five stages are as follows:

1. **Kshipta.** This is the stage in which the chitta is very much disturbed and remains loitering after the worldly objects.

2. **Mudha.** When there is preponderance of tamas, just as when one is overpowered by sleep, the stage of the chitta is known as Mudha,

3. **Vikshipta.** This is the state in which in spite of preponderance of the sattva guna, the chitta is oscillating between the tendencies of success and failures created by the rajas. The Chitta of the gods and that of beginners in yoga is of this sort. This differs from the Kshipta stage because due to the preponderance of sattva sometimes there is temporary ceasing of the modifications of the chitta in this stage.

4. **Ekagra.** The stage of the chitta when it is fixed on some one subject due to the preponderance of the sattva is known as the ekagra stage, just as the flame of the burning lamp remains always pointing to one side and does not flicker hither and thither.

5. **Niruddha.** When only the impressions remain in chitta after the cessation of the modifications, the stage is known as the niruddha stage. It is this stage which is known as Yoga.

Of the above -mentioned five stages, the first three are harmful in Yoga and may be removed by practice. The last two stages are useful in Yoga.

Forms of Chitta

Because chitta is of the nature of three gunas, it always remains changing due to the preponderance of one or the other of the gunas. With this preponderance, three main forms of Chitta can be noticed which are under.

1. **Prakhya.** In this stage, the chitta is predominated by sattva guna and tamas remain in subordination. In this form, the chitta aspires for different powers of Yoga , e.g., anima, etc.

2. **Pravritti.** When the tamas becomes weak, and the chitta is predominated by the rajas, it appears to be enlightened and full of dharma, knowledge renunciation, etc.

3. **Sthiti.** As the rajas is subordinated, the chitta, predominated by the sattva element, gets established in its own form and attains the discriminating reason. This form of the chitta is known as sthiti.

Modifications of Chitta

As has already been pointed out, the Chitta, in spite of its being material, seems to be living entity due to the reflection of the self in it. It is these changes in the chitta which are known as its Vrittis or modifications. These modifications are due to ignorance and their result is bondage. These modifications are of five types which are as follows:

1. **Pramana.** (Right cognition) Like Samkhya philosophy. Yoga has also accepted three Pramanas, of perception, inference and testimony. By going outside through the sensation, the Chitta attains the form of object. This is known as pramana.

2. **Viparyaya.** (wrong cognition) The false knowledge of anything is known as viparyaya. Vachaspati Mishra has included doubt (Samsaya) also in viparyaya.

3. **Vikalpa.** (Verbal cognition or imagination) This is knowledge in which the object which is known does not exist, e.g., in the knowledge that consciousness is the form of the Purusha, a distinction is made between the consciousness and the Purusha which actually does not exist. The conception of the two as distinct is vikalpa.

4. **Nidra.** (Absence of cognition or sleep) The modification of the chitta which is the substratum of the knowledge of absence of anything is known as nidra or sleep. Due to the preponderance of tamas in its vritti, there is absolute absence of the waking and dreaming modifications. But this stage should not be conceived as the total absence of knowledge because after arising from sleep the person has the consciousness that he had slept well. Hence sleep is also a modification.

5. **Smriti.** (memory) Smriti or memory is the remembering of the experience. The above - mentioned modifications cause samskaras or predispositions in the inner instrument i.e., Chitta and due course these predispositions again take the form of modifications. Thus, the cycle goes on for ever.

According to Yoga Philosophy, there are several causes of disturbance (vikshepa) in the chitta. These are: Disease, inactivity, doubt, carelessness, attachment with object, false knowledge, non-attainment of the stage of samadhi, absence of concentration, etc.

The Yoga prescribes the practice of concentration to check the above mentioned causes of the distraction of chitta. Together with concentration, there should be friendliness towards living beings, sympathy towards sufferers, aversion towards evil doers and pleasant attitude towards the good persons.

Kinds of Kleshas

Avidya or ignorance breeds false knowledge and false knowledge breeds kleshas. These are of five types:

1. **Avidya.** (ignorance) The seeing of self which is eternal and pure in non - eternal, impure and painful not - self is avidya or ignorance.

2. **Asmita.** (egoism) Asmita is the false conception of identify between purusha and Prakrti and the absence of distinction between them.

3. **Raga.** (attachment) Raga is the acute thirsting for worldly pleasures.

4. **Dweshha.** (aversion) Dweshha is anger in the means of suffering

5. **Abhinivesha.** is fear of death

Eightfold Path of Yoga

Yoga advocates control over the body, the senses and the mind. It does not want to kill the body; on the other, it recommends its perfection. A sound mind needs a sound body. Sensual attachment and passions distract the body as well as the mind. They must be conquered. To overcome them, Yoga gives us the Eight fold path of Discipline (Ashtanga Yoga).

1) **Yama:** It means abstention and includes the five vows of Jainism. It is abstention from injury through thought, word or deed (ahimsa), from falsehood (satya), from stealing (asteya), from passions and lust (brahmacharya), and from avarice (apargraha).

2) **Niyama :** It is self - culture and includes external and internal purification (shaucha), contentment (santoh;a), austerity (tapas), study (Svadhyaya) and devotion to God (Āshvarapranidhana)/

3) **Āsana :** It means steady and comfortable posture. There are various kinds of postures which are a physical help to meditation. This is the discipline of the body.

4) **Pranayama:** It means control of breath and deals with regulation of inhalation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the concentration of the mind. But it must be performed under expert guidance otherwise it may have bad aftereffects.

5) **Prathyahara:** It is the control of the senses and consists in withdrawing the senses from their objects. Our senses have a natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion.

These five are called internal aids to Yoga (bahiranga sadhana), while the remaining three which follow are called internal aids (antaranga Sadhana).

6) **Dharana:** It is fixing the mind on the object of meditation like the tip of the nose or the midpoint of the eyebrows or the lotus of the heart or the image of the deity. The mind must be steadfast like the unflickering flame of a lamp.

7) **Dhyana:** It means meditation and consists in the undisturbed flow of thought round the object of meditation (pratyayaikatanata). It is steadfast contemplation without any break.

8) **Samadhi:** It means concentration. This is the final step in Yoga. Here the mind is completely absorbed in the object of meditation. In dhyana the act of meditation and the object of meditation remain separate. But here they become one. It is the highest means to realize the cessation of mental modifications which is the end. It is the ecstatic state in which the connection with the external world is broken and through which one has to pass before obtaining liberation.

Samadhi is of two kinds: Conscious or Samprajnata and supraconscious or Asamprajnata. In the former consciousness of the object of meditation persists, in the latter it is transcended. The former is Ekagra, the latter is Niruddha. In the former the mind remains concentrated on the object of meditation. The meditator and the object of meditation are fused together, yet the consciousness of the object of meditation persists. This state is said to be of four kinds:

a) **Savitarka:** When the Chitta is concentrated on a gross object of

meditation like the tip of the nose or the mind-point of the eyebrows or the image of the deity.

b) Savichara: When the Chitta is concentrated on a subtler object of meditation like the tanmatras.

c) Sananda : When the Chitta concentrated on a still subtler object of meditation which produces joy, like the senses.

d) Sasmita : When the Chitta is concentrated on the ego substance with which the self is generally identified. Here we have conscious ecstasy where individuality persists.

Asamprajata Samadhi is that supra - conscious concentration where the meditator and the object of meditation are completely fused together and there is not even consciousness of the object of meditation. Here no new mental modifications arise. They are checked (niruddha), though the latent impressions may continue. It is the highest form of Yoga which is divine madness, perfect mystic ecstasy difficult to describe and more difficult to attain. Even those who attain it cannot retain it longer. Immediately or after very short time, the body breaks and they obtain complete liberation.

Eight Siddhis

According to Yoga Philosophy, the Yogis attain various siddhis by practising the path of Yoga. These powers are mainly of eight types and hence are called Ashta Siddhis or Ashta Aishhwaryas.

1. Anima-This is the power to become small like an atom and to be invisible.
2. Laghima-This is the power to become light like cotton and so to be able to fly away.
3. Mahima-This is the power to become big like mountains.
4. Prapti-This is the power to secure whatever is desired
5. Prakamya-This is the power by which all the impediments in the will power are removed.
6. Vashitva-This is the power by which all the living beings may be conquered.

7. Eshitva-This is the power by which one attains absolute mastery over all the physical objects.
8. Yatrakamavashayitva-This is the power by which all the desires are fulfilled.

The powers attained through the above - mentioned eight siddhis may be used according to the wish of the Yogi. But in the Yoga philosophy the pursuance of the path of Yoga for attainment of these powers has been vehemently decried because that results in deflecting the aspirant from the path of Yoga. The ultimate end of Yoga is not the attainment of these powers, but the realization of liberation.

God

Yoga accepts the existence of God. The interest of Patanjali himself in god seems to be practical, but later Yogins have taken also a theoretical interest in him and have tried to prove His existence as necessary philosophical speculation. Patanjali defines God as special kind of Purusha, who is always free from pains, actions, effects and impressions - *Kleshakarmavipakashayair aparamrstah purushavishesa Ishōwarah* - says Yogasutra. He is eternally free and was never bound nor has any possibility of being bound. He is above the law of Karma. He is omniscient and omnipotent and omnipresent. He is perfection incarnate. He is purest knowledge. He is the teacher of rshis, and teacher of Veda. 'Aum' is his symbol. Devotion to God is one of the surest means of obtaining concentration. He cannot grant liberation. He can only remove the obstacles in the upward progress of the devotees. Directly he has nothing to do with the bondage and the liberation of the Purusha. Ignorance binds the discrimination between prakrti and Purusha liberates. The end of human life is not the union with God but only the separation of Purusha from Prakrti.



MODULE III

PURVA MIMAMSA PHILOSOPHY

The word '*Mimamsa*' literally means 'revered thought' (*Poojito vicharah*) and was originally applied to the interpretation of the vedic rituals which commanded highest reverence. The word is now used in the sense of critical investigation. *Mimamsa* deals with the earlier portion of the Veda i.e the *Mantra* and the *Brahmana* portion and is therefore called *Purva - Mimamsa* and also *Karma mimamsa*. It also deals with Dharma as the main subject and hence is also called *Dharma mimamsa*.

Mimamsa and Vedantha are treated as allied systems of thought. Both are based on and both try to interpret the Veda. The earlier portion of the Veda, i.e., the Mantra and the Brahmana portion, is called *Karmakanda*, while the later portion, i.e., the Upanishads is called *Jnanakanda*, because the former deals with action with the rituals and the sacrifices and the latter with the knowledge of reality. Mimamsa deals with the earlier portion of the Veda and is therefore called *purva - Mimamsa* and also *Karma - Mimamsa*. Jaimini was the founder of *Purva - mimamsa*.

Literature

The earliest work of this system is the *Mimamsa sutra* of Jaimini, which begins with an enquiry into the nature of Dharma. It is the biggest of the entire philosophical Sutras and discusses about one thousand topics. Shabara Swamin has written a great commentary on this work and his commentary has been explained by Prabhakara and Kumarika Bhatta, who differ from each other in certain important aspect and gave rise to two principle schools of Mimamsa. Prabhakara's commentary Brhati has been commented up on by Shalikanatha who has also written another treatise *Prakarana Panchika*. Kumarila's huge Commentary on Mimamsa bhashya is divided in to three parts - *Slokavartika*, *Tantra Vartika* and *Tuptionika*, the first of which has been

commented upon by Parthasarathy Misra who has also written his Shastradipika. Tradition makes Prabhakara a pupil of Kumarila who nicknamed him as 'guru' on account of his great intellectual powers.

Sruti and its importance

The aim of the Mimamsa is to ascertain the nature of Dharma. Dharma is not a physical existent, and so it cannot be apprehended through the senses. The other pramanas are of no use, since they all presuppose the work of perception. Perception, inference and such other sources of knowledge have nothing to say on the point that the performer of the Agnishtoma sacrifice will go to heaven. This knowledge is derived only from the Vedas. Though the Pramana of the Veda is the only source of our knowledge of dharma, the others are considered, since it is necessary to show that they cannot give rise to knowledge of dharma. They are also found useful in repudiating wrong views.

The Vedas are eternal, since the words of which they are composed are eternal. The relationship between the word and its meaning is natural and not created by convention. The cognitions brought about by Vedic injunctions cannot be set aside at any time or place or under and conditions. It is a self contradiction to assert that the injunction expresses something which is not true. The Vedas manifest their own validity. Words used by us denote things that can be cognized by other means of knowledge; and, if we cannot know them through other means, then those who utter them must be of unquestionable authority. So, non - Vedic utterances do not possess any inherent validity. Prabhakara holds that non - Vedic verbal cognition is of the nature in inference. Only the verbal cognitions afforded by the Veda is strictly verbal, but it is not in consistency with the other theory of the self - validity of all cognitions. Since there is no author of Vedic texts, there is no possibility of defects, and so the non-authoritativeness of the Vedas is inconceivable. As the utterances of human beings are valid, if their authors are trustworthy, Kumarila considers them also to be sabdapramana.

Classification of srutivaktas (Vidhi, Nishedha and Arthvada)

Vedas are broadly divided into the Mantras and the Brahmanas. The contents of the Veda are also classified into 1. Injunctions (vidhi) 2. Hymns (mantras), 3. Names (namadheya) 4. Prohibitions (nishedha), and 5. Explanatory passages (arthavada).

Injunction which impel one to action in expectation of certain results, such as "One who is desirous of heaven is to sacrifice" (svargakamo yajeta), are the most important. There are subsidiary injunctions which describe the details of the sacrifice, the order in which several parts of it are to be carried out, as well as the persons who are entitled to perform them. The mantras are largely useful in reminding the sacrificer of the different matters connected with the sacrifice, such as the deities to whom oblations are to be made. Some of the mantras are said to possess a mystical or super sensuous effect and to contribute directly to the transcendental result, Apurva. Names indicate the results to be obtained by the sacrifices. Nishedhas are only vidhis in disguise. Arthavadas comprise the sentence which contains either praise of the things enjoined (prashamsa), or a censure of things prohibited (ninda), as well as description of the doings of others (parakrti) and instances from history (Purakalpa) (Arthasamgraha).

Max muller's view that the Mimamsa is theistic can be accepted if the Mimamsa is to be judged by the vedic ancestry, But judged by what the Mimamsa itself does and says, this contention cannot be fully accepted. When we find that the early Mimamsakas are silent on God and later ones reject the proofs for the existence of God,

Sabdanityavada

The Mimamsakas propound the theory that words (sabdās) are not really the perceived sounds (dhvanis). The sound produced by the speaker and perceived by the hearer and only the revealers of the words which are not themselves produced. Words are really the letters which are part less and uncaused. Though these letter - sounds vary, we recognize that the same letter is pronounced by all of them. This identity of the letter shows that it is not produced at any time and place, but transcends them. So

the words as letters may be regarded as eternal, that is, as having existence, but being uncaused. This Mimamsaka's theory is known as shabdanityavada.

Jaimini sets forth positive considerations in support of this view. The words are ever present, since the utterance of it is only for the purpose of manifesting it to others. There cannot be any effort manifest a non-existing thing. For non - eternal things, cause of destruction is found, but we do not find causes for the destruction of words. The sound produced from air is distinct from the word which it serves to manifest. Besides, we have many Vedic texts insisting on the eternal nature of words.

Jatishaktivada

Mimamsakas' theory of jatishaktivada states that universals (Jati) are eternal and have potency (shakti) to manifest akritis and seem as different kinds of individuals. Words denote classes and not individuals. When we say "bring a cow", we do not mean a particular cow, but any animal possessing the features of a cow. The word denotes the class or form, since it has action for its object. If individuals are denoted by words, a generic idea like "cow" would be impossible. Again, a word cannot denote all the individuals, since then it would possess as much potency as there are individuals. I cannot denote a collection of individuals, since then it would be undergoing changes, as some individuals die out and others get in. Again, if the word means a single individual only, there cannot be an eternal connection between word and meaning, and action would be impossible, as it would be difficult to decide which individual is meant. If individuals are object denoted, then since they are not omnipresent, there cannot be a relation between a word and its meaning. Akrti is eternal, and is therefore capable of relationship with the eternal word.

Dharma and Bhavana

Dharma is the subject of inquiry in Mimamsa. The Purvamimamsa sutra begins with the enquiry about the nature of dharma. "*Àthatodharma jijnasa*" Jaimini defines dharma as a command or injunction which impels men to action.

Chodanalakshanartho dharmah It is the supreme duty, the 'ought' the 'categorical imperative'. Artha and Kama which deal with ordinary common mortality are learnt by worldly intercourse. But Dharma and Moksha which deal with true spirituality are revealed only by the Veda. Dharma is supra-sensible and consists in the commands to do certain acts and to refrain from doing certain other acts. The authoritativeness of the Veda is supported by social consciousness as well as by individual conscience. Dharma and adharma deal with happiness and pain to be enjoyed or suffered in the life beyond. Actions performed here produce an unseen potency (apurva) in the soul of the agent which yields fruit when obstructions are removed and time becomes ripe for its fructification. The apurva is the link between the act and its fruit. It is the causal potency (shakti) in the act which leads to its fructification. Actions are first divided into three kinds - obligatory (which must be performed, for their violation results in sin though their performance leads to no merit); optional (which may or may not be performed; their performance leads to merit, though their non-performance does not lead to sin); and prohibited (which must not be performed, for their performance leads to sin, though their non-performance does not lead to merit).

The earlier Mimamsaka believed only in dharma (and not in moksha) and their ideal was the attainment of heaven (svarga). But later Mimamsakas believe in moksha and substitute the ideal of heaven by that of liberation (apavarga). Prabhakara and Kumarila both believe that the goal of human life is liberation. The soul is chained to Samsara on account of its association with the body, the senses, the mind and the understanding. Through this association, the soul becomes a knower, an enjoyer and an agent. This association is due to karma which is the cause of bondage. When the cause is removed, the effect also ceases to exist. So abstention from karma automatically leads to the dissolution of the 'marriage -tie' of the soul with the body. The senses, the mind etc. and consequently to the return of the soul to its pure nature as a substance rid of all qualities and modes including consciousness and bliss also.

Validity of Knowledge

Mimamsakas uphold the theory of svatah pramanyavada or the self validity or intrinsic validity of knowledge. All knowledge is valid by itself. Truth is normal and error is abnormal. Both in respect of its origin and ascertainment knowledge is valid. A valid cognition therefore must fulfill these four conditions. Firstly, it must not arise from defective causes (karanadosarahita). Secondly, it must be free from contradiction. It must be self-consistent and should not be set aside by subsequent knowledge (badhakajnanarahita). Thirdly, it must apprehend an object which has not already been apprehended. Novelty is an essential feature of knowledge (agrhitagrahi). Thus memory is excluded from valid knowledge by Kumarila also. Fourthly, it must truly represent the object (yathartha).

Pramanas

Jaimini regards knowledge itself as pramana or means of knowledge and admits three pramanas—perception, inference and testimony. Prabhakara adds two more—comparison and implication. Kumarila further adds non-apprehension.

Perception- Knowledge is of two kinds-immediate and mediate. Perception is immediate and there are two stages in perception viz indeterminate and determinate. In agreement to the Nyaya theory Mimamsakas believe that the process of perception proceeds as follows- 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.

Inference-The Mimarnsa account of inference also generally agrees with that of the Nyaya. Only difference is that the Mîmamsa recognizes only three members of a syllogism, either the first three or the last three.

Comparison- Comparison, according to Mimarnsa, 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’ (gavayasadrshi gauh). It is the cow as possessing similarity with the wild cow that is known by comparison. A person need not be told by anybody 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 perceives. This knowledge of similarity is comparison. It is

distinguished from inference because the vyapti or the invariable concomitance is not needed here.

Verbal Testimony- shabda-pramiana has got the greatest importance in Mimamsa. Testimony is verbal authority. It is the knowledge of supra-sensible objects which is produced by the comprehension of the meanings of words. Kumarila divides testimony into personal (pauruseya) and impersonal (apaurusheya). The former is the testimony of the trustworthy persons (aptavakya). The latter is the testimony of the Veda (Vedavakya). It is valid in itself. It has intrinsic validity. But the former is not valid in itself. Its validity is inferred from the trustworthy character of the person.

Arthapatti or implication- It is the assumption of an unperceived fact in order to reconcile two apparently inconsistent perceived facts. If 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 perceived facts which appear to be inconsistent. Their apparent inconsistency is removed when we presume the fact of 'being elsewhere'.

The element of doubt distinguishes presumption or implication from inference.

Anupalabdhi(Non-apprehension)- kumarila admits non-apprehension (anupalabdhi) as the sixth independent pramana. The Naiyayika and Prabhakara reject it. In response to the criticism Kumarila opines that negation cannot be perceived, for there is no sense-object-contact. Negation cannot be inferred for the invariable concomitance is not known here. Negation cannot be known by testimony, for there is no verbal cognition here. Nor can it be known from comparison or presumption. Negation which is an independent category is known by an independent pramana called non- apprehension.

Realism.

The Mimamsaka is a pluralistic realist. He believes in the reality of the external world and of the individual souls. There are innumerable individual souls, as many as there are living bodies, plus the bodiless liberated souls. There are also innumerable atoms and the other eternal and infinite substances. Mimamsa believes in the Law of Karma, in Unseen Power (apurva), in heaven and hell, in liberation and in the ultimate authority of the eternal authorless Veda. God is ruled out as an unnecessary

hypothesis, though the later Mimamsakas like Apadeva and Laugaksi try to bring in God. Mimamsa does not admit the periodic creation and dissolution of this world.

The conception of the categories and the substances etc. in Mīmamsa is generally the same as in the Nyaya-Vaisheshika.

The concept of self and knowledge

Mimamsa admits the plurality of the individual souls and regard the self as an eternal (nitya), omnipresent (sarvagata), ubiquitous (vibhu), infinite (vyapaka) substance (dravya) which is the substratum (ashraya) of consciousness and which is a real knower (jnata), enjoyer (bhokta) and agent (karta). The self is different from the body, the senses, the mind and the understanding. Self-luminous knowledge, reveals the self as the subject and the known thing as the object simultaneously with itself.

The concept of Dharma

Dharma is the subject of inquiry in Mīmamsa. Jaimini defines dharma as a command or injunction which impels men to action. It is the supreme duty, the 'ought', the 'categorical imperative'. Artha and Kama which deal with ordinary common morality are learnt by worldly intercourse. But Dharma and Moksa which deal with true spirituality are revealed only by the Veda. The authoritativeness of the Veda is supported by social consciousness as well as by individual conscience. Dharma and adharma deal with happiness and pain to be enjoyed or suffered in the life beyond. Actions performed here produce an unseen potency (apurva) in the soul of the agent which yields fruit when obstructions are removed and time becomes ripe for its fructification. The apurva is the link between the act and its fruit. It is the causal potency (shakti) in the act which leads to its fructification. Actions are first divided into three kinds—obligatory (which must be performed, for their violation results in sin, though their performance leads to no merit); optional (which may or may not be performed; their performance leads to merit, though their non-performance does not lead to sin); and prohibited (which must not be performed, for their performance leads to sin, though their non-performance does not lead to merit). Obligatory actions are of two kinds—those which must be performed daily (nitya) like daily prayers (sandhyavan- dana) etc., and those which must be performed on specified occasions (naimittika). Optional actions are called kama and their

performance leads to merit, e.g., he who wants to go to heaven should perform certain sacrifices (svargakamo yajeta). Prohibited actions are called pratisiddha and their performance incurs sin and leads to hell. Then, there are expiatory acts (prayashchitta) which are performed in order to ward off or at least mitigate the evil effect of the performed prohibited actions.

Differences between the Prabhakara and Kumarila schools of Mimamsa

Prabhakara school	Kumarila school
Defines valid knowledge as apprehension (anubhuti). All apprehension is direct and immediate and valid per se.	Defines valid knowledge as apprehension of an object which is Produced by causes free from defects and which is not contradicted by subsequent knowledge.
Accepts five pramanas - Perception, inference, testimony, Comparison and Implication.	accepts six pramanas- perception, inference, testimony, comparison, Implication and non – apprehension
Defines perception as direct apprehension. (sakshat pratitih pratyaksham)	Defines perception as direct knowledge produced by the proper contact of the sense organs with the presented objects, which is free from defects.
Holds the inference involves a previous knowledge of the general relation and refers to things already known.	Makes novelty an essential feature of inference. The object of the inferential cognition is something that is not already known
The facts observed by implication remain inconsistent or doubtful until the assumption is made. In inference there is no room for any element of doubt	Arthapatti helps us to reconcile two apparently inconsistent facts. There is no such inconsistency between well - ascertained facts in inference.

Does not accept non - apprehension as an independent source of knowledge.	Accepts non - apprehension as an independent source of knowledge.
Prabhakara's theory of error is known as Akhyativada.	Kumarila's theory of error is Viparitakhyati.
Consciousness is only an accidental quality of soul	Consciousness is modal change in the self
Advocates the theory of simultaneous revelation of knower, known and knowledge (triputipratyakshavada).	Advocates the theory of cognizedness of objects (jnatatavada).
accepts self as a subject of every knowledge	Accepts self as the object of self - consciousness
Does not regard liberation as a state of bliss. (According to Parthasarathi)	Regard liberation as the state of bliss. (According to Narayana Bhatta)
Accepts the theory of Anvitabhidhanavada	Accepts the theory of Abhihanavayavada

Triputipratyakshavada

Prabhakara's theory of knowledge is known as triputipratyaksavada. It regards knowledge as self-luminous (svaprakasha). It manifests itself and needs nothing else for its manifestation. Though self-luminous, is not eternal. It arises and vanishes. Knowledge reveals itself and as does so, it also simultaneously reveals its subject and its object. In every knowledge-situation we have this triple revelation. The subject and the object both are manifested by knowledge itself simultaneously with own manifestation. The triputi of the jnata, jneya and jnana is simultaneously revealed in every act of cognition. The self and the object both depend on knowledge for their manifestation. The self is not cognized in deep sleep because there is no knowledge to manifest it. Every knowledge has a triple manifestation—the cognition of the self

as the knower (ahamvritti), the cognition of the object as the known (visayavritti) and the self-conscious cognition (svayamvritti).

Jnatatavada

Kumarila's theory of knowledge is known as jnatatavada. Kumarila regards knowledge as a mode of the self and it is essentially an act (kriya) or a process (vyapara). It cannot reveal itself nor can it be revealed by another cognition. It can only be inferred. And it is inferred from the cognizedness (jnatata) of its object. Cognition relates the self to the object and enables it to know the object. Cognition manifests the object and is inferred by this fact. It cannot manifest itself nor can be manifested by any other cognition.

Akyativada

This is Prabhakara's theory of error. According to him, Error is only partial truth. It is imperfect knowledge. It is a composite of two cognitions which really fall apart unrelated. Error is due to non-discrimination between these two cognitions and their separate objects. It is a mere non-apprehension of the distinction between the two cognitions and their objects. Error arises when we forget the fact that instead of one cognition there are really two cognitions denoting two separate objects and further forget the fact that these two cognitions as well as their objects are distinct and unrelated. Two factors are involved in error. One is positive and the other is negative. The positive factor consists in the presence of two cognitions which reveal their respective objects only partially. The negative factor consists in overlooking the distinction between these two cognitions and their objects. It is called vivekakhyati or bhedagraha or asamsargagraha.

Viparitakhyati

It is the theory of error accepted by Kumarila. He recognizes error as such and regards it as misapprehension and not as mere non-apprehension. He maintains that there is a positive wrong synthesis of these two elements—the perceived and the remembered, and that error is not due merely to the non-apprehension of the distinction between them. The two elements are not united in fact. But they appear to be so in error. Error is partial misrepresentation. Error is not akhyati or non-apprehension but viparita-khyati or misapprehension. It is not due to

nondiscrimination between two imperfect cognitions, but it is due to a positive wrong synthesis of the two imperfect cognitions which, though in fact unrelated, are welded together as a unitary knowledge in error (samsarga- graha or viparitagraha). Thus error becomes a single psychosis, a unitary cognition, a positive misapprehension and therefore one of commission.

Anvitabhidhanavada

According to Prabhakara, who accepts the theory of Anvitabhidhanavada, the meaning of the words can be known only when they occur in a sentence enjoining some duty, and so words denote objects only as related to the other factors of such sentence. If they are not related to an injunction, but simply remind us of meanings, it is case of remembrance, which is not valid cognition.

Since the potency of the word originates from the separate potencies of the letters, the latter are said to be the direct cause of verbal cognition. The cognition of the meaning of the word is not obtained through sense - perception. The senses present the letters which possess the power to bring about the words have naturally denotative powers by which they refer to objects whether we understand their meanings or not.

Abhihanvayavada

According to the Abhihanvayavada accepted by Kumarila's followers, the knowledge of meanings is due to words; but this knowledge is not due to recollection or apprehension, but to denotation. Words denote meanings which, when combined, give rise to a knowledge of there is such a relationship between the word and its meaning is directly cognisable. If one does not recognise it, when one hears the word for the first time, it only means that the accessories are absent, but that does not makes the relationship non - existent. It the eye cannot see without light, it does not mean that the eye is incapable of seeing altogether. The accessory is the knowledge that such - and such a word denotes such - and - such- and object, which is gained from experience. The expressiveness of the word belongs to it by its very nature. This is absolutely true of common names like jar and the like, where the relation of the words to their meanings is independent of any convention.

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MODULE - 1V

UTTARAMIMAMSA

The system of philosophy based on the Upanishads is called the *Vedantha Darshana*. It is called Vedantha, firstly because they are the literally the concluding portion, the end of the Vedas, secondly because they are the essence, the cream, the height, of the vedic philosophy. The system itself is based on three canonical works (*Prasthanas*), the Upanishads, the Brahma Sutra and the Bhagavad gita. The passages in the Upanishads are manifold. Some of them clearly speak of the identity of the individual soul with the Supreme Being, while there are passages which appear to speak of the difference between the individual soul, the God and the matter. Such passages have given rise to the different interpretations and Vyasa (Badarayana) wrote the *Brahmasutras* in order to clear the apparent contradictions of the *Upanishad* passages and show that the fundamental doctrine of all the *Upanishads* is the identification of the individual soul (*Jiva*) with the Supreme soul (*Brahma*). The evidence of experience which show a multiplicity of phenomena and the statements of the Vedas which speak of souls are only true till true knowledge of the *Brahman* is required. The Ultimate cause of all false impressions is *Avidya* or ignorance. The illusion caused by the *Avidya* vanishes through the acquisition of true knowledge.

The Upanishads

The *Upanishads* are the concluding portion as well as the cream of the Veda and are therefore rightly called '*Vedantha*'. The word *Upanisad* is derived from the root '*Sad*' which means 1) to sit down 2) to destroy and 3) to loosen. (*Gati*, *Avasadanam* and *Visharanam*) '*Upa*' means nearby 'and '*ni*' means devotedly. The word therefore means the sitting down of the disciple near his teachers in a devoted manner to receive instruction about the reality which loosens all doubts and destroys all ignorance of the disciple. Gradually the word comes to signify any secret teaching about reality and it is used by the *Upanishads* in this sense (*Rahasya vidya*). The

Muktikopanishad gives the number of the *Upanishads* as 108. But ten or eleven *Upanishads* are regarded as important and authentic, on which Sankaracharya has commented. These are 1) *Ishavasyopanishad* 2) *Kenopanisad* 3) *Kathopanishad* 4) *Prashnopanishad* 5) *Mundakopanishad* 6) *Mandukyopanishad* 7) *Taittiriyanishad* 8) *Aitareyanishad* 9) *Chandogyopanishad* and 10) *Brhadaranyopanishad*.

The *Upanishads* contain the quintessence of Vedic religion and philosophy. The six systems of Indian Philosophy derive their strength and inspiration from them. The Vedantha Systems are entirely an outcome of their, study. The idea of *Moksha* and the primary goal of life, which has permeated the Indian religions and culture of the succeeding centuries, owe its origin entirely to the *Upanishads* and they are the basis of *Prastanatraya*.

Brahma Sutra

The *Brahma Sutra* claims to be an aphoristic summary of the *Upanishads*. The work derives its name from the fact that it deals chiefly with *Brahman* as described in the *Upanishads*, in all its aspects. It is also known by other names as a) The *Vedantasutras* b) The *Sariraka Sutras* c) The *Uttara Mimamsa Sutras* and d) The *Bikshu - Sutras*. Tradition accepts, Badarayana, as the author of this work.

The work *Brahma Sutra* is divided into four chapters called *adhyayas*. Each *adhyaya* is divided into four *padas*. *Padas* are further divided into *adhikaranas* and *sutras*. The total number of *adhikaranas* and *Sutras* are 191 and 555 respectively. Each *pada* of the various *adhyayas* comprises several *adhikaranas*. An *adhikarana* must have five parts and they are 1) *Vishaya* (topic) 2) *Samshaya* (doubt) 3) *Purvapaksha* (opponent's view) 4) *Siddhantha* (established conclusion) and 5) *Samgati* (connection between the different sections). The four *adhyayas* in *Brahma Sutra* are 1) *Samanvayadhyaya* 2) *Avirohadhyaya* 3) *Sadhanadhyaya* and 4) *Phaladhyaya*. The first *Adhyaya* attempts to harmonize (*Samanvaya*) the principles dealt with in the Various *Upanishads*. The second *Adhyaya* applies itself to dispel any *Virodha* or contradiction that many confront the philosophy of Vedantha. *Sadhanadhyaya* discusses the various *Vidyas* or meditations mentioned in the

Upanishads. The fourth one, *Phaladhyaya* discusses the outcome of the study of Vedantha.

The *Brahmasutra* of Badarayana has attracted the attention of the distinguished scholars over the years as a result they have enriched the *Brahmasutra* literature by their brilliant commentaries. Of the several *bhashyas* or commentaries available today Sankaracharya's *bhashya* is the earliest. Ramanuja's *SriBhashya*, Madhva's *Anubhashya* are also important. Bhaskaracharya, Nimbarka, Vallabha and Baladeva have also commented on this work.

Sankaracharya wrote *bhashya* in Advaita point of view. Padmapada, the direct disciple of Sankara wrote *Pancapadika* on *Brahmasutra Sankarabhashya*. This was commented up on Prakasatman in his *PancapadikaVivarana*. There is a gloss on this called *Tattvadipanam* by Akhandananda Muni. All these commentaries collectively have created the *Vivarana Prastana* in Advaita Vedantha in the post-Sankara period. As opposed to this *Bhamatiprastana* was developed by Vachaspatimisra by writing a commentary called *Bhamati* on *BrahmaSutra sankaraBhshya*. Amalananda's '*Kalpataru*' and Appayyadikshita's '*Parimalam*' are also famous commentaries in their School of thought. '*SankshepaSarirakam*' of Sarvajnatma and '*Vivarana Prameya*' of Vidyanarya are also important *Brahmasutra* commentaries.

Bhagavad Gita

Bhagavad gita literally means 'The Lord's song' i.e, the philosophical discourse of Lord Krishna to persuade the reluctant Arjuna to fight. It is the included in the great epic Mahabharata's Bhishma parva. The book itself, comprising eighteen chapters called Yogas. It is a poetical work, composed in Anushtup Vritta in the form of a dialogue between Krishna and Arjuna on the battle field of Kurukshetra. Arjuna, the recipient of the teachings, though himself a great warrior, is a typical representative of the humans, liable to be upset or confused during periods of crisis. The questions and doubts he rises and the solutions that Krishna offers are not only relevant but also valid even today. The fundamental metaphysical teaching of the Gita is that of the unreal there is no being; and the real there is no non being. The

Gita represents a unique Synthesis of Action, Devotion and Knowledge. Gita teaches *Jnana, Bhakti, Karma, and Dhyana* - yogas to attain moksha. Gita is a practical treatise of the teachings of the Upanishad.

Pre-Sankara Advaita Vedanta

Gaudapada is regarded as the systematic expounder of Advaita philosophy. His *Mandukya Karika* or *Gaudapada karika* also known as the *Agama-sastra* is the first available systematic treatise on Advaita Vedanta. Tradition says Gaudapada was the teacher of Govindapada who was the teacher of Srisankara. Sankara himself most respectfully salutes Gandapada as his grand - teacher (paramaguru).

The fundamental doctrine of Gaudapada is the Doctrine of No - Origination (*Ajativada*). It means that the world being only an appearance is in fact never created. Absolute being self existent is never created (Aja). The doctrine of *Asparshayoga or Amanibhava or Vaisharadya* is Gaudapada's own contribution to Advaita Philosophy.

Sankaracharya

Sankara of the 8th century A.D, played a prominent part in the cultural history of India as a mystic philosopher, commentator of *prastanatraya*, great teacher and a systematic propounder of Advaita Vedanta Philosophy. Sankara was born in Kaladi. His parents are Sivaguru and Aryamba. Sankara lived barely for 32 Years, but that short span of life was full of tremendous constructive activity and dynamic universal thought. Sankara expounded Advaita Philosophy in his monumental Bhashya on Prastanatraya and also many minor works such as *Vivekachudamani, Atmabodha, Dakshinamurtistotra, UpadesaSahasri, Dasasloki, Satasloki, BhajaGovindam, Soundaryalahari* etc.

Philosophy of Sankaracharya

Ultimate reality, according to Sankara is Atman or Brahman which is pure consciousness. (Jnana Swarupa) which is devoid of all attributes (Nirguna) and all categories of the intellect (Nirvishesha). Brahman associated with its potency maya

appears as qualified Brahman (Saguna Brahma or Ishwara), who is the creator of this world. Jiva or the individual self is a subject- object complex. Avidya is the root cause of the individuality. In liberation avidya is destroyed by jnana and the Jiva is realized as the Brahma which it always is. Maya or Avidya is not pure illusion. It is not only the absence of knowledge; it is also positive wrong knowledge. It is indescribable and positive. When right knowledge dawns and the essential unity of the jiva with Brahman is realized, Maya vanishes. Sankaracharya emphasizes that from the phenomenal point of view the world is quite real. It is not an illusion. The world is quite real so long as the true knowledge of the nature of Jagat is not dawn *Brahma satyam jagan mithya jivo brahmaiva naaparaH.* is the summary of Sankara's teachings. Advaita Vedanta may be summerised in this verse: Brahman is the only reality; the world is Ultimate false; and the individual soul is not different from Brahman. This oneness of Jiva and Brahma can be attained by manana of the Upanishads and the Mahavakyas like PrajnaanaM brahma (Aitareyopanishad) Ayamaatmaa brahma (Mundukyopanishad) Tattvamasi (Chandogyopanishad) and Aham brahmaasi (Brhadaranyakopanishad). Sankara maintains Brahma *karana vada* as he recognizes that Brahman is the cause of the world. The theory is also called *vivarta vada* because it takes the world to be only a phenomenal appearance of Brahman - Sankara's theory of illusions is called Vivarta Vada. Advaitins believe in *Anirvachaniyakhyati vada* also.

Padmapada, Sureswara, Totaka and Hastamalaka are the four direct disciples of Sankara, who constitute four madhas in Sringeri, Puri, Dwaraka and Badarinath to establish the Advaita Philosophy and spread its message to the future generations.

The Philosophy of Advaita Vedanta

Brahman

From the objective side this ultimate reality is called Brahman, The word is derived from the root '*Brh*' which means to grow or to evolve. Brahman is that which spontaneously bursts forth as nature and soul. It is the ultimate cause of this universe. In the Chandogya, it is cryptically described as '*Tajjalan*' - as that (tat) from which

world arises (*ja*), into which it returns (*la*), and by which it is supported and it lives (*an*). In the Taittiriya, Brahman is defined as that from which all these beings are born, by which they live, and into which they are reabsorbed. Brahman is the only reality. It is absolutely indeterminate and non dual. It is beyond speech and mind. It is indescribable because no description of it can be complete. The best description of it is through the negative formula '*neti, neti*'. The basic cause of the universe and the cause of all causes is called Brahman by the Upanishads. Atman, Sat, Aksharam, Akasa, are the other appellations used for Brahman. The world rises out of him, is supported by him and gets dissolved back in to him. *Yato vaa imaani bhuutaani jaataani, yena jaataani jiiivanti, yam prayanthyaabhiniivishanti tam vijijnaasasva tat brahmeti.* The Swarupalakshana of Brahma is *Satyam jnaanam anantam brahma.* Atman is the same as Brahma. It is pure consciousness. It is the self which is self-luminous and which transcends the subject - object duality. It is the unqualified absolute. It is the only reality. There is no duality and no diversity at all. It is self proved or original (*Svayam Siddha*). All means of cognitions (*pramanas*) are founded on it and he who knows Brahman becomes Brahman. **Iswara**

The Brahman reflected in or conditioned by *Maya*, is called *Ishwara*. *Ishwara* is the personal aspect of the impersonal Brahma. *Ishwara* is known *Saguna* Brahman. *Ishwara* is the perfect personality. He is the lord of *Maya*. He is imminent in the whole universe which he controls from within. He is called *Antaryamin* (immanent inner ruler) He is the creator, sustainer and destroyer of the Universe.

Srisankara says that there is no multiplicity here that one who sees the many here is doomed to death. In explanation of the unity of all things, which appear to be many, examples like these are cited: Just as different articles made of gold are all really one, gold is the only real substance in them and the different names and forms (*nama-rupa*) which make them appear as many, are merely matters of verbal distinction, similarly in all objects there is the same Reality, and their differences are merely verbal. The objects of the world are denied separate, individual existences. Brahman (or Atman) is also described not as Creator, but as a Reality which is indescribable, being not only unspeakable but even unthinkable. Difference or

multiplicity seen in this world is only due to Maya, Maya is also as avidya, ajnana, adhyasa etc.

Adhyasa

It is self - evident, says Sankara, that the Subject and the object are absolutely opposed to each other like light and darkness. The subject is pure Consciousness; the object is Unconsciousness. The one is the ultimate. 'I'; the other is the 'non-I'. Neither these two nor their attributes can, therefore, be identified. Yet it is the natural and common practice of people that they wrongly superimpose the object and its attributes upon the subject and error, this coupling of the real and the unreal is called superimposition (*adhyasa*) or error (*bhrahma*) or illusion (*maya*) or ignorance (*avidya*). All definitions of error agree in maintaining that error is the superimposition of one thing on another, e.g., the superimposition of silver on shell or the illusion of the moons on a single moon. This superimposition the learned call 'ignorance', and the realization of the true nature of reality by discarding error, they call 'knowledge'. This transcendental Ignorance is the presupposition of all practices of this phenomenal world. Superimposition, therefore, is the notion of a thing is something else (*atasmin tadbuddih*). This unreal beginning less cycle superimposition goes on leading to the false notions of the agent and the enjoyed and to all phenomenal practices. The study of the Vedanta texts is undertaken in order to free oneself from this false notion of superimposition and thereby realize the essential unity of the Self.

Maya

Brahman is the only Reality; the world is ultimately false; and the individual soul is non - different from Brahman. Brahman and Atman or the Supreme Self are synonymous terms. The world is a creation of Maya. The individual selves on account of their inherent Avidya imagine themselves as different from Brahman and mistake Brahman as this world of plurality, even as we mistake a rope as a snake. Avidya vanishes at the dawn of knowledge - the supra - relational direct and intuitive knowledge of the non - dual self which means liberation. The words Maya, Avidya, Ajnana, Adhyasa, Adhyaropa, Akshara, Bijashakti, etc, are recklessly used in Vedanta as very nearly synonymous. Of these Maya, Avidya, Adhyasa and Vivarta

are very often used as interchangeable terms. There are two schools among later Advaitins divided on the question whether Maya and Avidya are identical or different. The general trend of the Advaitins including Sankara himself has been to treat these two terms as synonymous and to distinguish between the two aspects of Maya or Avidya which are called avarana and vikshepa, the former being the negative aspect of concealment and the latter the positive aspect of projection.

Maya or Avidya is not pure illusion. It is not only absence of knowledge. It is also positive wrong knowledge. It is a cross of the real and the unreal (satyanrte mithuni krtya). In fact it is indescribable. For the appearance of Brahman as the world, it cannot be both existent and nonexistent for this conception is self - contradictory. It is called neither real nor unreal (sadasadvilalkshana). It is false or mithya. But it is not a non - entity like a hare's horn (tuchchha). It is positive (bhavarupa). It is potency (shakti). It is also called superimposition (adhyasa). A shell is mistaken as silver. The shell is the ground on which the silver is superimposed. When right knowledge (prama) arises, this error (bhranti or bhrama) vanishes. The relation between the shell and the silver is neither that of identity nor of difference nor of both. It is unique and is known as non - difference (tadatmya). Similarly, Brahman is the ground on which the world appears through Maya. When right knowledge dawns and the essential unity of the jiva with the Paramatman is realized, Maya or Avidya vanishes.

Three grades of satta

The world possesses three different grades of existence. The first kind of facts possesses only ephemeral existence (pratibhasika satta or apparent existence); the second empirical or virtual existence, the sort of existence necessary for ordinary life and practice (vyavaharika satta or practical existence) and the third absolute existence (paramarthika satta or supreme existence). The world is thus not a homogeneous conception; and if, in spite of this one insists on being told what such a world (as a whole) is, the fairest reply can only be, what Sankara gives, namely that it is indescribable (anirvacaniya) either as real or as unreal. But if the word, world, is confined only to the second aspect, it would be again fair to say, that the world is real

only for practical purpose, more real than the first and less real than the third kind of existence. But if the word is taken in the third sense, Sankara would emphatically assert that the world is eternally real. As he puts it: "As the cause, Brahman, does not lack existence at any time, past, present or future, so does the world not lack existence in any of three periods of time". Again, "all particular modes of existence with different names and forms are real as existence, but unreal as particulars".

Jiva

Jiva or the individual self is a subject - object complex. Its subject - element is Pure Consciousness and is called the Sakshin. Its object - element is the internal organ called the antah karana which is bhautika as it is composed of all the five elements, with the predominance of tejas which makes it always active except in deep sleep or states like swoon or trance. The source of the internal organ is Avidya which causes individuality. In perception, the internal organ, when a sense-organ comes into contact with an object, assumes the 'form' of that object. It is the vritti or the mode of the internal organ. This vritti inspired by the Sakshin takes the form of empirical knowledge. In waking state, the internal organ is aided by the senses; in dream state, it functions by itself; and in deep sleep it is lost in its cause Avidya. In this state too individuality persists because the Sakshin is associated with Avidya. In liberation, Avidya is destroyed by jnana and the Sakshin is realized as the Brahman which it always is.

Jivanmukti

Sankara repeatedly asserts that the Absolute can be realized through knowledge and knowledge alone; karma and upasana are subsidiary. They may help us in urging us to know reality and they may prepare us for that knowledge by purifying our mind (sattvashuddhi), but ultimately it is knowledge alone which, by destroying ignorance, the root - cause of this world, can enable us to be one with the Absolute. The opposition of knowledge and action stands firm like a mountain. They are contradictory (viparite) and are poles apart. Those who talk of combining knowledge with action, says Sankara, have perhaps not read the Brhadaranyaka nor are they

aware of the glaring contradiction repeatedly pointed out by the Shruthi and the Smrti. Knowledge and action are opposed like light and darkness. Actions are prescribed for those who are still in ignorance and not for those who are enlightened. Knowledge only removes ignorance and then reality shines forth by itself. A liberated sage, how-ever, performs actions without any attachment and works for the uplift of humanity. Sankara's own life bears ample witness to this fact.

Vivartavada - Illusory modification of any substance, as of the rope in to the snake is called vivarta. Sankara's theory of creation is known as vivartavada.

The other Schools of Vedanta

The following are some of the well known Schools of Vedanta.

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| 1. Sankara | - | Advaita |
| 2. Bhaskara | - | Bhedabheda |
| 3. Yadavaprakasa | - | Bhedabheda |
| 4. Ramanuja | - | Vishistadvaita |
| 5. Madhva | - | Dvaita |
| 6. Nimbarka | - | Dvaitadvaita. |
| 7. Srikandha | - | Saiva - Vishishtadvaita |
| 8. Sripati | - | Bhedabhedatmaka |
| 9. Vallabha | - | Suddhadvaita |
| 10 | | |
| . Suka | - | Bhedavada |
| 11 | | |
| . Baladeva | - | Achintyabhedaabheda |

These schools are well known in India but Vishishtadvaita of Ramanuja and Dvaita of Madhva are more well-known and gained precedence over the others.

Vishishtadvaita

The Vishishtadvaita Schools was founded by Ramanuja who wrote Sribhashyam on Brahma Sutra. Ramanuja accepts the Pancharatra and Vaikhanasa Agamas in addition to the Sutras and Upanishads. According to this School the world is real, not an illusion. Souls and matter are many. They are the body of the Supreme Being. The absolute is Visishta or qualified by Cit and Acit says this School. The animate beings and the inanimate matter are all modes of the Supreme Being. They exist only for him. Hence they are Sesha and the God is Seshi. Vishtadvaita accepts that there are many Souls and objects which are mutually different. It is through Bhakti and Prapatti (devotion and Surrender) that the Jiva ultimately attains the supreme self. Ramanuja believes in the Parinama vada form of Satkarya Vada.

Dvaita

Ananda Tirtha or Madhvacharya is the founder of Dvaita School of Vedantha. He wrote Prastanatraya Bhashyas and other independent works on Dvaita Philosophy. His Brahmasutra bhashya is known as Anubhashya. He has also written commentary on Bhagavatam. According to this school, matter, souls and God are all eternal and are different from each other. Bhakti is the means adopted by the followers of this School for obtaining the salvation through the grace of Vishnu (Hari) the Supreme Lord. According to Madhva, Brahman, identified with Vishnu is the Supreme reality. Madhava proclaims the theory of Pancabhedas between Jagat, Jeeva and Ishwara.
