UG PH S4-01
(DSC)

FOUR YEAR BACHELOR'S DEGREE COURSE
(CBCS in Accordance with NEP 2020)

SEMESTER-IV

INDIAN PHILOSOPHY-2

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

Subject Experts

1. **Prof.(Rtd.) Sibnath Sarma,** Gauhati University
2. **Prof. Sauravpran Goswami, Dept. of Philosophy, G.U.**
3. **Mr. Pradip Khataniar, Associate Professor, Dept. of Philosophy, Cotton College.**

Course Coordinator: Dr. Bhaskar Bhattacharyya, Sr. Assistant Professor, Dept. of Philosophy, K.K.H.S.O.U

SLM PREPARATION TEAM

UNITS	CONTRIBUTORS
1.	**Bhupesh Bhagawati**, Goreswar College.
2.	**Dr. Jahnabi Deka,** Gauhati University
3 &4	**Dr. Sucharita Dey**, B.Borooah College
5.	**Ms Kabita Doloi,** Pragjyotish College
6.	**Dr. Dipalee Bhagawati,** Rtd. Prof. B.Borooah College
7&8.	**Dr. Bhaskar Bhattacharyya**
9.	**Dr. Gita Goswami,** (Rtd.) Prof. Cotton College
10.	**Dr. Parul Choudhury**, Nowgong Girls' College
11, 12, 13 & 14	**Dr. Nilima Goswami**, Rtd. Prof. Arya Vidyapeeth College
15	**Dr. Maina Sharma**, B.Borooah College

Editorial Team

Content Editor: **Dr. Anjana Neog, Rtd. Prof. Pragjyotish College & Dr. Nilima Goswami**
Language Editor: **Dr. Arpana Nath, Cotton University**
Format Editor: **Dr. Bhaskar Bhattacharyya**

March 2025

This Self Learning Material (SLM) of the Krishna Kanta Handiqui State Open Universityis made available under a Creative Commons Attribution-Non Commercial –Share Alike 4.0 License (international): http://creativecommons.org/licenses/by-nc-sa/4.0/

Printed and published by Registrar on behalf of the Krishna Kanta Handiqui State Open University.

Head Office: Patgaon, Ranigate, Guwahati-781017; Web : www. Kkhsou.in
Sub Head Office: Housefed Complex, Dispur, Guwahati-781006

.....

The University acknowledges with thanks the financial support provided by the **Distance Education Council, New Delhi,** for the preparation of this study material.

CONTENTS

		Pages
UNIT 1:	**Vaiśeṣika: Dravya, Guna, Samanya, and Abhava** Vaiśeṣika Epistemology, Valid Knowledge, Invalid Knowledge, Kinds of Categories: What they are? Substance, Quality, Generality, Non-existence	7-24
UNIT 2:	**Vaiśeṣika : Atomism** Meaning of the term 'Atom', The four elements/atoms: Earth, Water, Air and fire, Earth, Water, Air, Fire, Ether is not atomic, Vaiśeṣika arguments for the existence of atoms, Creation and Destruction of the world, Vaiśeṣika atomism is not materialistic, Vaiśeṣika Atomism and Greek atomism: A comparative study, Critical appreciation of Vaiśeṣika atomism	25-37
UNIT 3:	**Sāṁkhya: Theory of Causation** Definition of Causation, Theories of Causation in Indian philosophy, Satkāryavāda in Sāṃkhya philosophy, Identical nature of Cause and Effect, Criticism of Satkāryavāda, Prakṛti parināmavāda in Sāṃkhya philosophy	38-54
UNIT 4:	**Sāṁkhya Concepts of Prakṛti and Puruṣa** Nature and Characteristics of Prakṛti, Proofs for the existence of Prakṛti, Prakṛti and the Gunas, Different products of Prakṛti, Teleological Evolution, Criticism of the evolution theory, Nature and Characteristics of Purusa, Proofs for the existence of Purusa, Plurality of Purusa,	55-75
UNIT 5:	**Yoga: The Concept Of Chitta - Vritti** Brief Description on Yoga philosophy, Concept of Citta-Vritti, Astāṅga Yoga	76-89
Unit 6:	**Yoga: Astānga Of Yoga** Concept of Yoga, Citta and Citta Vrittis, The Five kinds of Klesas, Yoga Ethics, Citta bhumi Samādhi, Eight Limbs of Yoga (Yoga-n.gas), Place of God in Yoga Philosophy, Liberation of the Self	90-109

UNIT 7: Mimāmsā: Intrinsic Validity Of Knowledge 110-122

Nature of Valid knowledge, Mimāmsāka theory of Svatahprāmānyavāda, Nyāya theory of Parātahprāmānyavāda, Parātahprāmānyavāda and Svatahprāmānyavāda: A Comparison

UNIT 8: The Mimamsa theory of Error: Akhyativāda and Viparityavāda 123-132

Nature of Valid Knowledge, Sources of Knowledge, Theories of Error

UNIT 9: Śaṅkara: Brahman And Mâyâ 139-157

Avdaita Vedânta, The Concept of Brahman, Nature of Brahman, Svarupalakṣana of Brahman, Tatastha Laksna of Brahman, Neti Neti concept of Brahman. Meaning of Mâyâ. Mâyâ is a fact of experience, The two functions of Mâyâ, Nature of Mâyâ,

UNIT 10: Grades of Reality in Śaṁkara's Philosophy 158-168

Reality: What it is? Truth, Reality and It's forms, Grades of Reality.

UNIT 11: Ramânuja's Vedânta: Concept of God 169-179

Râmânuja's Concept of God, Significance of God, God is qualified (visista), God is Trisatvatmaka, God has internal distinction (Svagata Bheda), Aprthaka sidhi, God is the cause of the world, Râmânuja's concept of God (Thesim), Forms of God, Archa, Vibhava, Vyuha Susksama, Antaryami

UNIT 12: Râmânuja: Jiva and World 180-189

Three classes of Jiva, Significance of Jiva, The Jivas are the parts of God, Jiva and God Jiva and Avidyâ, The Jiva and Brahman are non-different, Râmânuja's view of the World, Râmânuja's concept of prakṛti, Difference between the prakṛti of Râmânuja and Sâṁkhya, Brahman is the cause of the world, Râmânuja's view of satkârya vâda The world creation is real according to Râmânuja.

UNIT 13: Râmânuja's Concept of Liberation 190-195

The path of Liberation, The five types of Liberation, Râmânuja believe in Videhamukti

Unit 14: Yoga: Madhva: Concept of Brahman 196-205

Introduction to Madhva, Madhva's concept of Dualism (Dvaita), Concept of Brahman, Significance of Brahman or God, God is qualified (Saguna), God is the cause of the world, God is the ultimate governor of the Jiva, God is said to be indescribable,

Brahman is the supreme God, God has four manifestations, Laksmi is the consort of God, God is full of grace, The Panca Bheda Sidhanta of Madhva, Difference between God and Jiva, Difference between God and the Matter, Difference between one Jiva and the other, Difference between Jiva and Jada (spirit and matter), Difference between one matter to another, Pluralistic theism, Madhva's God is realistic,

UNIT 15: Śaṅkardeva: Concept of Bhakti, Relation Between God and Man **206-219**

Concept of Bhakti, Nine modes of bhakti, Essential nature of a devotee or 'bhakta', Three grades of bhakti, Concept of God, Relation between man and God, Grace of God and Man.

COURSE INTRODUCTION

This course introduces us to the subject of Indian philosophy. Indian philosophy shows us different paths to realize the highest truth in life under different schools. Therefore, Indian philosophy is essentially spiritual. It is divided into two schools, namely, orthodox (Āstika) and heterodox (Nāstika). The Cārvāka, Jaina and the Buddha are the heterdox schools. They belong to heterdox schools not because they are atheists, but because they deny the authority of the Vedas. On the other hand, the Nyāya, the Vaiśeśika, the Sāṁkhya, the yoga, the Mimāmsā- and the Vedānta schools are heterdox, because they acknowledge the authority of the Vedas.

This course consists of eight units. The first unit starts with "**Vaiśeśika: Dravya, Guṇa, Sāmānya, and Abhāva".** It includes the concepts like Vaiśeśika Epistemology, Valid Knowledge, Invalid Knowledge, Kinds of Categories: What they are? Substance, Quality, Generality, and Non-existence

The second unit is '**Vaiśeśika : Atomism".** The concepts included in this unit are:
Meaning of the term 'Atom', The four elements/atoms: Earth, Water, Air and fire, Earth, Water, Air, Fire, Ether is not atomic, Vaiśeśika arguments for the existence of atoms, Creation and Destruction of the world, Vaisesika atomism is not materialistic, Vaiśeśika Atomism and Greek atomism: A comparative study, and Critical appreciation of Vaiśeśika atomism

The third unit is '**Sāṁkhya: Theory of Causation'.** The concepts included in this unit are:
Definition of Causation, Theories of Causation in Indian philosophy, Satkaryavada in Samkhya philosophy, Identical nature of Cause and Effect, Criticism of Satkāryavāda, Prakṛti parināmavāda in Sāṁkhya philosophy

The fourth unit is '**Sāṁkhya Concepts of Prakṛti and Puruṣa'.** The concepts covered in this unit are: Nature and Characteristics of Prakṛti, Proofs for the existence of Prakṛti, Prakṛti and the Gunas, Different products of Prakṛti, Teleological Evolution, Criticism of the evolution theory, Nature and Characteristics of Puruṣa, Proofs for the existence of Puruṣa, and Plurality of Puruṣa

The fifth unit is '**Yoga: The Concept of Chitta – Vritti'.** It deals with the issues such as Brief Description on Yoga philosophy, Concept of Citta-Vritti, and Astīga Yoga

The Sixth unit is "**Yoga: Astānga of Yoga".** The concepts covered in this unit are Concept of Yoga, Citta and Citta Vrittis, The Five kinds of Klesas, Yoga Ethics, Citta bhumi, Samādhi, Eight Limbs of Yoga (Yoga-n.gas), Place of God in Yoga Philosophy, and Liberation of the Self

The seventh unit is "**Mimāmsā: Intrinsic Validity Of Knowledge".** The issues covered in this unit are Nature of Valid knowledge, Mimāmsāka theory of Svatahprāmānyavāda, Nyāya theory

of Parātahprāmanyavāda, Parātahprāmānyavāda, and Svatahprāmānyavāda: A Comparison

The name of the eighth unit is '**The Mimāmsā theory of Error: Akhyātivāda and Viparityavāda'.** It deals with the issues such as Nature of Valid Knowledge, Sources of Knowledge, and Theories of Error

The ninth unit is **"Saṁkara: Brahman and Mâyâ".** It includes the concepts like The Concept of Brahman, Nature of Brahman, Svarupalaksana of Brahman, Tatastha Laksna of Brahman, Neti Neti concept of Brahman, Meaning of **Mâyâ, Mâyâ** is a fact of experience, The two functions of **Mâyâ, and** Nature of **Mâyâ,**

The tenth unit is '**Grades of Reality in Saṁkara's Philosophy"** The concepts included in this unit are: Reality: What it is? Truth, Reality and It's forms, and Grades of Reality.

The eleventh unit is '**Râmânuja's Vedânta: Concept of God'.** The concepts included in this unit are: Râmânuja's Concept of God, Significance of God, God is qualified (visista), God is Trisatvatmaka, God has internal distinction (Svagata Bheda), Aprthaka sidhi, God is the cause of the world, Râmânuja's concept of God (Thesim), Forms of God, Archa, Vibhava, Vyuha

Susksama, and Antaryâmi

The twelfth unit is '**Râmânuja: Jiva and World'.** The concepts covered in this unit are: Three classes of Jiva, Significance of Jiva, The Jivas are the parts of God, Jiva and God, Jiva and Avidyâ, The Jiva and Brahman are non-different, Râmânuja's view of the World, Râmânuja's concept of prakrti, Difference between the prakrti of Râmânuja and Sâṁkhya, Brahman is the cause of the world, Rāmānuja's view of satkârya vada, and The world creation is real according to Râmânuja.

The thirththeenth unit is **'Râmânuja's Concept of Liberation'.** It deals with the issues such as The path of Liberation, The five types of Liberation, and Râmânuja believe in Videhamukti

The fourteenth unit is "**Yoga: Madhva: Concept of Brahman".** The issues covered in this unit are: Introduction to Madhva, Madhva's concept of Dualism (Dvaita), Concept of Brahman, Significance of Brahman or God, God is qualified (Saguna), God is the cause of the world, God is the ultimate governor of the Jiva, God is said to be indescribable, Brahman is the supreme God, God has four manifestations, Laksmi is the consort of God, God is full of grace, The Panca Bheda Sidhânta of Madhva, Difference between God and Jiva, Difference between God and the Matter, Difference between one Jiva and the other, Difference between Jiva and Jâda (spirit and matter), Difference between one matter to another, Pluralistic theism, and Madhva's God is realistic.

The fifteenth unit is "**Saṅkardeva: Concept of Bhakti, Relation between God and Man".** The issues covered in this unit are: Concept of Bhakti, Nine modes of bhakti, Essential nature of a devotee or 'bhakta', three grades of bhakti, Concept of God, Relation between man and God, and Grace of God and Man

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.