Indian Philosophy II

SEMESTER I
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PHILOSOPHY

SURYA KUMAR BHUYAN SCHOOL OF SOCIAL SCIENCES

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COURSE INTRODUCTION

The Third course of Third Semester of M A in Philosophy of KKHSOU is "Indian Philosophy II". This course introduces us to the about some of the basic as well as important schools 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 (astika) and heterdox (natika). In this course some major theories of some of these schools will be discussed. along with it some of the basic concepts of Indian Philosophy like some of the basic concept of Vedanta and some of the issues of Gita will also be discussed. .

This course consists of fifteen units in total.

First unit of this course is The first unit starts with "**Vaisesika: Dravya, Guna, Samkhya, and Abhava".** It includes the concepts like Vai\eØika Epistemology, Valid Knowledge, Invalid Knowledge, Kinds of Categories: What they are? Substance, Quality, Generality, and Non-existence

The second unit is '**Vaisesika : 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, Vai\eØika arguments for the existence of atoms, Creation and Destruction of the world, Vaisesika atomism is not materialistic, Vai\eØika Atomism and Greek atomism: A comparative study, and Critical appreciation of Vai\eØika atomism

The third unit is '**Samkhya: 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 Satk"ryav"da, Prakáti parin"mav"da in S"+khya philosophy

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

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 Ast=ga Yoga

The Sixth unit is "**Yoga: Ast"nga 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, Sam"dhi, Eight Limbs of Yoga (Yoga-n.gas), Place of God in Yoga Philosophy, and Liberation of the Self.

The seventh unit is "**Mimamsa": Intrinsic Validity Of Knowledge".** The issues covered in this unit are Nature of Valid knowledge, Mim"ms"ka theory of Svatahpr"m"nyav"da, Ny"ya theory.of

Par"tahpr"manyav"da, Par"tahpr"m"nyav"da, and Svatahpr"m"nyav"da: A Comparison

The name of the eighth unit is '**The Mimamsa" theory of Error: Akhyativada and Viparityavada'.** It deals with the issues such as Nature of Valid Knowledge, Sources of Knowledge, and Theories of Error

The ninth unit is **"Samkara: Brahman and Māyā".** 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 M**āyā,** M**āyā** is a fact of experience, The two functions of M**āyā, and** Nature of M**āyā,**

The tenth unit is '**Grades of Reality in Sa+kara'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 '**Rāmānuja's Vedānta: Concept of God'.** The concepts included in this unit are: Rāmānuja'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, Rāmānuja's concept of God (Thesim), Forms of God, Archa, Vibhava, Vyuha

Susksama, and Antaryāmi

The twelfth unit is '**Rāmānuja: 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 Avidyā, The Jiva and Brahman are non-different, Rāmānuja's view of the World, Rāmānuja's concept of prakrti, Difference between the prakrti of Rāmānuja and Sā+khya, Brahman is the cause of the world, Rāmānuja's view of satkārya vada, and The world creation is real according to Rāmānuja.

The thirththeenth unit is **'Rāmānuja's Concept of Liberation'.** It deals with the issues such as The path of Liberation, The five types of Liberation, and Rāmānuja 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 Sidhānta of Madhva, Difference between God and Jiva, Difference between God and the Matter, Difference between one Jiva and the other, Difference between Jiva and Jāda (spirit and matter), Difference between one matter to another, Pluralistic theism, and Madhva's God is realistic**.**

The fifteenth unit is "**Sa>kardeva: 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.

UNIT 1 : VAI°E²IKA : DRAVYA, GUṆA, SĀMĀNYA AND ABHĀVA

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Vai\e^ka Epistemology

1.3.1 Valid Knowledge

1.3.2 Invalid Knowledge

1.4 Kinds of Categories: What they are?

1.5 Substance

1.6 Quality

1.7 Generality

1.8 Non-existence

1.9 Let Us Sum Up

1.10 Further Readings

1.11 Answer to Check Your Progress

1.12 Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit you will be able to :

- describe briefly of Vai\eṣika Philosophy
- explain briefly the concept of different categories
- evaluate different kinds of categories.

1.2 INTRODUCTION

This unit introduces you to the concept of Categories in Vai°eṣika Philosophy. The word Vai\eṣika is derived from 'Visesa', which means 'particularity'. The Vai\eṣika philosophy is one of the central schools of Indian philosophy. The founder of Vai\eṣika Philosophy is Kanāda, who is also known as Kanabhuk, Ulūka and Kāshyapa. Kanāda, the founder of

Vai\eṣika system wrote the 'Vai°eṣika Sūtra'. He did not distinctly introduce the idea of God in the Vaiþeṣika Sūtra. There were also three other authors, who explained the nature of God. They are namely Prāsatapada, Sridhara and Udayana.

A Category is called pad~rtha. Padārtha literally means 'the meaning of a word'. The Vai\eṣika philosophy accepts six categories and a seventh category that of 'abhāva', was added later on. Kanāda, the founder of Vai\eṣika, does not give 'abhāva' the status of a category, and finally it was recognized by the later Vai\eṣika. The seven categories are as follows:

1) Substance (dravya), 2) Quality (guṇa), 3) Action (karma), 4) Generality (sāmānya), 5) Particularity (Vishesa), 6) Inherence (samavāya) and 7) Non-existence (abhāva).

1.3 VAI°EṢIKA EPISTEMOLOGY

Knowledge is a quality of the self. Knowledge is mainly of two kinds: valid knowledge and invalid knowledge. Valid knowledge is that which represents the real character of its object. Invalid knowledge is that which does not represent the real character of its object. Valid knowledge is of four kinds : 1) Perception, 2) Inference, 3) Recollection and 4) Intuition. Invalid knowledge is also of four kinds : 1) Doubt, 2) Illusion, 3) Indefinite perception and 4) Dream.

Let us now discuss these types of both valid & invalid knowledge.

1.3.1 Valid Knowledge

Perception : Regarding valid knowledge perception can be mentioned as internal or external. Perception is a kind of knowledge and is the attribute of the self. In internal perception, the mind which is the internal organ comes into contact with the physical states like cognition, pleasure, pain, desire, aversion and volition etc. External perception takes place when the five external organs of sense come into contact with the external objects. External perception is of five kinds, olfactory, gustatory, visual, tactual and auditory.

Inference : The word 'inference' or anum"na comes from two words. The two words are 'anu' and 'mana'. Anu means after and m"na means knowledge. So, inference or anumāna is a knowledge which arises after other knowledge. For example, from smoke the existence of a fire is inferred. From the heating of water the existence of a fire is inferred.

Recollection : Recollection considers the real nature of an object perceived in the past. Perception or thought is the existing cause of recollection.

Intuition: Intuition is regarded as the immediate conception of the real nature of the past, present and future objects. It is produced by the internal organ not by the external sense-organs.

1.3.2 Invalid Knowledge

Doubt : Regarding invalid knowledge, doubt is indefinite knowledge. Whenever we perceive the common quality of two objects and the recollection of their peculiar qualities generates a doubt as to whether the object perceived is one or the other. When we see a rope as a rope we have the right knowledge. If we are uncertain whether it is a rope or a snake, we have doubt.

Illusion : Illusion is regarded as knowledge of one object as different from another. It is a definite knowledge which does not consider the real nature of an object. A cow is misperceived as a horse. It is also a wrong perception by a sense organ.

Indefinite perception : When a familiar or an unfamiliar object is perceived as 'something', we have indefinite perception. A person unfamiliar with a Jackfruit tree has an indefinite perception of it. He perceives the genus of Jackfruit tree. But he does not know that its name is Jackfruit tree. So, he has indefinite knowledge of its name. His indefinite perception of the Jackfruit tree is 'something'.

Dream : Dream is regarded as the mental perception of a person though the sense-organs and these sense organs have ceased to

function. We have seen some unreal objects through sense-organs in dreams.



LET US KNOW



ACTIVITY 1.1

a) What do you mean by categories in Vai°eṣika philosophy?

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b) What are the role of five elements in substance?

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CHECK YOUR PROGRESS

Q.1. What are the kinds of valid knowledge, according to Vai\eṣika system?

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Q.2. What are the kinds of invalid knowledge in Vai\eṣika system?

.....

Q.3. State whether the following statements are true or false :

a) Inference is a knowledge which involves after other knowledge. (True / False)

b) Doubt is invalid knowledge. (True / False)

Q.4. Mention the categories of Vai\eṣika system.

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Q.5. What are two classes of Vai\eṣika system under which the categories are Divided?

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Q.6. What do you mean by intuition? (Answer in about 30 words)

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1.4 KINDS OF CATEGORIES : WHAT THEY ARE

Category means Padārtha in Vai\eṣika Philosophy. Padārtha literally means 'the meaning of a word'. The Vai\eṣika philosophy divides all existent reals in two classes– Bhāva or being and Abhāva or non-being. The first six categories comes under Bhāva and the seventh in Abhāva. The seven categories are :

Bhāva :

1. Substance (Dravya)
2. Quality (Guṇa)
3. Action (Karma)
4. Generality (Sāmānya)
5. Particularly (Visheṣa)
6. Inherence (Samavāya)

Abhāva :

7. Non-existence (Abh"va)

SUBSTANCE (DRAVYA) : Kan"da, the founder of Vai\eṣika system defines substance as an entity or existence which has qualities or actions. It has a real and objective existence. A substance is the material or inherent cause of its effect. Threads are the inherent cause of a cloth.

QUALITY (GUṆA) : Quality or guṇa cannot exist independently by itself unlike substance. A quality is different from substance and action. A quality always inheres in a substance. It is also devoid of action.

ACTION (KARMA) : Action or Karma is a physical motion. An action stays in one substance only. It does not stay in many substance. It is non-eternal and exists in a non-eternal substance. There are five kinds of action:

1) Upward Motion (Utksepana), 2) Downward Motion (Avaksepana), 3) Contraction (Akunchana), 4) Expansion (Prasārana), 5) Locomotion (Gamana)

GENERALITY (SĀMĀNYA) : According to Vai\eṣika, generality is the objective basis of the notion of common characters among many individuals, who are different from one another. It is the essential and common character of many individuals.

PARTICULARITY (VISEṢA) : It may be noted that every individual is a particular and a single. Particularity or Vi\eṣa enables us to perceive things as different from one another. According to Kanāda, it is one of the ultimate distinguishing features of an eternal substance.

INHERENCE (SĀMĀVAYA) : Inherence or sāmāvaya is regarded as an independent category. According to Kanāda, it is the relation between cause and effect. It is one, because it has the distinguishing feature. It is also eternal.

NON-EXISTENCE (ABHĀVA) : Abhāva is a negative category. Kanāda, the founder of Vai°eṣika system, does not give 'abhāva' the status of a category. But it was recognized by the later Vai\eṣika. Abhāva is relative in its conception. There are four kinds of non-existence or abhāva– (1) Antecedent non-existence (Pragabhava), (2) Subsequent non-existence (Pradhavamsabhava), (3) Mutual non-existence (Anyonyābhāva) and (4) Absolute non-existence (Atyantā bhava)

Let us now discuss the categories of Substance, Quality, Sāmānya and Abhāva in detail.

1.5 SUBSTANCES : (DRAVYA) WHAT IT IS



Substratum : It means underlying layer.

The first category of Vai\eṣika philosophy is substance. Substance can be defined as ***substratum*** of qualities and actions. Qualities and actions cannot be found without substance. It can be stated that substance is the basis of qualities and actions, actual or potential, present or future. Substance cannot be defined apart from qualities and actions. Ultimate substances are eternal, independent and individual also. The Vai\eṣika philosophy is pluralistic and realistic, but this philosophy is not materialistic. The substances are nine that include material and spiritual substances. The Vai\eṣika system also admits spiritual substances. The nine substances are : 1) Earth (Prithivi), 2) Water (AP), 3) Fire (Tejas), 4) Air (Vayu), 5) Ether (Akasha), 6) Time (Kāla), 7) Space (Dik), 6) Spirit (Atman) and 9) Mind (Manas)

Again, substance indicates the absolute, the self-subsistence, and independent nature of things. It can be noted that compound substances which are made of parts and arise out of the simple ultimate substances are necessarily impermanent. It is also subject to production and destruction. On the other hand, simple ultimate substances which are the material causes of the compound substances are eternal, and it is also not subject to production and destruction. Substance is not a mere collection of qualities and actions. The Buddhist realists maintain that it is not a mere aggregate of qualities. Again, it is also not a mere complex of ideas as the Buddhist idealist maintains. Substance has a real, objective existence. It differs from its qualities and actions, because it is their substrate. So, if it were not different from them, it would not be their ***substrate***. Qualities and action are not self-existent, but they exist in a substance. It is stated that the relation between a substance and its qualities and action is inherence or sāmāvaya.



Substrate : A Substance or layer which is under something or on which something happens.

It can be stated that a substance is the material cause of its effect. This characteristic distinguishes it from a quality and an action which are non-inherent causes. Threads of a cloth are the inherent cause. On the other hand, the conjunction of threads, which is a quality, is its non-inherent

cause. Substance has an existence over and above that of its parts. It can be noted that the relation between a material cause and its product is inherence or sāmāvaya.



Transient : means not being.

Earth, water, fire, air and ether are called five elements (bhūtta). These do not really signify the compound ***transient*** objects made out of them. But these are ultimate elements. Ether is not atomic but infinite and eternal. These are also physical. Each of them possesses a peculiar quality which distinguishes it from the rest. The peculiar qualities of earth, water, fire, air and ether are smell, taste, colour, touch and sound respectively which are sensed by the five external senses. The external senses are constituted by the respective elements whose specific qualities are also sensed by them. The sense of smell is constituted by the element of earth and so on. Time and space are one each, eternal and all-pervading. They are also infinite and imperceptible. It is also partless and indivisible. They are spoken of as having parts and divisions. Time is the cause of our cognitions of past, present and future and of 'younger' and 'older'. Again, space (dik) is the cause of our cognitions of 'east' and 'west', 'here' and 'there', 'near' and 'far'. It is also different from ether (akasha) which is a notified substratum of the quality of sound.

There are also innumerable souls. Again, each soul is individual, eternal, independent and all-pervading. It is regarded as the substratum of the quality of consciousness. But we know that consciousness is not the essence of the self. It is also not an inseparable quality of the self. It can be regarded as an adventitious attribute possessed by the self. It is regarded as adventitious because the self does not possess this quality during sleep. The consciousness of the quality must exist somewhere. It is not regarded as the property of the body or the mind or even the senses. It must exist in the self.



Cognation : In philosophy & psychology, it means a mental process that makes one want to do something.

Again, other important qualities possessed by the self are desire, and volition. Jnana, ichchha and yatna are ***cognition***, affection and conation respectively. Self is the substance directly known through expressions : 'I am happy', 'I know' etc. Mind or manas is accepted as a substance also. It is regarded as internal sense. It can be stated as atomic

but it does not give rise to compound objects. It is again many and each is eternal and imperceptible. But we know each self has a mind also. The self comes into contact with the objects. It has existence and its existence is inferred from the fact that the self must perceive internal states of cognition. Again, in the perception of external objects the mind is selective and active. We do not perceive colour, touch, taste, smell and sound. But all the external senses may be in contact with their objects. It can be noted that for perception attention is required and attention is the active turning of the mind towards the objects of perception. So, in perception the self must fix the manas on the object of perception. Therefore, manas or mind is a substance and it is atomic and partless. It also comes into contact with one sense only at one time. All the nine substances of the Vai◦eṣika are objectives realities. Earth, water, fire, air, and manas are also atomic and eternal. The first four produce composite things, but mind or manas does not. It is already pointed out that earth, water, fire, air and ether are the five elements. Time and space are objective and not subjective. Ether, space, time and soul are all pervading and eternal.

It can be pointed out that a substance has the genus of substance. Substance can be mentioned as eternal and non-eternal. Again, non-eternal substances consist of parts, and are produced by their combination and destroyed by their separation. Composite substances are non-eternal. They are not independent and self-subsistent, but they exist in their component parts. But the atoms like earth, water, fire and air are eternal. They are not produced and destroyed. They are independent and self-existent.

1.6 QUALITY (GṆA)

The second category of Vai◦eṣika philosophy is quality or guna. Quality can not exist independently by itself. A quality can be defined as devoid of qualities and it is not an unconditional cause of conjunction and disjunction. Quality or guna inheres in a substance. It can be conceived, thought and named and therefore it is called an independent reality. The qualities are therefore called objective entities. They are not necessarily eternal. They also include both material and mental qualities.

Prasastapāda adds one characteristic of a quality. He defines it as an entity related to the gunus of quality, continual in a substance, and devoid of quality and action. Qualities inhere in a substance. But sometimes a substance also inheres in another substance. A composite substance inheres in its component parts. Therefore, a quality is defined as devoid of qualities. Again, a composite substance is not devoid of qualities, but a quality is devoid of qualities. An action also inheres in a substance. It is also devoid of quality. It is an unconditional cause of conjunction and disjunction. But a quality is not an unconditional cause of conjunction and disjunction. So a quality is different from an action.

Again, it can be stated that a quality is devoid of action. A substance has an action. Generally, a quality has no motion, but it is motion because its substrate is in motion. A quality is devoid of quality. The quality of a substance is number. But it can be stated that it is not a quality of its colours, tastes and other qualities. A quality has also a community– the genus of quality. Again, a quality differs from community, especially from particularity and inherence, which are devoid of community. A quality differs from a substance, because it is devoid of qualities. It also differs from an action, which is devoid of qualities. But it is an unconditional cause of conjunction and disjunction.

A quality is not their unconditional cause. The quality of the genus exists in a quality. It also possesses an inferior community also. It can be noted that a colour possesses the genus of colour. Kanāda, the founder of Vai\eṣika philosophy mentions seventeen qualities. Again, seven more qualities are added by Prashastapāda. The Nyāya-Vai\eṣika school has recognised these twenty-four qualities. It is also not necessary to mention them all as they are not equally important. They include material as well as spiritual properties. It is pointed out that smell is the quality of earth, taste of water, colour of fire, touch of air, and sound of ether.



ACTIVITY : 1.2

a) What is the distinction between Substance and Quality, and action?

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b) Do you think that quality is an independent reality? If yes, why?

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CHECK YOUR PROGRESS

Q.7. State whether the following statements are True or False :

a) Padārtha literally means the meaning of a word. (True / False)

b) A quality always inheres in a Substance. (True / False)

c) Generality is the common characteristics of many individuals. (True / False)

d) Vaiśeṣika philosophy is not materialistic. (True / False)

e) Substance is the substratum of qualities and action. (True / False)

Q.8. Give the definition of the Category-Substance. (Answer in about 40 words)

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Q.9. What is Samavāya, according to Vai\eṣika system.(Answer in about 30 words)

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Q.10. How the category-Quality is defined? (Answer in about 20 words)

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Q.11. What are the number of qualities recognized by Kanada?

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1.7 GENERALITY (SĀMĀNYA)

The fourth category of Vai\eṣika philosophy is Generality or Sāmānya. Sāmānya is class-essence, class-concept or the universal. The Sāmānya stands, not for the class, but for the common characteristic of certain individuals. It does not stand for the class also. Sāmānya is the cause of assimilation. It is natural and not accidental. It is one, eternal and it exists in many individuals. Community inheres in many individuals. There is the genus of cow in many cows, which is one and not different in different individual cows.

Generality inheres in all its proper individuals. From this point it can be pointed out that the genus of cow exists in all individual cows. But it does not exist in all individual cows, sheep, goats etc. It can not be perceived in all individuals. Whenever a community is not limited to a particular place, but it exists in all its proper individual.

Community or Generality inheres in all its proper individuals with an identical nature.

Sāmānya also exists in many individuals. The genus of cow does not exist in one cow, but it exists in all cows. There is no genus of ether, because it is one.

Community is the cause of common character in many individuals. It can be asserted as universal class-essence existing in many similar individuals. A concept is produced by a community.

Community, again exists at the same time in its identical nature in many individuals. Community does not stop to exist in one individual, when it exist in another individual.

Community is one in many individuals, and therefore it is eternal. One community could not subsist in many non-eternal individuals, if it were not eternal.

Again, community is different from the individuals. If community were not different from its substrates, then it would be produced and destroyed with them. They are also temporary, while it is eternal. Community can be produced by assimilative cognition, which also apprehends their common character.

The colour of genus is inferior to the genus of quality. The genus of upward motion is inferior to the genus of motion. There is the highest genus (Parājāti) and the lowest species (Aparājāti)

The universals also exist in substance, qualities and actions. They are also divided in two kinds– higher and lower. Being (Satta) is the highest generality. Being is common in substance, qualities and action. But being is different from them. On the other hand, substance, qualities and actions are different from one another, but being is identical in them. Being includes everything and itself is not included in anything. Again, another generality is also lower, because it includes a limited number of things. One universal can not exist in another universal. If a universal can exist in another universal, then an individual may be a horse, a cow and a man at the same time. Therefore, only one universal can exist in all individuals of a class.

Realism, conceptualism and nominalism are the three views that appear in Indian Philosophy in the schools of Nyāya-Vai\eṣika, Jainism and Vedānta, and Buddhism respectively. The universal are only names and not reals according to it. A cow is called a 'cow' not because it shares the universal 'cowness'. Jainism and Vedānta maintain that the universal is not a mere name. They believe in conceptualism. But Jainism and Vedānta do not maintain objective and independent reality of the universal over and above the particulars. The universal also exists in the particulars apart from our mind in the particulars. The Vai\eṣika School is an advocate of realism. It also believes that both the particulars and the universals are real.



Fragments: a small portion.

1.8 NON-EXISTENCE (ABHĀVA)

The seventh category of Vai\e^ika philosophy is non-existence or Abhāva. Non-existence is absolutely necessary for the Vai\e^ika philosophy. Non existence or abhava is four kinds– 1) Antecedent non-existence (Prāgabhava), 2) Subsequent non-existence (Pradhvamsabhāva), 3) Mutual non-existence (Anyonyabhāva), and 4) Absolute non-existence (Atyanta bhāva). Antecedent non-existence is the non-existence of a thing before its production. This non-existence has no beginning, but it has an end. It ends when the things is produced. For example, a pot does not exist before its production and destruction. Subsequent non-existence is the non-existence of a thing after its destruction. It has a beginning but it has no end. Mutual non-existence is the non-existence of a thing as another thing, which is different from it. Absolute non-existence implies the absence of a relation between two things in the past, the present and the future. It is a pseudo-idea. For example, hare's horn, sky-flowers etc.



ACTIVITY 1.3

a) What is the difference between Kārma and quality? Discuss.

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b) What is your view about ultimate substance? Discuss.

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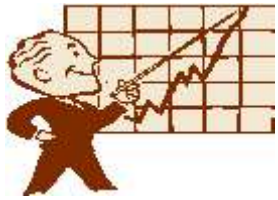
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c) In what condition, quality and community can be differentiated? Discuss.

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CHECK YOUR PROGRESS

Q.12. What is Sāmānya or Generality in Vai\e^ika philosophy?

(Answer in about 60 words)

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Q.13. What are the two Indian Schools which believe in conceptualism?

.....

.....

Q.14. What are the four kinds of the categories non-existence or abh~va?

.....

Q.15. State whether the following statements are True or False :

a) Being is the highest generality. (True/False)

b) Community is eternal. (True/False)



1.9 LET US SUM UP

- The categories play a vital role in the Vai\e^ika system.
- The Vai\e^ika system accepts the seven categories
- Category means pad~rtha.
- The word Vai\e^ika is derived from 'Visesa', which means 'particularity'.
- The founder of Vai\eṣika Philosophy is Kanāda, who is also known as Kanabhuk, Ulūka and Kashyapa. Kanāda, the founder of Vai\e^ika system wrote the 'Vai\e^ika Sūtra'.
- The Vai\e^ika philosophy accepts six categories.

- Knowledge is mainly of two kinds: valid knowledge and invalid knowledge.
- Valid knowledge is of four kinds : 1) Perception, 2) Inference, 3) Recollection and 4) Intuition.
- Invalid knowledge is also of four kinds : 1) Doubt, 2) Illusion, 3) Indefinite perception and 4) Dream.
- The Vai\e^ika philosophy divides all existent reals in two classes– Bhāva or being and Abhāva or non-being.
- A quality can be defined as devoid of qualities and it is not an unconditional cause of conjunction and disjunction.
- Kanāda, the founder of Vai\e^ika system defines substance as an entity or existence which has qualities or actions.
- The Sāmānya stands, not for the class, but for the common characteristic of certain individuals.
- Non existence or abhava is four kinds– 1) Antecedent non-existence (Pragabhāva), 2) Subsequent non-existence (Pradhvamsabhāva), 3) Mutual non-existence (Anyonyabhāva), and 4) Absolute non-existence (Atyantabhāva).



1.10 FURTHER READINGS

1) Chatterjee, S. C. & Dutta, D. M. (1958). *An Introduction to Indian Philosophy*. University of Calcutta.
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4) Kappor, Subodh. (2004). *The Systems of Indian Philosophy*. Cosmo Publication.
5) Radhakrishnan, S. (1923). *Indian Philosophy* (2 volumes). Oxford: University Press.
6) Sharma, C. D. (1973). *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarasidass.

7) Sinha, Jadunath. (1999). *Outlines of Indian Philosophy*. Pilgrims Books.



1.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No. 1 : Perception, Inference, Recollection and Intution.

Ans. to Q. No. 2 : Doubt, Illusion, Indefinite perception and Dream.

Ans. to Q. No. 3 : a) True b) True

Ans. to Q. No. 4 : (1) Substance (dravya), (2) Quality (guna), (3) Action (karma), (4) Generality (sāmānya), (5) Particularity (Visheṣa), (6) Inherence (sāmāvaya) and (7) Non-existence (abhāva)

Ans. to Q. No. 5 : Bhāba and Abhāva

Ans. to Q. No. 6 : Intution is considered as the immediate apprehension of the real nature of object of the past, present and future object. This kind of knowledge is acquired through mind.

Ans. to Q. No. 7 : a) True b)True c)True d) True e)True

Ans. to Q. No. 8 : Substance is the substratum of qualities and actions. It can be stated that qualities and actions cannot be found exist without substance. Therefore, it is the basis of qualities and actions, actual or potential, present or future.

Ans. to Q. No. 9 : According to Kanāda, the relation between material cause and its effect is known as Sāmāvaya or Inherence. But, it is not the conjunction of material cause and its effect.

Ans. to Q. No. 10 : According to Kanāda, Quality is defined as devoid of qualities, but it is not an unconditional cause of conjunction and disjunction

Ans. to Q. No. 11 : Seventeen qualities

Ans. to Q. No. 12 : It is class essence, class concept or the universal. It stands not for the class, but for the common characteristics of certain individuals. As for instance, there is the genus of cow in many cows. It indicates that the genus of cows exist in all individual cows, which is one and not different in different individual cows.

Ans. to Q. No. 13 : Nyāya – Vai\e^ika and Jainism

Ans. to Q. No. 14 : Antecedent non-existence, Subsequent-nonexistence, Mutual non-existence and Absolute non-existence.

Ans. to Q. No. 15 : a) True b) True



1.12 MODEL QUESTIONS

A) Very short Questions :

Q.1. What are the seven categories?

Q.2. What are the four kinds of valid knowledge?

Q.3. Who is the founder of Vai\e^ika system?

Q.4. Give an example of antecedent non-existence.

Q.5. What are the nine substances in Vai\e^ika system?

B) Short Questions (Answer each question in about 150 words)

Q.1. Briefly explain the category of Abhāva.

Q.2. What is Generality? Discuss briefly.

Q.3. What is valid knowledge, according to Vai\e^ika system?

Q.4. Briefly explain the four kinds of Abhāva.

C) Short notes on (Answer each question in about 150 words)

a) Abhāva b) Substance

c) Quality d) Genarality

D) Distinguish between (Answer each question in about 150 words)

a**)** Generality and Particularity

b**)** Valid knowledge and Invalid knowledge

E) Long Questions (Answer each question in about 300-500 words)

Q.1. Discuss the different kinds of categories in Vai\e^ika Philosophy.

Q.2. Evaluate the epistemology of Vai\e^ika philosophy.

Q.3. How many substances are accepted by Vai\e^ika philosophy? Discuss the role of Substances in that philosophy.

Q.4. Explain with example the different kinds of abh~va.

Q.5. Explain the category of Substance.

Q.6. Define the category of Quality. Explain its nature.

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UNIT 2 VAI°E^IKA: ATOMISM

UNIT STRUCTURE

2.1 Learning objectives

2.2 Introduction

2.3 Meaning of the term 'Atom'

2.4 The four elements/atoms: Earth, Water, Air and fire

- 2.4.1 Earth
- 2.4.2 Water
- 2.4.3 Air
- 2.4.4 Fire

2.5 Ether is not atomic

2.6 Vai\e^ika arguments for the existence of atoms

2.7 Creation and Destruction of the world

2.8 Vai\e^ika atomism is not materialistic

2.9 Vai\e^ika Atomism and Greek atomism: A comparative study

2.10 Critical appreciation of Vai\e^ika atomism

2.11 Let us sum up

2.12 Further readings

2.13 Answers to check your progress

2.14 Model questions

2.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- describe the nature of five elements of earth, water, air, fire and ether,
- explain the Vai\e^ika concept of the creation and destruction of the world.
- explain the nature of atomistic theory of Vai\e^ika philosophy.
- describe the comparison between Vai\e^ika and Greek Atomism.
- evaluate Vai\e^ika atomism critically.

2.2 INTRODUCTION

This unit introduces to you the nature of the Vai\e^ika concept of Atomism. Vai\e^ika philosophy holds that material objects of the world are composed of parts and they undergo production and destruction. These parts are still divisible into further parts. But the minutest particles of matter are not further divisible. This indivisible, partless and eternal particle of matter is defined an atom (Param"nu). Thus Atoms combine in different proportions to produce physical objects. In Vai\e^ika philosophy creation means the combinations of atoms in different proportions and destruction means the dissolution of such combinations. Hence the view of Vai\e^ika concerning creation is called atomism (Paramanukaranavada). Vai\e^ika believes in the doctrine of Asatk"ryav"da which means that the effect does not pre-exist in its cause. The effect is a new beginning, a fresh creation. Though it presupposes a cause, it is not implicitly contained in the cause nor is it identical with the cause. The doctrine of Vai\e^ika atomism is therefore also known as Arambhav"da.

2.3 MEANING OF THE TERM 'ATOM'

The word 'atomism' is derived from the Greek adjective 'atomos' which literally means 'indivisible'. In western philosophy, the history of ancient atomism is not only the history of a theory about the nature of matter, but also the history of the idea that there are indivisible parts in any kind of magnitude—geometrical extension, time etc. Atomism is of different kinds. A number of important theorists in ancient Greek philosophy held the view that universe is composed of physical atoms. For example, in the 5th century B. C. Leucippus and his pupil Democritus proposed that matter was composed of small indivisible particles called atoms. The spiritual atomism of Leibniz states that there are innumerable spiritual atoms. Leibniz called these atoms 'monads'. Monads are the centers of force in the universe. Again, psychological atomism of Hume states that there are only 'impressions' and 'ideas'. In the contemporary philosophical scene we find

Bertrand Russell advocating a different kind of atomism known as logical atomism. Thus we find advocacy of various forms of atomism in western philosophy.

Greek atomism and Vai\e^ika atomism share some common viewpoints regarding the nature of atoms. Nevertheless they differ on some significant points.

2.4 THE FOUR ELEMENTS/ATOMS: EARTH, WATER, AIR AND FIRE

According to the Vai\e^ika atomism, all composite objects of the universe are composed of the atoms of earth, water, air and fire. Hence a brief introduction about the nature of these atoms is needed to be taken up here.

2.4.1 Earth

Earth has the genus of earth. Earth has colour, taste, smell, touch, number, magnitude, conjunction, disjunction, remoteness, proximity, weight, acquired fluidity and velocity. Earth is eternal and non-eternal. The atoms of earth are eternal. The substances composed out of atoms of earth are non-eternal.

2.4.2 Water

The genus of water inheres in water. It has colour, taste, touch, natural fluidity, viscidity, number, magnitude, distinctness, conjunction, disjunction, remoteness, proximity, weight and velocity. Water is eternal and non-eternal. The atoms of water are eternal. The substances composed out of atoms of water are non-eternal.

2.4.3 Air

The genus of air inheres in air. Air has touch, number, magnitude, distinctness, conjunction, disjunction, remoteness, proximity and velocity. Air is eternal as well as non-eternal. The atoms

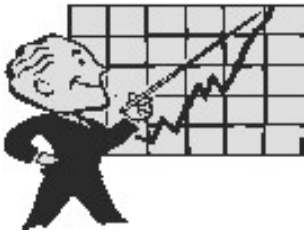
of air are eternal. The substances composed out of atoms of air are non-eternal.

2.4.4 Fire

The genus of fire inheres in fire. Fire has colour, touch, number, magnitude, distinctness, conjunction, disjunction, remoteness, proximity and velocity. Air is eternal as well as non-eternal. The atoms of air are eternal. The composite fiery substances are non-eternal.

2.5 ETHER IS NOT ATOMIC

Ether is not atomic. Ether is one, ubiquitous, eternal, imperceptible substance which has the special quality of sound. Ether is one, since sound has no difference in kind. Ether is eternal. It is neither produced nor destroyed. Ether fills all space, but it is not itself space.



CHECK YOUR PROGRESS

Q 1: State True or False.

a) Vai\e^ika atomism accepts Satk"ryav"da. (True/ False)

b) Vai\e^ika doctrine of atomism is known as Param"nuk"ranav"da. (True/ False)

c) According to the Vai\e^ika, there are four atoms. (True/ False)

Q. 2: Define atom (param"nu)

……

……



ACTIVITY : 2.I

- Do you think that atoms of earth, water, air and fire are the only ultimate atomic constituents of the universe?

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2.6 VAI°E^IKA ARGUMENTS FOR THE EXISTENCE OF ATOMS

Vai\e^ika advance the following arguments for the existence of atoms: First, there are different degrees of magnitudes, which have the lowest limit in the largest magnitude of ether, and which have the lowest limit in the minutest magnitude of an atom. There are larger and larger magnitudes, which culminate in the largest magnitude of ether. There are smaller and smaller magnitudes which end in the minutest magnitude of an atom. An atom is the minutest part which is indivisible. Secondly, if atoms had parts, then they also would have parts and so on to infinity. Then there would be no difference in the dimensions of things. Again, if all substances were endlessly divisible into an infinite number of parts, then there would be no difference in the magnitude of things, and a mountain and a mustard seed would be of equal dimension. Hence, it must be admitted that atoms are the minutest parts of composite substances which are partless and indivisible.

Thirdly, it is said that since composite products are transient, changeable, divisible, produced and destroyed, therefore they are composed of atoms which are eternal, unchangeable, indivisible, unproduced and indestructible.

Fourthly, if there were no indivisible atoms, there would be no dissolution. Dissolution is the disjunction of the component atoms of composite substances. Their destruction is due to disjunction of their parts.

2.7 CREATION AND DESTRUCTION OF THE WORLD

Vai\e^ika atomism explains that part of the world which is non-eternal. Non-eternal things are the composite things which are subject to

origination and destruction in time. All composite objects are constituted by the combination of atoms and destroyed through their separation. Vai\e^ika subscribe to the moral and spiritual principles governing the processes of composition and decomposition of atoms.

Vai\e^ika atomism is spiritual. Atoms possess the primary as well as the secondary qualities. They are said to be spherical or globular (parimandala). They are co-eternal with the souls and are the material cause of the world. Atoms are motionless in themselves and during dissolution they remain inactive. Motion is imparted to them by an external agent. For the Vai\e^ika, this external agent is an unseen power known as 'adrsta'. Adrsta is defined as the Unseen Power of merit (dharma) and demerit (adharma) which resides in the individual souls and want to fructify in the form of enjoyment or suffering.

The Vai\e^ika maintains that a dyad (dvyanuka) is produced by the conjunction of two atoms. A dyad is minute (anu), short (hrasva) and imperceptible. The two atoms are here inherent cause; their conjunction is their non-inherent cause; the unseen agencies, merits and demerits of individual souls are its efficient cause. When there is an activity among three dyads, they come into conjunction with one another, and produce a triad (tryanuka). The atoms combine in geometrical progression and not in arithmetical one. They increase by multiplication and not by mere addition. Three dyads form a triad (tryanuka) which is great (mahat), long (dirgha) and perceptible. A quartrad (caturanuka) is produced by the conjunction of four triads, which are active. The quartrads are combined into larger and larger composite substances.

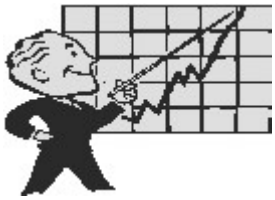
Out of the combinations of air atoms, in the form of dyads and triads, arises the gross physical element (mahabhuta) of air, and it exists as an incessantly vibrating medium in the eternal akasa. In the same vein, there is motion in the atoms of water and the creation of the gross element of water which exists in the air and is moved by it. The atoms of earth are imparted motion in the same way and compose the gross element of earth which exists in the vast expanse of the gross elemental water. Then from the atoms of light arises the gross element of light

and exists with its luminosity in the gross water. After this and by the mere thought (abhidhyana) of God, the embryo of a world (brahmanda) appears out of the atoms of light and earth. Then God entrusted Brahma the work of creation in its concrete details.

The circle of creation and destruction has no beginning. The souls get rest and space in destruction only after they have passed through many births and deaths, continually experiencing pain and pleasure. One creation between two destructions is called 'kalpa'. When Brahma, the world soul gives up his body like other souls, there appears in Mahesvara or the Supreme Lord a desire to destroy the world. With this, the creative adrsta or unseen moral agency in living beings is counteracted by the corresponding destructive adrsta and stops functioning for the active life of experience. When the destructive adrsta begins to operate, motion in the constituent atoms of their body and senses begin to start. Due to the motion, there is disjunction of the atoms and consequent disintegration of the body and the senses. Thus with the destruction of the senses and the body, the atoms are destructed through the cessation of their conjunction. The four kinds of atoms of earth, water, light and air are disintegrated and destroyed. It is to be worthily mentioned at this point here that in the order of destruction, earth compounds come first, and then those of water, light and air in succession; while in the order of creation, air compounds come first, water compounds next, and those of the great earth and light appear in succession.

2.8 VAI°E^IKA ATOMISM IS NOT MATERIALISTIC

Vai\e^ika atomism is not materialistic since Vai\e^ika admit the reality of the spiritual substances-souls and God-and also admits the Law of Karma. While the atoms are the material cause of this world; God, assisted by the Unseen Power, is the efficient cause. It is therefore, said that in Vai\e^ika atomism the physical world presupposes the moral order.



CHECK YOUR PROGRESS

Q. 3: State True or False.

a) Vai\e^ika atomism is materialistic. (True/ False)

b) According to the Vai\e^ika, atoms are inactive and motionless in themselves. (True/ False)

c) Motion is imparted to the atoms by an Unseen Power (Adrsta). (True/ False)

d) Atoms combine in arithmetical progression. (True/ False)

Q. 4: What is dyad?

Q. 5: What is triad?

Q. 6: Define Adásta.



ACTIVITY 2.2

- Do you think that Vai◦e^ika theory of creation and destruction of the world is a comprehensive theory of atomism?

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…….....….

2.9 VAI°E^IKA ATOMISM AND GREEK ATOMISM: A COMPARATIVE STUDY

Vai\e^ika atomism and Greek atomism have agreements as well as disagreements as regards the nature of atom. The following are the points of agreements:

Vai\e^ika atomism agrees with the Greek atomism of Leucippus and Democritus in considering the indivisible, partless, imperceptible and eternal nature of atoms.

Both Vai\e^ika and Greek atomism regard atoms to be the material cause of this physical universe.

On the contrary, Vai\e^ika disagrees with Greek Atomism as regards the following points:

Leucippus and Democritus hold that atoms differ only quantitatively. They denied any qualitative difference among atoms. But Vai\e^ika atomism maintains both quantitative as well as qualitative differences among atoms.

The Greek atomists do not attribute any secondary qualities to atoms, while the Vai\e^ika atomism accepts the secondary qualities in the atoms.

Greek atomism believed that atoms have inherent motion in themselves and they are therefore essentially active. In contrast to the Greek view, Vai\e^ika maintain that atoms are motionless and inactive. Moreover, the Vai\e^ika brings about the role of an unseen power here. The atoms get moved by the unseen power (adrsta).

According to the Greek view, the souls are constituted of atoms, but according to the Vai\e^ika, souls and atoms are different. Moreover, souls and atoms are regarded by the Vaisesikas to be eternal and independent.

Regarding evolution Greek atomism opines that evolution is mechanical. Greek atomism is thus materialistic. But Vai\e^ika view of atomism is guided by spiritual and the moral law. It is found that the later Vai\e^ika admit God as the efficient cause.

2.10 CRITICAL APPRECIATION OF VAI\E^IKA ATOMISM

Prof. C. D. Sharma critically angles the Vai\e^ika theory of atomism in the following way:

Sharma says that the qualitative differences in the atoms of the Vai\e^ika system cannot be upheld. He argues that if the atoms of earth possesses the greatest qualities and the atom of air the least, there should be difference between their weight and magnitude. Moreover, if the atoms possess qualities like smell, touch, colour etc, how can they be eternal? And if the qualities of the atoms are eternal and cannot be separated from them, then why to maintain that the

qualities of the souls can be separated from them in liberation, and why maintain that the substance can remain without qualities? These are few observations made by C. D. Sharma.



CHECK YOUR PROGRESS

Q 7: State one important difference between Greek atomism and Vaisesika atomism?

Q 8: State True or False.

a) Vai\e^ika atomism maintains both quantitative as well as qualitative differences among atoms.
(True/ False)

b) Vai\e^ika atomism does not accept the secondary qualities in the atoms. (True/ False)

c) According to Vai\e^ika atomism, evolution is mechanical. (True/ False)



2.11 LET US SUM UP

- In this unit we have come to know about the Vai\e^ika theory of atomism.
- Vaisesika atomism states all composite objects of the universe are composed of the atoms of earth, water, air and fire.
- The Vai\e^ika view concerning creation is called atomism or param"nuv"da.
- This unit also has dealt with several arguments for the existence of atoms.
- Vai\e^ika atomism explains that part of the world which is non-eternal.
- Non-eternal things are the composite things which are subject to origination and destruction in time.
- All composite objects are constituted by the combination of atoms and destroyed through their separation.
- Vai\e^ika subscribe to the moral and spiritual principles governing the processes of composition and decomposition of atoms.

- Since Vai\e^ika accepts the existence spiritual substances, namely, God and souls, hence Vai\e^ika atomism is spiritualistic and materialistic.
- Moreover Vai\e^ika atomism and Greek atomism agree as well as disagree with regard to the nature of atoms.
- The unit ends up with a note of critical estimate of Vai\e^ika atomism.



2.12 FURTHER READINGS

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3. Chandradhar Sharma: A Critical History of Indian Philosophy, Motilal Banarasidass Publication
4. D. M. Datta & S. C. Chatterjee: An Introduction to Indian Philosophy, Motilal Banarasidass Publication
5. S. Radhakrishnan : Indian Philosophy, Motilal Banarasidass Publication
6. Thomas Mcevilley: The Shape of Ancient Thought, Motilal Banarasidass Publication



2.13 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: A) False

B) True

C) True

Ans to Q No 2: The indivisible, partless and eternal particle of matter is defined an atom (Param"nu)

Ans to Q No 3: A) False

B) True

C) True

D) False

Ans to Q No 4: A dyad (dvyanuka) is produced by the conjunction of two atoms. A dyad is minute (anu), short (hrasva) and imperceptible.

Ans to Q No 5: When there is an activity among three dyads, they come into conjunction with one another, and produce a triad (tryanuka).

Ans to Q No 6: Adásta is defined as the Unseen Power of merit (dharma) and demerit (adharma) which resides in the individual souls and want to fructify in the form of enjoyment or suffering.

Ans to Q No 7: The important point of difference between Greek atomism and Vaisesika atomism is: Leucippus and Democritus hold that atoms differ only quantitatively. They denied any qualitative difference among atoms. But Vai\e^ika atomism maintains both quantitative as well as qualitative differences among atoms.

Ans to Q No 8: A) True

B) False

C) False



2.14 MODEL QUESTIONS

A) Very Short Questions:

Q 1:What is atomism (paramanukaravada)?

Q 2: State the meaning of asatk"ryav"da?

Q 3: What is the other name of }rambhav"da?

Q 4: Define 'adrista'.

Q 5: What is Kalpa?

B) Short questions (Write in about 150- 200 words)

Q 1: Briefly state the meaning of the term 'atom'.

Q 2: Briefly explain the Vai\e^ika arguments for the existence of atoms.

Q 3: Briefly explain the nature of the four atoms of earth, water, fire and ether.

C) Long questions (Write in about 300-500 words)

Q 1:Discuss the theory of Vai\e^ika Atomism.

Q 2: Explain and examine the relation between Greek atomism and Vai°e^ika atomism.

Q 3: What are the arguments for the existence of Vai°e^ika atoms? Explain.

Q 4: Critically evaluate Vai°e^ika doctrine of atomism.

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3) Chatterjee, Satischandra & Datta, Dhirendra Mohan, 1964. *An Introduction to Indian Philosophy.* Calcutta: University Press

4) Sinha, J, Indian Philosophy, Motilal Banarsidass, Delhi



3.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Satk"ryav"da holds that the material effect is the modification (parinama) of Prakáti. S"Ïkhya accepts that effect pre-exist in the cause. The effect is not a new beginning. The effect is only an explicit manifestation of that which was implicitly contained in the material cause. Satk"ryav"da advocates that there cannot be new production. It never allows total destruction.

Ans to Q No 2: One feature of Asatk"ryav"da is that the effect can never exist in the cause. The effect is a new beginning (arambha). Asatk"ryav"da explains that the effect or k"rya is asat or non-existent before its production.

Ans to Q No 3: a) False b) True

Ans to Q No 4: S"Ïkhya theory of causation is defined as Satk"ryav"da. It holds that a cause is an entity in which the effect subsists in a latent form.

Ans to Q No 5: According to the Ny"yayikas, it is self-contradictory to accept Satk"ryav"da. While refuting Satk"ryav"da, the Ny"yayikas have forwarded two reasons for accepting Asatk"ryav"da. They are:

1) The Ny"yayikas hold that it is self-contradictory to accept that the effect arises from the cause. It is also self-contradictory to accept that the effect gets destroyed in the same cause. The same cause cannot support two sekf-contradictory actions like production and destruction.

2) The Ny"yayikas hold that the effect doesnot pre-exist in the cause. The Buddhas and the Ny"ya-Vai\e^ikas hold that the k"rya or the effect is asat in Asatk"ryav"da. The effect is a new and thus can never a modification of the cause. The effect for e.g. ‘curd’ is not a re-disttribution of the cause for e.g. ‘milk’.

Ans to Q No 6: Ans.: Satk"ryav"da advocates that the effect is potentially in the cause. An efficient cause can produce for which it is potent. The effect before its manifestation is potentially contained in the material cause. Therefore in Satk"ryav"da, production i.e. 'effect allows only actualization of the potential' (shaktasya shakya-karanat).



3.12 MODEL QUESTIONS

A) Very Short Questions

Q 1: Who is known as the path-finder of S"Ïkhya philosophy?

Q 2: Who is the author 'S"Ïkhya-s$tra'?

Q 3: What is the root cause of the world, according to S">khya philosophy?

Q 4: What is satk"ryav"da?

Q 5: What are the two ultimate realities, according to S"Ïkhya?

Q 6: What is the other name of S"Ïkhya-theory of causation?

Q 7: What are the two theories of causation found in Indian philosophy?

Q 8: Define a) Satk"rya v"da b) Asatk"rya v"da

B) Short questions (Answer in about 150-200 words)

Q 1: Write a brief note on S">khya theory of causation.

Q 2: Distinguish between Satk"ryav"da and Asatk"ryav"da.

Q 3: Explain briefly the concept of Satk"ryav"da.

Q 5: What are criticisms of Satk"ryav"da forwarded by Buddha and the Ny"ya- Vai\e^ikas? Briefly explain

Q 6: What are the two causes, according to S">khya philosophy? Briefly explain

Q 7: Explain briefly the concept of prakriti-parin"mav"da

C) Long Questions (Answer in about 300-500 words)

Q 1: Explain the S">khya theory of causation

Q 2: Define Satk"ryav"da. Mention the features of Satk"ryav"da

Q 3: Explain the grounds on which the Ny"yas have refuted Satk"ryav"da.

Q 5: Discuss the concept of prakriti-parin"mav"da.

Q 6: Discuss the concept of Satk"ryav"da in S">khya philosophy.

Q 7: Explain the criticisms of Satk"ryav"da forwarded by Buddha and the Ny"ya-Vai\e^ikas.

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UNIT: 4 S}¢KHYA CONCEPTS OF PRAKṚTI AND PURU~A

UNIT STRUCTURE

4.1 Learning objectives

4.2 Introduction

4.3 Nature and Characteristics of Prakáti

4.4 Proofs for the existence of Prakáti

4.5 Prakáti and the Gu]as

4.6 Different products of Prakáti

4.7 Teleological Evolution

4.7.1 Criticism of the evolution theory

4.8 Nature and Characteristics of Pur^a

4.9 Proofs for the existence of Puru^a

4.10 Plurality of Puru^a

4.11 Let us sum up

4.12 Further readings

4.13 Answers to Check Your Progress

4.14 Model Questions

4.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the nature and characteristics of Prakáti,
- discuss the proofs for the existence of Puru^a,
- explain the relation between Purusa and Prakáti,
- describe the concept of Evolution,
- discuss the nature and characteristics of Puru^a,
- explain the concept of Puru^a in S"Ïkhya philosophy,
- analyze the proofs for the existence of Puru^a,
- explain the plurality of Puru^a,
- discuss the nature of Evolution.

4.2 INTRODUCTION

The concept of Prakrti in S"Ïkhya philosophy follows from the S"Ïkhya theory of causation. The existence of Prakáti is assumed with the help of Satk"ryav"da or the theory that 'the effect really exists before production in the cause'. The theory of causation in S"Ïkhya advocates that there is a real change in the material cause. This real change in the material cause leads to the concept of Prakáti in S"Ïkhya Philosophy. Prakáti is considered as the root cause of the universe and its worldly objects. According to S"Ïkhya, in order to avoid infinite regress it is necessary to consider Prakáti to be the uncaused cause and therefore 'all worldly effects are latent in the uncaused cause' i.e. Prakáti. The world has not been created by any supernatural power. The world has evolved out of the uncaused cause i.e. Prakáti. The term 'Prakáti' refers to 'that which becomes transformed'. Prakáti is regarded as the potentiality of nature. It represents as 'the receptacle and nurse of all generation'. Prakáti is therefore called as the uncaused and root cause of the material cause.

The S"Ïkhya system propounds the ontological dualism of Purusa and Prakáti. It advocates a distinct dualism between Puru^a and Prakáti. In addition to this view, you will find that S"Ïkhya system has also accepted plurality of Puru^a. S"Ïkhya system vehemently opposes the Ny"ya-Vai\e^ika theism and on the other hand classical S"Ïkhya advocates atheism. It believes in creation for a limited span of time and finally dissolution of the world is necessary to realize the ends and purpose of Puru^a. Therefore, dissolution is necessary in S"Ïkhya to liberate Puru^a from the process of evolution. The process of evolution is unconscious and it tends towards the liberation of each individual Puru^a. Every subtle organ or body works for the sake of Puru^a's end. It believes that the whole world arises out of eternal cause Prakáti and the evolution of the world is necessary to serve the ends of plurality of Puru^as or the individual selves.

4.3 NATURE AND CHARACTERISTICS OF PRAKṚTI

The following are the characteristics of Prakáti, according to S"Ïkhya philosophy:

Prakáti is characterized as Pradh"na being the first principle of this Universe. It is known as Avyakta as being the un-manifested state of all effects.

Prakáti can be known through inference because of having very subtle and imperceptible nature and as such is called as Anum"na.

It is called J"da because of being unintelligent and unconsciousness principle.

Prakáti is called Shakti as it is believed to be ever-active and unlimited power.

Prakáti remains always uncaused, independent, absolute one and eternal and therefore beyond production and destruction. On the other hand, the products of Prakáti are caused, dependent, relative, many and temporary and are always subject to birth and death. It is the Raja guna which inputs motion in Prakáti.

Prakáti is always unconsciousness because it is the prime source for all inanimate worldly objects. Therefore, it is rightly said that 'The entire world of objects is implicit in the bosom of Prakáti.'

According to S"Ïkhya philosophy, evolution is understood as the explicit manifestation of the worldly objects. On the other hand, dissolution is understood as the returning of the worldly objects to Prakáti. Thus, you must remember that S"Ïkhya propounds that 'unintelligent, uncaused, ever-active, imperceptible, eternal and one Prakáti' alone is the final source of this world of objects. It is accepted in S"Ïkhya system that the Purusa (self) which is intelligent cannot be the cause of material objects. It is because the self cannot be transformed into inanimate worldly objects. Hence you can remember here that the 'ultimate ground of the empirical universe must be an infinite, unlimited non-soul substances'. The S"Ïkhya rejects here the view of Ny"ya-Vai\e^ika, Buddhist and the Jaina regarding the

concept of non-soul substance. According to Ny"ya-Vai\e^ika, Buddhist and the Jaina the non-soul substance are the atoms of the material objects but in S"Ïkhya, the non-soul substance cannot be the atoms of material objects. The S"Ïkhya believes that the mind, ahamk"ra, senses which are very fine and subtle, cannot be made out of material atoms. It also argues that the atoms are devoid of dimension. So S"Ïkhya thinkers argue that the material objects having dimensions can never come out of the atoms which are devoid of dimension. Therefore, you must understand here that S"Ïkhya philosophy support that it is Prakáti, the uncaused (aja) cause or the First Cause as the ultimate cause of all worldly objects.

4.4 PROOFS FOR THE EXISTENCE OF PRAKṚTI

The Arguments for the existence of Prakáti are:

(1) All the objects of this world are limited in magnitude, dependent and conditional. The worldly objects are dependent on one another. The objects of this world are limited and finite and as such the objects must depend on that material existence which is more enduring and pervasive than their existence. As the material objects are finite and henceforth cannot be the cause of this universe. Therefore, cause of this world must be limited, infinite and self-dependent substance and it is considered as Prakáti (bhedanam parimanat).

(2) There are certain common characteristics invariably present in the worldly objects. Consequently the worldly objects are capable of producing pleasure, pain and indifference. The presence of common characteristics in all worldly objects must have a source which is common to all. This common source is thus Prakáti with its three constituent elements like sattva, rajas and tamas (samanvayat).

(3) All worldly objects which are in nature effect of a cause. The effect proceeds from the activity of some cause which contains their potentiality within it. Evolution means the manifestation of the potent cause in an implicit form and the effect is the explicit form of the same. Therefore, the activity which generates evolution must be in

an implicitly contained in some world-cause. This world-cause is Prakáti (karyatah pravrttescha).

(4) An effect arises from its cause because it is the potentiality of the cause which makes the effect to be produced and is resolved into the cause at the moment it is dissolved. The effect is the manifestation of the cause and which is re-absorbed at the moment of destruction in the cause itself. As the effect differs from the cause so the effect cannot be regarded as its own cause. The effect is the explicit state whereas the cause is the implicit state of the same form. The empirical universe as such is an effect and therefore point to a world-cause being potentially contained (karanakaryavibhagat).

(5) There is unity in the worldly effects inspite of differences. This unity in diversity itself point to a single cause. This cause is Prakáti (avibhagat vaishvarupyasya).



CHECK YOUR PROGRESS

Q 1: How does S"Ïkhya explain Prakáti to be the root cause of this universe?

.....

Q 2: What does the term Prakáti refers to in S"Ïkhya philosophy?

.....

Q 3: State whether the following statements are true or false:

a. The theory of causation in S"Ïkhya advocates that there is a real change in the material cause. (True/False).

b. Prakáti is always consciousness because it is the prime source for all inanimate worldly objects. (True/False).

4.5 PRAKṚTI AND THE GṆAS

It is stated in the S"Ïkhya Pravacana Sutra that Prakáti is constituted of the three gu]as. The three gunas are sattva, rajas and tamas. It is understood in S"Ïkhya philosophy that Prakáti is the unity of these three gunas and the gu]as are held in a state of equilibrium (gunanam samyavastha). The gunas i.e. sattva, rajas and tamas are therefore considered as the constituents of Prakáti. So, Prakáti with its constituent elements evolves the worldly objects. You must remember that in S"Ïkhya the term 'gu]a' does not refer to any quality. In fact the gunas are the fundamental and therefore the ultimate elements in the constitution of Prakáti. So it is concluded that Prakáti is a triad of the three gunas. Prakáti is therefore not beyond the gunas.

The S"Ïkhya philosophy points out that sattva, rajas and tamas are called as gunas because these gu]as are subordinate to the spirits or Purusas. The gunas actually represents the three strands in a string. It is so believed in S"Ïkhya that the gu]as tie the spirits or Puru^as in the phenomenal (empirical) life. The gunas are very subtle in nature and thus imperceptible. This shows that you cannot perceive gu]as. The question arises: how you can know the real nature of the gu]as? You can infer the real nature of gunas from their effects namely, pleasure, pain and indifference respectively. S"Ïkhya supports Satk"ryav"da and hence you must remember that there is identity between cause and effect in essence. Therefore, the existence of gu]as can be inferred from the nature of their products. As objects of this world are effects of Prakáti so herein the gu]as are held in a state of equilibrium. The gunas possess qualities on their own like lightness, activity and heaviness. The three gunas are very fine and are always ever changing. While understanding about gu]as you must know that the same object is pleasurable to an individual but painful to another and neutral to the third person. The cause is present in the effect in an implicit manner. Thus you can conclude that the ultimate cause of all objects must be constituted by the three elements of pleasure, pain and indifference and which are called as sattva, rajas and tamas respectively.

You will come to know that the literal meaning of sattva is existent or real. sattva is the nature of pleasure. sattva represents light (laghu) and illuminating (prakasaka). It is also called goodness and therefore, produces pleasure. Sattva being potentially consciousness has the capacity of manifesting pleasure and goodness in the worldly objects. As the essential nature of sattva is light and bright so it produces 'luminosity of light, power of reflection, upward movement, pleasure, happiness, contentment, bliss'. Sattva represents white colour.

The literal meaning of rajas is foulness. Rajas represent the principle of motion (cala) and stimulating (upastambhaka). It has the capacity of producing pain in the worldly objects. The consequences of Rajas are therefore 'Restless activity, feverish effort and wild stimulation'. It is due to rajas the mind become restless. As rajas is bestowed with the nature of motion so it can stimulate the elements of sattva and tamas which are inactive in themselves. It is because of rajas, both sattva and rajas become active to perform their functions. Its colour is red.

Tamas literally means apathy or indifference. Tamas always resists activity and leads to ignorance. Tamas is heavy and is opposed to sattva. Tamas obstruct the manifestation of objects (varanaka). It resists Rajas because it has the capacity to restrain the motion of things. 'Ignorance, sloth, confusion, bewilderment, passivity and negativity are its result'. Its colour is dark.

These three guṇas are never separate being the three strands of Prakrti. Though there are differences in their essential nature yet the three gunas co-operate with one another. The gunas are always found intermingled with each other. The analogy that is referred here is the burning lamp. In the burning lamp we find the oil, the wick and the flame of a lamp. These three elements are opposed to each other but co-operate to produce the light of a lamp. Therefores the gu] as though distinct in their nature yet co-operate with each other to manifest the effects of the worldly objects. Therefore, the nature of a thing is determined by the predominance of a particular guna. 'Things are called good, bad or indifferent; intelligent, active or slothful; pure, impure or neutral, on account of the predominance of sattva, rajas or tamas respectively'.

Evolution of this worldly object does not take place when the gu]as are in a state of equilibrium. The gu]as are ever-changing. As the gu]as are dynamic so they cannot remain static at any moment. S"Ïkhya holds that change is of two kinds. They are viz. (1) homogeneous or sarupa-parin"ma and (2) heterogeneous or virupa-parin"ma. When the state of dissolution (paralaya) of the world starts the gu]as change homogeneously. For e.g. sattva changes into sattva, rajas changes into rajas and tamas changes into tamas. Evolution starts only when there is disturbance into the equilibrium over the gu]as. When there is heterogeneous change into the gunas with the predominance of one guna over the other, there occurs a terrific commotion in the bosom of Prakáti and this result into evolution of the worldly objects. To quote Ishvarakásna: "We bow to Prakáti, the red-white-dark, the unborn mother and nurse and receptacle of all generation". Prakáti is understood in this manner in S"Ïkhya philosophy.



CHECK YOUR PROGRESS

Q 4: How is Prakáti understood in S"Ïkhya?

.....

.....

Q 5: Mention the two kinds of changes that S"Ïkhya philosophy advocate.

.....

.....

Q 6: Fill in the blanks:

(a) The literal meaning of sattva is ..... or .....

(b) The symbolic colour of Tama is .....

4.6 DIFFERENT PRODUCTS OF PRAKṚTI

The first product of Prakáti in the process of evolution is Mahat or Buddhi. Viewed from the standpoint of cosmic aspect, the first product is called 'mahat'. Mahat is the germ of this material world. On the other hand, from the psychological standpoint, mahat is called 'buddhi' or intellect. Buddhi is that faculty which allows individual to distinguish objects. It is through the faculty of Buddhi, the individual can perceive the objects as what they are. The two fundamental functions of Buddhi are viz. 'ascertainment' and 'decision'. In Buddhi there is predominance of sattva gu]a. Buddhi manifest itself naturally and other objects also. So, Buddhi is attributed with the qualities like virtue, (dharma), knowledge (jnana), equanimity (vairagya) and excellence (aisvarya). But when buddhi is vitiated by tamas, it possesses the attribute like vices (adharma), ignorance (ajana), attachment (avairagya) and imperfection (anaisvarya). You have to remember here that Buddhi is different from Puru]a. Buddhi is unconscious but being nearest to Puru^a, it becomes apparently conscious and intelligent. Though the different sense organs including the mind function for buddhi but buddhi works directly for the Puru^a (self). This function of buddhi makes the Puru^a (self) to experience all existence and finally the Puru^a (self) discriminates itself from Prakáti.

The second product of Prakáti that arises after buddhi is ahank"ra. Ahank"ra is also known as the self-sense or ego or the principle of individual. When viewed from the psychological standpoint, ahank"ra functions as abhim"na or the feeling of 'I and mine'. Ahank"ra makes the self to identify with the acts of Prakáti. S"Ïkhya thinkers categorize ahank"ra into three kinds according to the predominance of the gu]as. They are as follows :

1. S"ttvika or vaikarika. In this state of ahank"ra, sattva gu]a predominates in it.
2. R"jasa or taijasa. In this state of ahankara, rajas predominates in it.
3. Tamasa or bhut"di. In this state of ahank"ra, tamas predominates in it.

From the sattva aspects of ahamk"ra arises the mind (manas), the five organs of perception (jnanendriya) and five organs of action (karmendriya). The five motor organs or organs of action (karmendriya) are the functions of speech, apprehension, movement, excretion and reproduction. From the tamasa aspects are derived the five subtle elements (tanmatra). The rajasa ahank"ra is concerned in the two mentioned ahank"ra because rajasa provide the necessary energy for the change of sattva and tamas into their products. Thus, from ahank"ra arises mind, ten organs and five subtle elements.

The five organs of action are not the real organs. Actually the imperceptible powers in the external organs make the physical objects to be apprehended or known. Ultimately the imperceptible powers make the five organs real. Henceforth you cannot perceive any organs (indriya). You can know an indriya by inference only. It is the mind or buddhi, which guides both the organs of perception and action. Here Buddhi, ahank"ra and manas are considered as the internal organ (antahkarana). On the other hand, the organs of perception and action are considered as external organs (bahyakarana). According to S"Ïkhya, The five sensory organs (jnanendriya) and the five motor organs (karmendriya) are the ten external organs or (bahyakarana). Along with these ten organs, there are Buddhi, Ahank"ra and manas, so S"Ïkhya philosophy asserts of thirteen k"ranas or organs.

The Tamasa Ahank"ra give rise to five subtle essences and these are called Tamasa Ahank"ra or 'things-in-themselves'. The five subtle essences are sight, smell, taste, touch and sound. Ordinary human being cannot perceive the above mentioned tanmatras though these tanmatras (viz. touch, colour, taste and smell) are understood as physical principles. You have to depend on inference to conceive these tanmatras. The Yogins can only have a direct perception of these tanmatras. S"Ïkhya philosophy concludes that the five subtle elements give rise to the five gross physical elements or mah"bhutas. The five mah"bhutas are akasa, air, light or fire, water, and earth.

Therefore, you have to remember that the whole process of evolution that arises from Prakáti to the gross physical elements is found into two

categories. The two categories are viz., the physical (pratyaya-sarga or buddhi sarga) and physical (tanmatra-sarga or bhautika-sarga). Thus S"Ïkhya philosophy asserts that the series from Prakáti to the five gross elements numbers along with Puru^a is the play of twenty five categories.

1: Puru^a, 2: Prakáti, 3. Mahat or Buddhi, 4: Ahank"ra, 5-9: Organs of perception,

10: Mind, 11-15: Organs of action, 16-20: Subtle elements, 21-25: Gross elements.

4.7 NATURE AND CHARACTERISTICS OF PURUSA

In S"Ïkhya system, you will learn that there is clear-cut dualism of Puru^a and Prakáti. Both Prakáti and Puru^a are different from each other in their nature. So accordingly you will learn that Prakáti has definite characteristics and Puru^a on the other hand has certain definite characteristics. According to S"Ïkhya system, Puru^a is eternal (nitya), pure (suddha), conscious (Buddha), and liberated (mukta).

The following are the characteristics of Puru^a:

1. Puru^a is pure consciousness. Puru^a is the principal of pure Consciousness. Puru^a is the soul. It is the self. Puru^a is recognized as the spirit, the subject and the knower.
2. Puru^a is simple, self-luminous and self-proved.
3. Puru^a is discriminating.
4. Puru^a being intelligent is subject of knowledge. Consciousness is the essence of Puru^a. Puru^a is therefore the postulate of all knowledge.
5. Puru^a is devoid of any production and is not subject to modification. Puru^a is always considered as uncaused, eternal and all-pervading.
6. Puru^a is neither a cause nor an effect and is unchangeable and immutable. It is self-luminous and self- proved.
7. Puru^a is in-active (akartr). It is understood as the silent witness (saksin). Puru^a is accepted as the emancipated alone. It is, therefore, the neutral seer (drastr), the peaceful eternal.

8. Puru^a is beyond all changes (kutasthanitya). Therefore, it is beyond time and space. Puru^a is free (kevala).
9. Puru^a is indifferent (madhyastha, udasina) and devoid of movement (niskriya).

"Puru^a is called nistraigunya, udasina, akarta, kevala, madhyastha, saksi, drasta, sadaprakashasvarupa, and jnata".

4.8 PROOFS FOR THE EXISTENCE OF PURU~A

1. All compound objects exist for the purpose of Puru^a. This proof for the existence of Puru^a is teleological in nature. (sanghatapararthatvat). It can be considered that all objects of nature including the body, the senses, the mind and the intellect are all means to realize the purpose of Puru^a. Prakáti, Mahat, Ahank"ra, Manas are all aggregates of sattva, rajas, and tamas, and these are the means to serve the ends of other things like beds, chairs, etc., etc. Beds, chairs etc., etc., are unconscious and all material objects serve the end of conscious spirits or 'Puru^a'. Puru^a is not an aggregate of the three gu]as. So, it is different from the body, manas, buddhi, and ahamk"ra. Prakáti evolves itself to serve the Puru^a's end.
2. All objects are composed of the three gu]as. As the objects are non-intelligent (acetana), non-discriminating (viveka), objects (visaya) of knowledge so they presuppose the intelligent (sacetana) Puru^a which is discriminating (viveka), subject of knowledge (jnatr), devoid of three gu]as (atriguna). This view logically presupposes the existence of the Puru^a, (the intelligent subject) because Puru^a is understood as the silent witness of the three gu]as viz., sattva, rajas and tamas (trigu]a). Moreover, Purusa is beyond these gu]as and therefore all changes. All knowable objects presuppose the existence of the knowing subject or the spiritual self.
3. It is viewed that just like the charioteers guide the non-intelligent chariot so the pure-self co-ordinates all experiences and also co-ordinates all non-intelligent products of Prakáti. Hence accordingly

all non-intelligent products of Prakáti must be controlled and directed by the intelligent Puru^a. Prakáti is unconscious, so it cannot act by itself on the other hand Puru^a is the principal of pure Consciousness and consequently all the non-intelligent material objects are in need of guidance from intelligent Puru^a. Finally, Prakáti along with its evolutes are supervised and guided by the pure selves. Here we find an analysis of 'transcendental synthetic unity of pure Consciousness to co-ordinate all experiences'. This proof is ontological in nature. (adhisthanat)

4. Non-intelligent Prakáti being unconsciousness cannot experience its products. This presupposes the existence of Puru^a. Prakáti and its material products are 'feeling-substances' because Prakáti is composed of three gu]as. Moreover, all material objects being 'feeling-substances', response to pleasure, pain and delusion. Pleasure, pain and delusion have meaning only because there is a conscious spiritual principle to experience all the experiences. Therefore experiences of pleasure, pain and delusion are mental modes and that presupposes the existence of the self.

5. There are people who strive for freedom or salvation. According to S"Ïkhya philosophy, liberation means freedom from three kinds of sufferings. Liberation means complete negation of pain. The will to be liberated itself presupposes the pure self, i.e. the emancipated alone, the peaceful eternal. This proof is mystical and spiritual in nature. (kaivalyartham pravrtteh).



CHECK YOUR PROGRESS

Q 7: Mention any feature of Puru^a

Ans.:.....

Q 8: Why Puru^a is considered as 'the principle of pure Consciousness'?

Ans.:.....

Q 9: State whether the following statements are true or false

a) S"Ïkhya system supports ontological dualism of Puru^a and Prakáti.

b) Puru^a is conditioned to changes and therefore within time and space.

4.9 PLURALITY OF PURU~A

Samkhya philosophy strives to establish the theory that the Puru^a is many and therefore supports the theory of plurality of Puru^a. But this view of S"Ïkhya is not beyond doubt. This view of S"Ïkhya supporting many selves deviates from the Advaita Ved"nta. According to Advaita Ved"nta, there cannot be plurality of selves. It admits non-duality of Brahman. Every jiva is the manifestation of Brahman itself. Hence there is one universal self and it abides in all physical bodies. According to S"Ïkhya, every physical body is abided by distinct self. This doctrine of the S"Ïkhya is called as the plurality of selves (Bahu-purusa-v"da).

The following are the arguments through which S"Ïkhya supports the theory of plurality of purusa or Bahu-purusa-v"da.

1. You are aware of the fact that there are certain obvious differences in birth and death of every individual. All individuals are given with different sensory and motor endowments and capacities. For e.g. one individual's death does not justify the death of all individuals on the other hand the blindness of an individual does not explain that all people are blind. S"Ïkhya admits here that if there were really one universal self then birth and death of one individual would have justified the birth and death of all individuals. Again if there were one universal

abiding self in all individuals then the blindness of one individual would have justified the blindness of all individuals. As these cited examples are not justifiable so according to Samkhya, there are many selves.

2. You must agree that human beings are different from super-men or gods and definitely from animals and beasts. You will fail to make any distinction between human existence, super-men or gods if there is one universal self. Hence there exit certain distinctions between every existence, so according to Samkhya there must be plurality of selves.

3. The self in its essential nature is not as same as the nature of Prakrti. But you have come to know that Prakáti as the root cause is common to all material objects. Therefore, according to S"Ïkhya the self which is opposed to Prakáti cannot be one universal inherited in all bodies. Hence, Bahu-puru^a-vada is the only justification to explain the opposed nature of self from Prakáti.

Though many critics opine that this concept of plurality of selves is opposed to the monistic nature of the Upanishads yet S"Ïkhya theory takes great endeavor to establish this theory of Bahu-puru^a-vada. According to the supporters of this theory of plurality of selves, this theory is not opposed to the Sruti (Scriptures) and Upanishads. According to them, the different selves are in nature have the same generic essential character. The selves actually belong to the one and same class of 'Self'. From the standpoint of genus (jati), the self is one. In S"Ïkhya theory of plurality of selves you must remember that the scriptures imply all selves are non-difference in kind (jati) and therefore do not imply homogeneity. Thus, in this sense, the S"Ïkhya holds that the scriptures have supported that there is one self only.



CHECK YOUR PROGRESS

Q 10: Does S"Ïkhya support plurality of Puru^as?

Ans.:……

Q 11: Name the orthodox system which has criticized plurality of Puru^as.

Ans.:……

Q 12: Mention one argument to support plurality of Puru^a in S"Ïkhya philosophy

Ans.:……

Q 13: State whether the following statements are true or false

a. The jivas of the Jainas like the Puru^as have the nature of qualitative monism and quantitative pluralism.

b. Mim"ms" does not believe in the plurality of Puru^a.



ACTIVITY: 5.1

- Explain the nature of puru^a

.....

.....



4.10 LET US SUM UP

- Prakáti is considered as the root cause of the universe and its worldly objects.
- The term 'Prakáti' refers to 'that which becomes transformed'. Prakáti is regarded as the potentiality of nature. It represents as 'the receptacle and nurse of all generation'.

- According to S"Ïkhya, evolution of all worldly objects occurs only with the contact between the Puru^a (self) and Prakáti.
- Prakáti is in need of Puru^a in order to be known (darsanartham), and Puru^a requires the help of Prakáti to discriminate itself from Prakáti. In this process of discrimination the Prakáti liberates Puru^a (kaivalyartham).
- S"Ïkhya supports that the process of evolution is not mechanical. The process of evolution is always teleological.
- S"Ïkhya uses the analogy of lame man and blind man to explain the relation of intelligent Puru^a and non-intelligent Prakáti which is active in nature. This analogy is false.
- The S"Ïkhya recognizes the plurality of souls and the spiritual unity of each soul. Purusa is distinct from Prakáti and its effect.
- According to S"Ïkhya the Puru^a is essentially conscious.
- It is accounted that transcendental cognition, i.e. cit, constitutes the essence of Puru^a.
- Puru^a is the transcendental self and it is characterized by non-empirical cognition.
- Puru^a is devoid of pain and pleasure, desire and aversion, merits and demerits.
- Puru^a is eternally pure. Puru^a has neither virtue nor vice. It does not have any moral qualities. Puru^a is devoid of qualities. Merit (dharma) and Demerit (adharma) are not modes of Puru^a. They are the modes of buddhi(egoism) and it is one of the evolutes of Prakáti.
- The bondage of Puru^a is only phenomenal. Puru^a wrongly identifies itself with Prakáti and with its evolutes like manas, buddhi and ahamk"ra because of non-discrimination. Puru^a never transfers itself into buddhi but wrongly identifies itself with buddhi because of non-discrimination. We do not find actual transference of the self in buddhi but there is the reflection of the self in buddhi or ahamk"ra which finally leads to false sense of identity between Puru^a and Prakáti. Thus, the false sense of identity between Puru^a and Prakáti is because of non-identification.



4.11 FURTHER READINGS

1) Sharma, Chandradhar. (1997). A Critical Survey of Indian Philosophy. Delhi: Motilal Banarsidass Publishers

2) Hiriyana, M. (1993). Outlines of Indian Philosophy. Delhi: Motilal Banarsidass Publishers

3) Chatterjee, Satischandra & Datta, Dhirendra Mohan, 1964. An Introduction to Indian Philosophy. Calcutta: University Press

4) Sinha, J, Indian Philosophy, Motilal Banarsidass, Delhi



4.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: According to S"Ïkhya, in order to avoid infinite regress it is necessary to consider Prakáti to be the uncaused cause. The world has not been created by any supernatural power. The world has evolved out of the uncaused cause i.e. Prakrti. It is regarded as the potentiality of nature. It represents as 'the receptacle and nurse of all generation'. Prakáti is, therefore called as the uncaused and root cause of the material cause.

Ans to Q No 2: The term 'Prakáti' refers to 'that which becomes transformed'. Prakáti represents as 'the receptacle and nurse of all generation'

Ans to Q No 3: (a) True (b) False

Ans to Q No 4: In S"Ïkhya philosophy Prakáti is the unity of three gu]as. The gunas are held in a state of equilibrium (gunanam samyavastha). The gunas i.e. sattva, rajas and tamas are therefore considered as the constituents of Prakáti.

Ans to Q No 5: S"Ïkhya holds that change is of two kinds. They are viz. (1) homogeneous or sarupa-parin"ma and (2) heterogeneous or virupa-parin"ma.

Ans to Q No 6: Fill in the blanks

(a) The literal meaning of sattva is existent or real.

(b) The symbolic colour of Tama is dark.

Ans to Q No 7: The Puru^a is the pure self. It is pure consciousness. Purusa

is the soul. Purusa is recognized as the spirit, the subject and the knower. It is simple and hence immutable.

Ans to Q No 8: Puru^a is considered as 'the principal of pure Consciousness' because Purusa is simple, self-luminous and self-proved. Purusa is eternal (nitya), pure (suddha), conscious (buddha), and liberated (mukta). Consciousness is the essence of Purusa. Puru^a is therefore the postulate of all knowledge.

Ans to Q No 9: a) True, b) False

Ans to Q No 10: Yes, S"Ïkhya supports plurality of Puru^a. Like the jivas of the Jainas, Puru^as behold the nature of qualitative monism and quantitative pluralism. Regarding the nature of Puru^as, they are always alike. The differences arise in number only.

Ans to Q No 11: Advaita Ved"nta has criticized S"Ïkhya concept of plurality of Puru^as (selves) as it supports monism or non-duality of Brahman. In Vedanta philosophy the Absolute is considered as Pure Existence, Pure Knowledge and Pure Bliss - all in one. 'That thou art' (tat tvam asi) is the saying of the Upanishads. 'I am Brahman'. 'Atman is Brahman'. 'I am that'. Thus in this reference to accept plurality of selves is next to impossibility.

Ans to Q No 12: It is always found that birth and death are different in different persons. The sensations of sense-organs too are different in different persons. The question is that if there were one self (Puru^a) only then the birth of one person would be applicable to the birth of all individuals and the death of one person would be applicable to the death of all individuals. Furthermore any experience of pleasure, pain and delusion by one person would have been the same to all individuals. But we find that these particular experiences are not same to all individuals. Hence, there is plurality of selves. There are different Puru^as in different bodies.

Ans to Q No 13: a) True b) False



4.13 MODEL QUESTIONS

A. Objective questions

Q 1: Mention five proofs for the plurality of Puru^a.

Q 2: What is known as prdhana in S"Ïkhya system?

Q 3: Why is prakáti called jada?

Q 4: What are the three gunas out of which prakáti is constituted?

Q 5: Write the literal meaning of sattva.

Q 6: State the literal meaning of rajas.

Q 7: State the literal meaning of tamas.

Q 8: What is the second product of prakáti?

Q 9: What is parin"mav"da?

Q 10: Give an example of parin"mav"da.

Q 11: What is vivartav"da?

Q 12: Give an example of vivartav"da.

Q 13: Mention only one characteristics of puru^a.

Q 14: What is puru^a?

Q 15: What is liberation, according to S"Ïkhya philosophy?

B. Short questions (Answer in about 100-150 words)

Q 1: Why is prakáti known as ultimate cause of all worldly objects? Briefly explain

Q 2: What are the three gu]as of prakáti? Briefly explain

Q 3: Explain briefly the different products of prakáti.

Q 4: Why is the process of evolution not mechanical? Briefly explain

Q 5: Explain briefly the S">khya doctrine of Plurality of Selves.

E. Long Questions (Answer in about 300-500 words)

Q 1: Discuss the nature of Prakáti in S"Ïkhya system

Q 2: Explain briefly the S"Ïkhya theory of evolution. Is it mechanical?

Q 3: Explain the nature of Puru^a. How S"Ïkhya philosophy has proved the existence of Puru^a?

Q 4: Does S"Ïkhya philosophy advocate plurality of Puru^a? Explain the arguments in support of the plurality of Puru^a.

Q 5: How S"Ïkhya philosophy has explained the relation between Puru^a and Prakáti? Explain

Q 6: Explain the three gunas of Prakrti.

Q 7: How does Puru^a and Prakáti come into contact to evolve the world? Explain.

****

5.3 BRIEF DESCRIPTION ON YOGA PHILOSOPHY

The Yoga philosophy is closely related to S"ṅkhya system. Yoga is the application of the theory of the S"ṅkhya in practical life. Yoga mostly accepts the S"ṅkhya epistemology and admits the three pram"nas of perception, inference and testimony. Again, Yoga philosophy accepts the metaphysics of S"ṅkhya with its twenty five principles too. But, unlike S"ṅkhya, Yoga believes in God as the Supreme self distinct from other selves. Yoga system gives importance to the practice of yoga as the sure means of attaining discriminative knowledge.

Patanjali's 'Yoga S$tra' is the first work of Yoga system. Yoga S$tra is divided into four parts. The first is called Sam"dhip"da which deals with the nature and aim of concentration. S"dhan"pada, the second part explains the means to realize the end. The third is called Vibhutip"da, which deals with the supra-normal powers that can be acquired through yoga. The fourth is Kaivalyap"da, describes the nature of liberation and the reality of the transcendental self.

Vyasa's commentary on the 'Yoga S$tra' known as 'Yoga-Bh"sya' is the most important and authoritative work of Yoga system. Generally, the word 'Yoga' is used in variety of senses. It may simply mean 'method'. The root of all sin and suffering is separation, disunion, estrangement. To get rid of sorrow and sin, we must attain spiritual unification, the consciousness of two in one or yoga. According to Patanjali, yoga is the methodical effort to attain perfection through the control of the different elements of human nature, physical and psychical. The physical body, the active will and the understanding mind are to be brought under control.

Yoga system makes a special study of the nature and forms of yoga, the different steps in yoga practice and other important things connected with these. Yoga system believes that liberation is to be attained through the direct knowledge of the self's distinction from the physical world including our body, mind and the ego. It lays down a practical path of self-realisation for the religious aspirant. It emphasizes the importance of the practical

UNIT 6: YOGA: AST}NGA YOGA

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Concept of Yoga

- 6.3.1 Citta and Citta Vṛttis
- 6.3.2 The Five kinds of Klesas

6.4 Yoga Ethics

- 6.4.1 Citta bhumi
- 6.4.2 Samādhi

6.5 Eight Limbs of Yoga (Yogāṅgas)

6.6 Place of God in Yoga Philosophy

6.7 Liberation of the Self

6.8 Let Us Sum Up

6.9 Further Readings

6.10 Answers to Check Your Progress

6.11 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit you will be able to :

- discuss the relation and difference between Sāṇkhya and Yoga
- explain yoga psychology
- describe citta and cittavṛttis.
- identify the threefold miseries
- explain citta bh̄umi.
- discuss the difference between saṁpragñāta samādhi and asmpragñāta samādhi.
- evaluate the different states of yogāṅgas.
- explain the place of God in yoga philosophy.
- analyse the state of liberation, which is the aim of yoga.

6.2 INTRODUCTION

Great sage Patañjali was the founder of Yoga system. So, this system is also known as patañjali philosophy. The Yoga sūtra of patanjali is the oldest textbook of the yoga school. It has four parts. The first part is concerned with the nature and aim of samādhi (i.e. the meditative absorption); the second part explains the means of attaining this end (i.e. known as sādhona pāda); the third part gives an account of the supernormal powers, which can be attained through yoga practices (it is known as vibhutipāda), and the fourth part consists of the nature of liberation (i.e. Kaivalya pāda). Vyāsas commentary on the yoga sūtra is an important piece of writings of this system.

The word 'Yoga' is used in a variety of senses. This word 'yoga' is derived from the root 'yuj', which means 'yoking' or connecting. It can have different meanings – (1) spiritual unification, that is, the union of the soul with the supreme soul, (2) concentration of the mind, (3) complete suppression of the mental modes. In the Patanjali's system, the word 'yoga' is used as complete suppression (or arrest) of mental modes. Patanjali (the founder of yoga system) and Kapila (the founder of S">khya system) remained satisfied to show the separation between Puru^a (the consciousness) and the Prakáti (i.e. the unconscious being). But they have never said anything about the position of the soul or Puru^a after it discriminates itself from prakṛti. Here the word 'yoga' has never been used in the sense of union of the Soul and God. Patanjali's yoga s$tra makes it clear that yoga means the complete suppression of the mental modes. It may require concentration of the mind to achieve this complete suppression of the modifications of the mind and this concentration of the mind is called yoga. However, in the yoga system, the word 'yoga' is used to mean the separation between puru^a or the self and prakṛti.



Discriminative Knowledge: Means knowledge which implies 'Puruṣa' or Souls that are different from prakrti or non-self

The yoga and the Sāṇkhya system differ very little in their philosophical principles. Both the systems aim to attain the **discriminative knowledge** that is known as vivekakhy"ti. But the S">khya does not mention the ways by which the knowledge of the distinction between the self and the non-self

can be attained. On the other hand, the Yoga mentions the ways of reaching it. Mainly, in this point, these two systems differ. Again the Sāṇkhya does not accept the existence of God; so it is an atheistic system but Yoga is theistic, because it accepts the existence of God. However, their main principle is same. Both advocate dualism of puruṣa and prakṛti. Prakṛti is one and is non-intelligent, while puru^a is many in number and is conscious. The S">khya recognizes twenty five principles. The yoga includes another principle to it, that is God. But according to the yoga, God is a special kind of self or puru^a, eternally liberated and **omniscient.**

O m n i s c i e n t : Knowing everything

In the world, all things are tinged with pain. Buddhi or citta, which is the product of prakṛti, is the source of this pain. Citta, which is the first product of prakṛti, takes the form of the object, when the object comes in contact with citta. This citta is undergoing constant modification. And these mental modifications are called 'knowledge'. Pain is also a mode of citta. So, the cessation of pain requires the cessation of the modification of citta. For this reason, yoga can be defined as the complete suppression of the modifications of citta.



LET US KNOW

- According to some thinkers Patajali lived in the second century B.C. others think that he lived near about 400 A.D.
- The self in this own nature pure consciousness, is free from the limitation of the body and the fluctuations of the mind (i.e.,) But due to ignorance it comfuses itself with citta or mind.

6.3 CONCEPT OF YOGA

In the Sā>khya yoga system, the individual soul (jiva) is regarded as the free spirit associated with the gross body. This individual soul is closely related to a subtle body constituted by the senses, the **manas**, the ego and the intellect. The true nature of the self is pure consciousness. It is free from the limitations of the mind or citta. But due to ignorance it confuses itself with citta. This citta is the first product of prakáti. Here the element of

Manas: Means mind in Indian context.

svatta predominates over Rajas and Tamas and so it is transparent. But as the product of the unconscious prakáti, citta is also unconscious. Though it is unconscious, due to the closest proximity to the puruṣa, it reflects, through its manifesting power, the consciousness of puruṣa, and it becomes apparently conscious and intelligent. When the citta is related to an object through the senses, it assumes the form of that object. This citta undergoes modifications when it is affected by the objects through the senses. These modifications of citta are called **vṛtti** or modes. The self knows the objects of the world through the modifications of citta which correspond to the forms of the objects known. The self really undergoes no change or modifications. Because of its reflection in the changing states of citta, the self appears to have changed, in the same manner in which the moon appears to be trembling when we see it reflected in the trembling water of a river.

6.3.1 Citta and Citta vátti

There are five kinds of mental modifications or citta vṛtti. Though the modifications of citta, that is the cognitive mental states, are many, they may be classified into five, namely – pramāna or cognition, vikalpa or merely verbal cognition viparyaya nidr" or sleep, and smṛti or memory.

Let us now analyse these modifications of citta:

1) Pramāna: There are three kinds of true cognitions, namely – perception inference and verbal testimony. These three are the sources of true knowledge. True knowledge is the knowledge of things as they really are in nature. (2) Vikalpa is a mere verbal idea caused by words to which no real things correspond. The ideas of "sky flower", "Rahu's head", etc. are the objectless ideas and these ideas are excited in the citta by the corresponding words. (3) Viparyaya is the knowledge of the things as what they really are not. It includes doubt and uncertain cognitions. It is also known as avidyā or illusion. (4) Nidrā is an another kind of the modification of citta. It is due to preponderance of Tamas in citta and consequent cessation of all waking consciousness. It is the deep dreamless sleep. In deep

dreamless sleep, the modification of citta does not cease. Because on waking from sound sleep, we say that we slept well, and did not know anything. (5) Smṛti or memory is the reproduction of the past experiences.



LET US KNOW

- In the Yoga, the term citta is taken in a comprehensive sense, so as to include buddhi, ahankarā and the mind (manas). Patanzali uses the term citta.
- Five kinds of modifications of citta are- 1) cognition, 2) vikalpa or merely verbal cognotion, 3) viparayana 4) nidrā or sleep and 5) smṛti or memory



CHECK YOUR PROGRESS

Q 1: What is the meaning of discriminative knowledge? (Answer in about 20 words)

.....

Q 2: State whether the following statements are True or False

a) Puruṣa is unconscious and prakṛti is conscious- (True/False)

b) Yoga means cessation of mental functions or modification (True/False)

c) The true nature of self is pure consciousness (True/False)

Q 3: What are the three types of cognitions, according to yoga?

.....

6.3.2 The Five Kind of Klesas

Thus, when citta is modified into any kind of vátti or states, the self is reflected in that particular modifications of citta and thinks it to be its own states. The self thus appears to pass through different states of citta. The self then considers itself to be subject to birth and death. It believes that it sleeps and wakes up, remembers and commits errors and gains true cognition by removing the error. But,

actually, the self or puruṣa is beyond all these mental states and processes, which belong to citta only. Due to the reflection of the self in the citta, the self or puruṣa wrongly appropriates the states and processes of citta and appears to be subject to five kinds of afflictions or klesas, namely –



Abhinibesha: Means instinctive. It is common to the wise and the ignorant.

(i) **Avidyā or wrong knowledge:** Avidyā or false knowledge consists in mistaking the non-eternal as eternal, the non-self as the self, the unpleasant as the pleasant and the impure as pure.

(ii) **Asmitā :** Asmitā consists in the false notion or perception of the self as identical with buddhi or the mind.

(iii) **Rāga or attachment :** Rāga or attachment is the desire for an object which gave pleasure in the past and is remembered now.

(iv) **Dvesa or aversion :** Dvesa or aversion is the anger towards an object which gave pain in the past and is remembered now.

(v) **Abhinivesha :** Abhinivesha is the fear of death.

The afflictions can be avoided and liberation can be attained by suppression of mental modification. So long as there are modifications in the citta, the self is reflected in it, and due to the absence of discriminative knowledge, the self identifies itself with the modifications of citta. Because of it, the self feels pleasure or pain, attachment or hatred, and it is the bondage state of self. So, to attain liberation of the self, the modifications of citta are to be arrested. Thus, liberation means severing the relation of self and citta and when all the modifications of the citta cease, then it achieves the original form of buddhi. So, it is said that, the self, on the absence of the modifications of citta “withdraws itself into its ground, becomes passionless, purposeless and depersonalized.” This is the state known as Kaivalya or absolute independence of the self. The aim of yoga is therefore, the cessation of the mental functions or the modification of citta.

6.4 YOGA ETHICS



Citta-Vrttinirodha: Means ∅topping the mental functions or processes.

Thus, yoga means the cessation of mental functions or modifications known as cittavá ttinirodha. It does not mean any kind of contact between the individual self and some other reality like God or the Absolute. So, the aim of yoga is to prevent the self from identifying itself with mental processes or modifications.

6.4.1 Cittabhumi



Svatta: Best in nature (Purity, brightness, blissfullnes
Rajas: Dynamism
Tamas: Laziness, darkness, ignorance

The citta may remain in five different levels. These mental levels are known as cittabhumi. The citta is constituted by the elements of Svatta, Rajas and Tamas. Its different conditions are determined by the different degrees in which these elements are present and operative in it. These conditions are called: ksipta or restless, mūḍha or torpid, vikṣipta or distracted, ekāgra or concentrated and nirūdha or restrained. In the first stage, which is called ksipta or restless, the mind is under rajas and tamps. So, the mind flits from one object to another without resting on any object. Due to this, the mind is restless and cannot know the real nature of the object. This state is not helpful to yoga, because there is no control over the mind and the senses. The second stage is mūḍha or blinded. It has an excess of Tamas and so it has a tendency towards vice, ignorance, sleep etc. This blinded mind is not fit for the practice of yoga. The third is viksipta or distracted stage. In this stage, though the mind is free from the dominance of Tamas, it is not completely free from the dominance of rajas. So, at this stage the mind is sometimes steady and sometimes unsteady. Here the mind can have a temporary concentration on a particular object, but steady concentration is not possible in this stage. There is a difference between the distracted mind and the restless mind. So far as the distracted mind is concerned, the mind becomes steady, when it fixes on pleasurable object, but this steadiness followed by distraction. And the restless mind can never be steady at all.



Ekagra is the stage, where is the mind remains, steadily fixed on a particular object.



Flits: Moves swiftly

The fourth stage of citta is called ekāgra or single pointed or concentrated. Here, the citta or mind is cleared of the impurity of Rajas and so there is the perfect manifestation of Svatta. In this stage, the mind remains steadily fixed on a particular object. As the mind or citta continues to meditate on a particular object, so the mental modifications are not arrested even here. Still, the ekāgra stage is helpful to yoga and this stage prepares the way for the cessation of all mental modifications. The last stage is called nirū dha or restrained where the mental modifications are completely arrested. At this stage, there is no object before the citta. Due to the absence of any object there is no transformation or modification of the citta and it remains in its original and unmodified state of calm and tranquility. Yoga is an another name of this nirūdha level of the mind.

The fourth level, that is ekāgra, and the fifth level, that is nirū dha are the stages are helpful to yoga, because in both the stages, the svatta element of the mind is highly manifested, which is very helpful to attain the ultimate goal, namely liberation. The ekāgra or the state of concentration, when permanently established, is called **samprajñāta yoga**, in which there is a clear and distinct consciousness of the object of contemplation. It is also known as samapatti samādhi, because in this state, the citta is entirely put into the object and assumes the form of the object. The state of nirū dha is known as asamprajñāta yoga or **asamprajñāta samādhi**. Here all mental modifications are arrested and there is no object before the mind. As there is no mental modifications and the self has nothing to identify itself with, it remains in its original position. This is liberation. Both these kinds of yogas are known by the common name called samādhi yoga or the cessation of mental modification and both are helpful to self realization.



CHECK YOUR PROGRESS

Q 4: What do you mean by Modification of citta?
(Answer in about 30 words)

.....

Q 5: How the self knows the things of the world? (30 words)

.....

Q 6: What is cittavṛttinirūddha? (Answer in about 50 words)

.....

.....

Q 7: Fill up the blanks

a) The modifications of citta are called ..... or .....

b) There are three kinds of true cognitions namely ..... inference and verbal testimony.

c) Asmitā consists in the false notion or perception of the self as identical with ..... or .....

d) The aim of yoga is the ..... of the modification of citta.

6.4.2 Samādhi

Samādhi is an intense and prolonged concentration of the mind. When the restlessness of the mind is arrested, the mind concentrates itself on one object and becomes absorved in the concentration. This stage of the mind is known by the name samā dhi. It is an immensely blissful state, where the connection with the outer world is broken. Samādhi is possible in the ekāgra and nirū dha level. The restless (ksipta), blinded (mūḍha) and the distracted (vikṣipta) states of the citta or mind are not favourable to concentration or samādhi. Because in all these states the mind remains unsteady. In the ekāgra state, the mind remains steadily on one object and here the element of svatta prevails upon the other two elements, rajas and tamas. So, yoga is possible in this ekāgra state of the mind and this is known as samprajñāta samādhi. But in this state also the mental modifications have not completely ceased,

since there remains an object before the mind. On the other hand, in the nirudha or restrained state there is a complete suppression of all mental states and processes and the mind does not have any object before it. The mind becomes objectless. This stage is "Yoga par excellence". This is known as asamprajñāta samādhi. Thus, there are two type of samadhis : samprajñāta or conscious and Asamprajñāta or super conscious.

There are four kinds of samprajñāta samādhi : Savitarka, Savicarā Sānanda and Sāsmitā.

(i) Savitarka samādhi is the concentration of the mind on any gross physical object of the external world, e.g. image or God or Godess.

(ii) Savicara samādhi is the concentration of the mind on the subtle tanmatras or subtle essence of the physical elements, e.g. the smell, the sound etc.

(iii) Sānanda samādhi is the concentration of the mind on any sense of the body that is the product of ahank"ra

(iv) Sasmitā samādhi is the concentration of the mind on its own ego substance. This type of concentration leads to the realization of the true nature of the ego. These four stages of concentration are known as salambana samādhi, because as their basis (alambana), they have some objects. (2) Asamprajñāta smādhi-The Sasmitā concentration leads to the realization of the true nature of the ego and it also helps to get the knowledge that the self is distinct from the citta with which the self confuses itself. This is known as discriminative knowledge or vivekakhyāti. To transcend this knowledge, which involves the distinction between subject and object, the yogin has to put a complete stop to all mental modifications and attain super conscious concentration and this is called asamprajñāta samādhi. This is the final stage of samādhi. In this state the self abides in its own essence as pure consciousness enjoying its isolated self-shining existence. But



Samprajñāta yoga: In Samprajñāta yoga, the citta is entirely put into the object and assumes the form of the object.

Asamprajñāta yoga: In it, there is no object before the mind so there is no mental modification and the self has nothing to identify itself, it remains in its original position.



Yoga par excellence: Better than all the others of the same kind

it is very difficult to stay at this state for a long time due to one's different kinds of karma, past and present. To get the result of one's own karma, One will have to come to his present life, again and again. Of course, for this, it is necessary to practice yoga with care and devotion for a long time. So, there are some means of yoga which are known as yogāngas.



LET US KNOW

- Savitarka:In savitarka, mind is concentrated on a gross physical object of the external world.
- Savicara: In Savicarā, mind concentrated on the subtle tanmatras.
- Sānanda: In sananda, mind concentrated on any sense of the body.
- Sasmita: In Sasmitā, mind concentrated on ego substance.
- Super-conscios concentration is objectless or niralambanā. It is also known as nirvija samādhi.

6.5 EIGHT LIMS OF YOGA (YOGĀṄGAS)

According to Patanjali, yoga means complete suppression of all mental modes (cittavṛtti nirūdha). But before going to suppress all the mental modes, one must follow some discipline. The self remains hidden behind the veils of flesh and restless mind, which are actually hindrances to the method of yoga. It is well known that from deep concentration or samādhi the discriminative knowledge arises that the self is distinct from the citta. The hindrances of the flesh and the restless mind can be overcome and the mental modifications and processes can be arrested by the eightfold method of yoga. These are known as yogāṅgas, namely – yāma (abstention), niyama (observance), āsana (posture), prānāyama (regulation of breath), pratyā hara (withdrawal of the senses), dhārana (attention), dhyāna (meditation), and samādhi (concentration).



Yogāṅgas : Yogāṅgas are some means by which the mental modifications and all other hindrances can be stopped. There are eightfold method of Yoga which are known as yogāṅgas.

Yāma : The first discipline yāma consists in (a) ahims" or abstention from

all kinds of injury to any life, (b) satya or truthfulness in thought and speech (c) asteya or non-stealing, (d) brahmacarya or control of the carnal desire and passions and (e) aparigraha or non-acceptance of unnecessary gifts from other people. According to yoga, a spiritual aspirant must follow these 'yāma'. Because, it is a psychological law that a sound mind resides in a sound body. So, it is necessity to have complete abstention from all the evil courses and tendencies of life, if one is to eager to realize the self in samadhi or concentration.

Niyama : The second discipline Niyama consists in the cultivation of good habits. These are: (a) sauca or purification of the body by washing and taking pure food. These are bāhya or external purification, b) Abhyantara or the purifications or of the mind by and purifications of the mind by cultivating good emotions and sentiments, such as friendliness, kindness, cheerfulness etc. Abhyantara is an internal purification. Contentment consists in lack of desire to acquire anything beyond what is absolutely necessary. Austerity consists in the habit of enduring hunger and thirst, heat and cold and observance of vows involving physical hardship. The yama and niyama which are known as abstentions and observances are actually ethical preparations necessary for the practice of yoga.

Āsana: The third discipline is the "sana or bodily posture. Āsana is a physical help to concentration. We must settle ourselves in a convenient bodily posture before we begin to meditate. Patanjali simply mentions that the posture must be firm, pleasant and easy. The mind and the body are intimately related. So, the control of the mind requires the control of the body. Regular practice of the "sana makes the body free from diseases and all the limbs, particularly the nervous system can be brought under control and prevented from producing disturbances in the mind.

Prānāyama : The fourth discipline is Prānāyama or breath control. It consists in controlling natural breathing. Deep inhalation (puraka), retention of breath (kumbhaka) and slow exhalation (recaka) are the methods of prānāyama. This pr"nayama is helpful to the concentration of mind. But the art of controlling breath should be learnt only under the guidance of experts.

Pratyāhara : Fifth discipline is Pratyāhara, which means the withdrawal of

the external sense organs from their objects. The mind should be completely shut against all impressions from outside. This state is very difficult, although not impossible of to attain.

Dharāna : The sixth discipline is Dhārana or fixing the mind on a particular object. Attention is an another name of it. The object of attention may be either external or internal. The mind may be fixed on an external object, the idol or image of a deity or it may also be fixed on the naval of one's own body or on the middle of the eyebrows. The capacity to fix the mind on a particular object for a long time indicates that the aspirant has made himself fit to enter the deeper stages of yoga.



Dharāna: It is also known by the name attention. Attention can be given on a particular external object or can be given on a particular part of ones own body i.e., internal.

Dhyāna : The seventh discipline is dhyāna or meditation. Steady attention is known as meditation. In normal life ideas come and go and do not stay long. But steady, undisturbed and continuous attention to a particular object is possible and it is known as meditation or dhyāna.

Samādhi : Samādhi or concentration is the final step of yoga. In it the mind is so deeply absorbed in the object of contemplation that it loses itself in the object and has no awareness of itself. In the state of dhyāna, the act and the object of thought remain distinct and separate states of consciousness. But in samādhi only the object of thought remains shining in the mind and it is not known that there is a process of thought in the mind.

It is believed that the aspirant of yoga acquire some extraordinary powers by the powers of yoga. The yogins can tame all creatures including even the ferocious animals, can know the past, present and future, produce supernatural sights, sounds, and smells and can see subtle entities, angels and Gods. They can also see through closed doors, can pass through stone walls, disappear from sight, appear at different places, at the same time and so forth. But though these are possible, the yoga system warns the aspirants not to practice yoga with these ends in view. According to the yoga system, yoga is for the attainment of liberation only.



ACTIVITY: 6.2

Are all levels of mental life helpful to yoga? What do you think?

Ans: .....

.....

.....

.....

.....



CHECK YOUR PROGRESS

Q 8: What do you mean by prānāyama? (Answer in about 20 words)

.....

.....

Q 9: What is dhārana (Answer in about 30 words)

.....

.....

Q 10: What is yogāṅgas, according to Yoga system? (Answer in about 20 words)

.....

.....

Q 11: State whether the following statements are True/False

a) God is a special kind of self. (True/False)

b) Liberation is not the absolute independence of the self. (True/False)

c) Asamprajñāta Samādhi is yoga par excellence. (True/False)

6.6 THE PLACE OF GOD IN YOGA PHILOSOPHY

As distinct from Sāṇkhya, yoga is theistic. Sāṇkhya does not recognize the existence of God. The world evolves out of prakṛti, when the equilibrium of the three Gu]as, which constitute prakṛti, is disturbed, by the mere proximity of puruṣa or the self. The existence of God is an unnecessary

assumption so far as the evolution of the world is concerned. But Patanjali introduced God in the yoga system. According to Patanjali, God is a special kind of self or puruṣa. He is untouched by afflictions, actions, fruits and dispositions. God is eternally fulfilled. He has no desire to fulfill. God acts only for the good of the individual souls. God should not be considered a liberated puruṣa. There are many puruṣas who have attained liberation. But God is ever free and so he should not be confused with the freed souls, who were once in bondage. God is eternally liberated. God is the supreme Lord. He is omnipotent, omniscient.

The yoga system offers some proofs for the existence of God. (1) The Vedas, the Upanishads and other important scriptures speak of the existence of God, as the supreme self, who is also the ultimate reality and the final goal of the world. Therefore, the God exists. (2) Where there is difference in degree, there must have the lowest and the highest limit, knowledge and power admit the limit of degrees. Some possess knowledge in a greater and some in a lower degree. Where there are great and greater, there must also have the greatest. Human beings can never be omniscient and omnipotent, because they are finite. So, there is God who has the highest degree of knowledge and power. (3) The evolution of the world requires the association of puru^a and prakṛti. Prakṛti is active, but unconscious, while puruṣa is conscious, but inactive. How two such independent realities come to be associated is very difficult to explain. The S">khya has not been able to explain this association satisfactorily. The yoga removes this difficulty with the help of God. The association and dissociation of prakáti and puru^a are brought about by God. Hence the existence of God is to be recognized. Thus, devotion to God is not only a part of the practice of yoga but the best means for the attainment of concentration and restraint of mind (samādhi yoga).

6.7 LIBERATION OF THE SELF

In yoga system, liberation or freedom from bondage is known as Kaibalya or absolute independence. Puruṣa or the self can experience or enjoy the ultimate independent state. In empirical consciousness, the self

wrongly identifies itself with mental modes which assume the forms of objects and in which the self is reflected. Hence the self, which realizes its distinction from its reflection, is said to be free. Kaivalya or absolutely independence of the self does not mean the attainment of any supernormal powers, nor does it consist of any upward state. Kaivalya means puruṣa in its true form. When the self is completely dissociated from prakṛti and realizes its essential nature as transcendental consciousness, the self attains absolute freedom or isolation (Kaivalya). The yoga uses the term citta in a comprehensive sense, which includes buddhi, ahankara (egoism) and mind. Buddhi of citta is predominantly svatta. When Buddhi, which is of the nature of svatta, is dominated by rajas and tamas, it turns into ahank"ra and the mind. Pure citta, untainted by rajas and tamas, is known in the yoga as svatta. When citta attains this real nature of svatta, there arises in the self the discriminative knowledge that the self is distinct from the svatta. When the spiritual aspirant attains the knowledge of the distinction between itself and the citta or svatta by suppressing the egoism, mind and the senses, he has reached the stage of conscious concentration or samprajñāta samādhi. When this discriminative knowledge is also destroyed, the self acquires, super-conscious concentration or asamprajñāta samādhi. Thus, when all mental modes are completely arrested, the self becomes free from prakṛti and it is self's isolated (Kevala) state and at this state it shines forth as transcendental consciousness. This state is known as dissolution of citta. But in reality, citta has no dissolution. The existence of self as reflected in citta is only dissolved and this is known as the absolute independence (Kaivalya) of the self.

According to the yoga system, there are five kinds of afflictions. At kaivalya state these afflictions are avoided (heya). Because kaivalya is the sure means by which the afflications can be avoided. And the ways by which the kaivalya can be attained has been described in the yoga. Thus, kaivalya is the eternal life of puruṣa, where it is free from the **fetters** of prakṛti. Puruṣa then is in true form of transcendental consciousness, free from all afflictions, and it is omniscient.



Fetters: Chain, bondage.



CHECK YOUR PROGRESS

Q 12: State whether the following statements are True or False

a) Yoga recognizes the existence of God (True/False)

b) Kaivalya means puruṣa in its pure form. (True/Form)



6.8 LET US SUM UP

- Sage Patanjali was the founder of Yoga system.
- The Yoga Sūtra of Patanzali is the oldest textbook of the yoga school.
- Yoga sūtra consists of four parts. The first part is concerned with the nature and aims of Samādhi. It is known as **meditative absorption**. The second part explains the means of attaining this end. It is known as **sādhona p"da**. The third part gives an account of the super normal powers, which is known as **vibhutipāda**. And the fourth part deals with the nature of liberation, which is known as **Kaivalya pāda**.
- According to Patanjali, Yoga means the complete suppression of the mental modes known as cittavṛttinirūddha.
- There are five kinds of mental modifications or citta vátti. They are: Pram"na or cognition, vikalpa or merely verbal cognition, viparyaya nidr" or sleep, and smáti or memory.
- There are two types of samādhi: Samprajñāta Samādhi and Asamprajñāta Samādhi. The ekagra or the state of concentration when permanently established is called Samprajñāta Samadhi. The State of nirūddha is known asamprajñāta Samādhi. Here all mental modifications are arrested and there is object before the mind. This state is “Yoga par excellence”.
- The mental modifications can be arrested by eightfold method of yoga. These are known as yogāṅgas or eight limbs of yoga or eightfold path of yoga, namely- yama (abstention), niyama (observance), āsana

(posture), pranāyāma (regulation of breath), pratyahara (withdrawal of the senses), dhārana (attention), dhyāna (meditation), and samā dhi (concentration).

- According to Yoga system, liberation or freedom from bondage is known as Kaibalya or absolute independence. When the self is completely dissociated from prakṛti and realizes its essential nature as transcendental consciousness, the self attains absolute freedom or isolation (Kaivalya).



6.9 FURTHER READINGS

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6.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Puruṣa or self is not the prakṛti or not-self. This is the knowledge known as discriminative knowledge.

Ans to Q No 2: a) False a) True

Ans to Q No 3: Perception, Inference and Verbal testimony

Ans to Q No 4: When the citta is related to an object, then it assumes the form of that object, this is known as modification of citta.

Ans to Q No 5: The self knows the object of the world through the modifications of citta which corresponds to the forms of the object known

Ans to Q No 6: Yoga implies the cessation of mental functions or modifications known as cittavá ttinirudha. But it does not hold any kind of relation between the individual self and some other reality like God or the Absolute.Therefore, the aim of yoga is to dissociate the self from identifying itself with the mental process or modifications.

Ans to Q No 7: a) Vṛitti or modes b) Perception c) Buddhi, the mind d) Cessation

Ans to Q No 8: Prānayama means breath control. It consists in controlling natural breathing and subjecting it to a definite law.

Ans to Q No 9: Dhārana means fixing the mind on a particular object. In short it means attention. Dhārana is steadfastness of mind. It helps the aspirant to go into the deeper stage of yoga.

Ans to Q No 10: The mental modifications and processes can be arrested by the eightfold method of yoga. These are known as yogāṅgas..

Ans to Q No 11: a) True b) False c) True

Ans to Q No 12: a) True b) True



6.11 MODEL QUESTIONS

A: Very short Questions

Q 1: What is vṛtti?

Q 2: What are the five kinds of citta vṛtti?

Q 3: What is smṛti, according to Yoga system?

Q 4: Define samprajñāta yoga**.**

Q 5: What are the eight limbs of yoga?

Q 6: What is Kaivalya, according to Yoga system?

B. Short Questions (Answer each question in about 150 words)

Q 1: Briefly explain the concept of yoga.

Q 2: What are the five kinds of Klesas? Explain briefly.

Q 3: Discuss briefly on the concept of Samādhi.

Q 4: What do you mean by Yogāṅgas.? Briefly explain.

C. Writes short notes on (Answer each question in about 150 words)

Q 1: Citta Vṛtti

Q 2: Citta bhumi

Q 3: Asamprajñāta Samādhi

Q 4: Yogāṅgas

D. Long Queations (Answer each question in about 300-500words)

Q 1: Classify and explain the yogāṅgas or means of yoga.

Q 2: Describe the nature and forms of yoga.

Q 3: What is the place of God in yoga system? Discuss

Q 4: Is yoga possible without God? Discuss

Q 5: What is samādhi? Describe the different kinds of samadhi mentioned in the yoga philosophy.

Q 6: What are the five cittabhūmis or levels of mental life? Are all of them conducive to yoga? Discuss

Q 7: Explain the liberation of the self-mention in yoga system.

Q 8: **‘**The yoga is not a system of philosophy as a school of mysticism and magic.’ Discuss the statement.

*** ***** ***



7.8 FURTHER READING

1) Sharma, Chandradhar. (1997). *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers

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7.9 ANSWERSS TO CHECK YOUR PROGRESS

Ans to Q No 1: There are four important conditions of valid knowledge. Firstly, valid knowledge must be free from defective causes. Secondly, it must be free from contradiction. Thirdly, it must apprehend an object, which is considered as direct or immediate or which has not already been apprehended. Fourthly, it must apprehend an object.

Ans to Q No 2: Prabh"kara and Kum"rila

Ans to Q No 3: Kum"rila maintains that valid knowledge is defined as apprehension of an object, which is not produced by defective causes, and which knowledge is free from contradiction.

Ans to Q No 4: According to Prabh"kara, valid knowledge is defined as apprehension of an object. By this definition, he clears that all apprehension is direct and immediate; therefore, knowledge acquired through apprehension is considered valid.

Ans to Q No 5: The knowledge of memory is gained by the past impression, therefore, it cannot be considered as valid knowledge.

Ans to Q No 6: The Mim"ms" theory of svatahpr"m"nyav"da is also known as self-validity or intrinsic validity of knowledge.

Ans to Q No 7: Invalidity of knowledge arises when real knowledge of the object is contradicted by false or illusory knowledge. For instance,

a rope is mistaken as a snake in the dark. Here, the knowledge of snake is invalidated when we clear that it is a rope, not a snake. And false knowledge like 'snake' appears in our mind due to the absence of light and subsequently, we infer that it is a snake.

Ans to Q No 8: The Buddhist viewpoint has been criticized by Mim"ms"kas in this way that if knowledge is intrinsically invalid, it can never be valid afterwards. If intrinsically invalid knowledge is valid afterwards by help of other knowledge, which is considered to be valid to validate the first, it will be vitiated in a sense that the second knowledge will also be required to be valid by the help of other valid knowledge. And this continuous process of making knowledge valid leads to ad-infinitum.

Ans to Q No 9: Ny"ya holds that the extrinsic validity of knowledge is called Paratahpr"m"nyav"da. This theory holds that knowledge is neither valid nor invalid in itself. It is neutral. The validity or invalidity of knowledge comes only after the knowledge has arisen.

Ans to Q No 10: The Mim"mshakas agrees with the Naiyayikas in the context of the invalidity of knowledge. Both hold that invalidity of knowledge arises on account of the extrinsic conditions.

Ans to Q No 11: The Mim"mshakas hold that if knowledge requires external conditions to make knowledge valid; the second knowledge, which is considered to be knowledge itself as a condition to validate the first, would require other or a third type of knowledge to validate the second one before it can validate the first. Therefore, the process of making knowledge valid becomes vitiated and goes on ad infinitum, if knowledge is not considered as self valid or intrinsically valid. Hence, all knowledge must be self-valid.



7.10 MODEL QUESTIONS

A. Very Short questions

Q 1: What is valid knowledge, according to Kum"rila?

UNIT 8: THE MIM}MS} THEORY OF ERROR: AKHY}TIV}DA AND VIPARITY}KHYTIV}DA

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Nature of Valid Knowledge

8.4 Sources of Knowledge

8.5 Theories of Error

8.6 Let Us Sum Up

8.7 Further Readings

8.8 Answers to Check Your Progress

8.9 Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss the sources of knowledge in Mim"ms" system,
- explain the nature of knowledge,
- discuss the non-perceptual sources of knowledge,
- explain the 'Theories of Error' in Mim"ms" system.

8.2 INTRODUCTION

Jaimini (400 B.C.), the founder of the Mim"ms" system wrote the Mim"ms" s$tra. There are two schools in Mim"ms" system. They are the Bhatta and the Prabh"-kara Schools. The Bhatta School was propounded by Kum"rila Bhatta. On the other, the Prabh"-kara School was propounded by Prabh"kara Mishra. The Mim"ms" is called P$rva Mimamsa, because it deals with the earlier portions of the Veda, i.e., the Mantra and the Brahman. These two portions of the Veda deal with actions, rituals and the sacrifices. Therefore, the Mim"ms"- system is also known as Karma Mim"ms".

In this unit we are going to discuss the Mim"ms" theory of knowledge. Mim"ms"- theory of knowledge is concerned with the prama-

nas or the sources of knowledge. Although Jaimini admits only three sources of knowledge, viz., perception, inference and testimony, yet Prabh"kara and Kum"rila School have added another three more pram"nas. They are- comparison, implication and non-apprehension. Besides, these sources of knowledge, anyath"-khy"ti or Viparitakhy"ti theory of error of Kum"rila and Akhy"ti or Vivekakhy"ti theory of error of Prav"kara, have been discussed in the unit.

8.3 NATURE OF VALID KNOWLEDGE

According to Mim"ms"- system, valid knowledge is that which provides new information about something and which is not contradicted by any other knowledge or defective conditions. The Mim"ms"- System admits two kinds of valid knowledge. They are immediate and mediate knowledge. When an existing object is related to our mind then immediate knowledge is involved. It can be said that immediate knowledge is a direct acquaintance of an object. It indicates that there is something, but we do not get the complete knowledge about the object. Therefore, this immediate or indeterminate knowledge is called nirvikalpa pratyak^a.

On the other hand mediate knowledge is indirect knowledge. When we explain an object in the light of the previous knowledge of the object then mediate knowledge occurs. This knowledge can show specifically what the object is. It is not just a mere knowledge of something like existing an object only (immediate knowledge). It can show that 'this is photograph', 'This is Indira Gandhi' etc.

Kum"-rila and Prabh"kara's view on Valid Knowledge: Kum"rila and Prabh"kara regard apprehension as a means of valid knowledge. Kum"rila holds that valid knowledge is a result of a cognitive act. But Prav"kara does not hold this view. He opines that valid knowledge is not inferable from cognizedness of its object (From knowledge of an object). He identifies pram"na or means of knowledge with valid knowledge. He holds that all cognitions are valid. And an invalid knowledge is due to the disagreement with the real nature of the object. So, it is clear that invalid knowledge or

wrongness does not belong to the knowledge themselves, but to the objects cognized. Like Prav"kara, Kum"rila also holds that wrongness of the object is due to the disagreement with the real nature of the object.

Kum"rila advocates for intrinsic validity of knowledge and extrinsic invalidity of knowledge. According to Kum"rila, knowledge is valid in itself. It depends on its essential nature, which is not contradicted by any other knowledge. On the other hand, invalidity of knowledge is due to the external conditions of knowledge, which is contradicted by other knowledge.

8.4 SOURCES OF KNOWLEDGE

J"mini, the founder of the Mim"ms" system admits three pram"nas. They are perception, inference and testimony. Prabh"kara Mishra, the founder of the Prabh"kara School adds comparison and implication to perception, inference and testimony. Kum"rila Bhatta, the founder of Bhatta School adds non-apprehension to perception, inference, comparison, testimony, implication.



ACTIVITY 8.1

Do you find any similarity between Ny"ya and Mim"ms"- kind of inference? Discuss

Ans: .....

…..

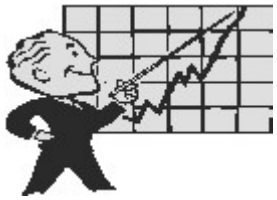
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CHECK YOUR PROGRESS

Q 1: Who is the founder of the Mim"ms"-system?

.....

Q 2: Write the names of propounder of Bhatta and Mishra school.

.....

Q 3: What are the two kinds of valid knowledge?

.....

Q 4: What is mediate knowledge? (Answer in about 20 words)

.....

Q 5: Fill in the blanks:

a) ..... deals with the earlier portions of the Veda.

b) The Prabh"kara school was propounded by .....

c) Jaimini admits

.....

d) ..... admits non-apprehension as the source of valid knowledge

8.5 THEORIES OF ERROR

The intrinsic validity of knowledge of the Mim"ms" system holds that all knowledge is self valid. It also holds that knowledge is intrinsically valid. Invalidity of knowledge is due to the contradiction or defect involved in the causes of knowledge. Now, the question arises as to, if all knowledge is valid in the Mimamsa system, how does error come into light? In reply, Prav"kara and Kum"rila answer it quite differently.

Let us now discuss the two different theories respectively.

Viveka Khyati theory of error (Prabh"kara): The word ‘khy"ti’ implies knowledge and the word ‘akhy"ti’ means no knowledge. According to Prabh"kara, the term ‘error’ is not a unit of knowledge; rather it is a combination of two jnanas or knowledge. As for instance, when ‘shell is mistaken for silver’, we say that this is silver. The ‘this’ is actually perceived

and the certain features of shell which are considered as common with silver. The knowledge of those features revives in our mind the impression of a former experience and consequently we recollect silver. Therefore, the concept of error, according to Prabh"kara, consists of two jn">as or knowledge, one, is perception and the other is memory. And the concept of error involves when the perceptual knowledge of 'shell' is considered as 'silver' due to recollection of the past impression of 'silver'. As a result, the perceptual knowledge of 'shell' is contradicted and we perceive it as the other that is 'silver'. Perceptual knowledge is different from memory knowledge. The knowledge of 'shell', which is involved through perception, cannot be equated or identified with the knowledge of silver, which is involved through memory or recollection. That is why, error occurs when perceptual knowledge of shell, that is actual, is mispresented as silver due to the recollection of the past knowledge of silver. The former knowledge is claimed to be valid and the claim is justified. The later knowledge does not claim to be valid and the claim is not justified. Prabh"kara holds that knowledge can never be false due to its logical nature. That is why, there is no error as far as knowledge is concerned. According to Prabh"kara, error arises in case of knowledge when we fail to accept memory as a kind of knowledge in the context of when shell is mistaken for silver, here, there are two kinds of knowledge involved, one is perceptual knowledge and other is memory knowledge. Therefore, error is involved when we fail to accept the distinction between perceptual knowledge and memory knowledge and also ignore the former kind of knowledge as the other knowledge. (that is, the result of the later knowledge). This failure by itself cannot account for error, because, if it is, it would occur also in dreamless sleep. Thus, the state of dreamless sleep is characterized by absence of sleep. As we consider there is commonness between shell (this) and silver, so we consider it as silver on the basis of the similarity. Therefore, the knowledge which we gather is incomplete or partial knowledge. As for instance, a white crystal placed by the side of the red flower may be wrongly regarded as red crystal. Here also, we have two jn">as. One is the perception of the red crystal through the sensation of red flower and the other is perception of white crystal.

These two jnanas are also considered as valid, because both the knowledge is derived through the senses. Initially, they provide two jnanas which are incomplete or partial regarding the objects. As they provide incomplete or partial knowledge of the objects, crystal and flower, therefore error lies in the contiguity of the objects, not in the similarity or commonness of the two jnanas. The distinction between the two j="nas as well as the objects is not grasped before, therefore, error arises in the context of the knowledge. M. Hiriyanna in his book *Outlines of Indian Philosophy* points out that the akhy"ti view lays down two conditions—— one positive and the other negative for error becoming possible at all——a partial knowledge of the things presented and a failure to note the distinction between them.

Prav"kara explains through example that illusion occurs when 'nacre' is perceived as 'silver'. Here, nacre has the quality of brightness, which is perceived. Again 'silver' also has the same quality of brightness, which is remembered or recollected. Therefore, the distinction between the perception (nacre) and recollection (silver) is not apprehended. As a result, we perceive 'nacre' as the silver. In the illusion of 'this is silver', the two elements of perception and recollection are not distinguished, only the common quality that is brightness is found between nacre and silver, is considered as the main cause which leads to the illusion 'this is silver'. In the context of this illusion, we do not distinguish between perception and recollection and perceive the present given object, which is not indeed silver, as silver. Here, the knowledge of silver is recollected or remembered due to its quality of brightness. But there is a distinction between perception and recollection, which is non-apprehended in case of 'this is silver'. Therefore, Prav"kara holds that error or illusion is due to non-apprehension or non-discrimination between the elements of perception and recollection.

Prabh"kara holds that all apprehension is valid. It means, what is apprehended is valid and what is not apprehended is considered invalid. In case of "this is silver", nacre is perceived, and therefore, it is valid. But 'silver' is not perceived, so, it is invalid, to Prabh"kara. He distinguishes between truth and error from practical viewpoint. The knowledge or object which leads to the successful action is true and which leads to the

unsuccessful action is false. It is clear that Prabh"kara distinguishes truth and error from practical utility.

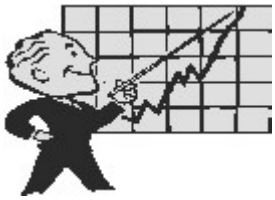
Now, let us proceed to another theory of error.

B. **Kum"rila** holds the theory of viparityakhy"ti or anyath"khy"ti. This theory holds that error is due to misperception or false perception. In the illusion 'this is silver', this or 'nacre' is misperceived as silver due to the common quality of brightness, which was perceived in the past. Kum"rila regards error as false perception or misperception of one object as another. He considers error as positive false knowledge. It is due to misidentification of the remembered element with the perceived element.

According to Kum"rila, knowledge always points to an object which is directly perceived. For instance, this (shell) is perceived as silver. Here, shell is directly given, but silver is not perceived or given. Like Prabh"kara, Kumarila also makes a distinction between perceived and non-perceived element of objects in case of knowledge. The difference between the two views or theories is that the akhyati theory is due to the misperception or non-apprehension of the distinction between perceived or presentative and non-perceived or representative elements in case of knowledge. While, the viparitya-khy"ti theory holds that error is due to the wrong-synthesis of the given or perceived and not-given or non-perceived element of objects. The akhy"ti theory holds that error is due to the omission because it fails to apprehend some relevant part of what is given or perceived. On the other hand, the Kum"rila theory holds that error is due to the commission because it wrongly synthesizes the presentative (given) and representative (not-given) cognition of objects. Here, the subject and predicate elements seem to be related or included in the example like 'this is silver", but that is not seen in reality. Similarly, we can take another example of 'red crystal'. The two relata, namely, 'redness' and 'crystal' are actually given, but they are not unified in fact or wrongly synthesised. And as a result the concept of error appears. Thus, according to Kum"rila, error is the partial misrepresentation or misapprehension of the object.

Kum"rila differs from Prabh"kara in the context that error is due to wrong synthesis between the perceived and remembered element. It is not

due to non-discrimination or non-apprehension between perception and recollection. In short, error is not akhy"ti or non-apprehension but misrepresentation. Error is also regarded as valid knowledge as long as it is not obstructed by real knowledge. As for instance, nacre is considered as valid knowledge as long as nacre is not replaced by silver (real object). Therefore, true knowledge of silver can remove the misrepresentation or false perception. As a result, nacre is not misperceived as silver. That is why, error is positive false knowledge, which is removed by true knowledge. Very briefly speaking, Kum"rila maintains the Viparita theory of error from logical point of view, while Prabh"kara formulates the Viveka khy"ti theory of error from practical standpoint. Prabh"kara holds that error lies in the non-apprehension or non-discrimination of the two elements, perception and memory in the context of knowledge. And error ultimately disappears, to Prabh"kara, when we apprehend the distinction between the elements of knowledge.



CHECK YOUR PROGRESS

Q 6: What are the two stages of perception?

.....

Q 7: Give an example of inference

.....

Q 8: What is sv"rthanum"na?

.....

Q 9: Give an example of comparison or upam"na?

.....

Q 10: Who advocates the theory of akhy"ti or vivekakhy"ti?

.....

Q 11: What is viparityakhy"ti or anthyakhy"ti? (Answer in about 50 words)

.....

.....

.....

.....

Q 12: State whether the following statements are True or False

a) Prabh"-kara holds that negation or non-existence is an positive entity.

b) Kum"-rila holds that non-apprehension is an independent category.

c) Pauruseya relates to the trustworthy persons.



8.6 LET US SUM UP

- Jaimini is the founder of the Mim"ms" System, who wrote the Mim"ms" sutra.
- Kum"rila Bhatta propounded the Bhatta School in Mim"ms" system.
- Prabh"kara Mishra Propounded the Prabh"kara school.
- Mim"ms" system is known as karma mim"ms". It deals with actions, rituals and Sacrifices.
- Mim"ms" system is also called Purva Mim"ms", because it deals with the early portions of the Veda.
- Jaimini admits Perception, Inference and Testimony as the sources of knowledge.
- Prabh"kara and Kum"rila add another three sources of knowledge. They are: Comparison, Implication and Non-apprehension. Kum"rila admits five- pramanas, while Prabhakara admits six-pramanas.
- Mim"ms"- system admits two kinds of knowledge: Mediate and Immediate
- Mediate knowledge is indirect knowledge. On the other hand immediate knowledge is direct knowledge of something.
- Prav"kara and Kum"rila admit determinate and indeterminate perception.
- According to Prabh"kara, there are two kinds of inference: Sv"rtha anumana and Par"rtha anum"na.
- Upam"na is the knowledge of similarity of the perceived object in the present.

- Presumption is an assumption of an unperceived fact in order to reconcile two perceived facts.
- Verbal testimony is of two kinds: Personal or Pauruseya and Impersonal (aparuseya). The former relates to the trustworthy persons. On the other hand the Vedic knowledge is impersonal.
- Prav"kara holds the theory of akhyati or vivekakhy"ti. According to this theory, error is due to non-apprehension between perception and memory.
- Kum"rila advocates the theory of viparityakhy"ti or anthyakhy"ti. It holds that error is involved due to misrepresentation of object.



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8.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Jaimini

Ans to Q No 2: Prabh"kara Mishra and Kum"rila Bhatta

Ans to Q No 3: Immediate and Mediate knowledge

Ans to Q No 4: When we explain an object in the light of the previous knowledge of the object then mediate knowledge occurs.

Ans to Q No 5: a) Pu-rva Mi-ma-m. sa- b) Prabh"kara Mishra
c) Three d) Prabh"kara Mishra

Ans to Q No 6: Determinate perception and indeterminate perception

Ans to Q No 7: From the perception of smoke in the hill, we infer that there is fire in the hill is the example of inference.

Ans to Q No 8: When inference is made for oneself then sv"- rthanum"- na comes into existence.

Ans to Q No 9: As for instance, 'the knowledge of a wild cow' depends on the similarity of a cow perceived in the past leads to the knowledge of upama- na or comparison.

Ans to Q No 10: Prabh"kara

Ans to Q No 11: According to this theory, error occurs due to misperception or false perception. In the illusion- 'this is silver', this or 'nacre' is misperceived as silver due to the common quality of brightness, which was perceived in the past. Kumarila, who advocates this theory, considers error as false perception or misperception of one object as another.

Ans to Q No 12: a) True b)True c)True



8.9 MODEL QUESTIONS

A. Very Short Questions

Q 1: Who is the founder of Mim"ms"- system?

Q 2: What are the sources of knowledge of Mim"ms"- system?

Q 3: Who advocates the theory of akhy"ti or vivekakhy"ti?

Q 4: Mention the name of the founder of Prabh"kara School.

B. Short Questions (Answer each question in about100-150 words)

Q 1: What is mediate knowledge?

Q 2: Briefly explain the sources of valid knowledge.

Q 3: What is non-apprehension? Briefly explain.

Q 4: Discuss briefly the theory of vivekakhy"ti.

Q 5: Who advocates the theory of viparityakhy"ti? Briefly explain.

C. Short notes on (Answer each question in about 150 words)

Q 1: Presumption

Q 2: Comparison

Q 3: Non-apprehension

D. Distinguish between (Answer each question in about 150 words)

Q 1: Determinate and indeterminate perception

Q 2: Akhy"ti or vivekakhy"ti and viparityakhy"ti or anyath"khy"ti

E. Long Questions (Answer each question in about 300-500 words)

Q 1: Discuss the nature of valid knowledge.

Q 2: Define perception? Is it an independent source of knowledge? Discuss

Q 3: What is an inference? Discuss it with an example.

Q 4: Define verbal testimony? Discuss it as a pram"na.

Q 5: Explain the theories of error of Mim"ms" system? Discuss

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Ans to Q No 11: Samkara holds that m"y" is considered as the root cause of the world appearance. He has used the term aj̃nana, avidy"-, m"y", prakr.ti, avyakta etc. as synomyous to M"y". °a>kara uses it as the cause of all multiplicity and empirical activity.

Ans to Q No 12: Bá**á**hadaranyaka Upanisad

Ans to Q No 13: a) True b) False c) True

Ans to Q No 14: }varana Sakti and Viksepa Sakti

Ans to Q No 15: a) True b) True c) True d) True e) True

Ans to Q No 16: Sattva, Raja and Tama



9.14 MODEL QUESTIONS

A) Very Short Questions

Q 1: What is the literal meaning of the term 'Ved"nta"?

Q 2: What do you mean by "Brahma Satya Jagat Mithy""?

Q 3: What is Saguna Brahman, according to Samkara?

Q 4: What are the two viewpoints regarding the concept of Brahman?

Q 5: Give an example of the concept of m"y".

Q 6: What are the two words consists of m"y"?

Q 7: How does Bá.hada-ryanka Upanisad define the concept of m"y"?

Q 8: M"y" as a work force functions in the two ways. What are the two ways?

Q 9: What are the two important features of m"y"?

B) Short Questions (Answer each question in about 150 words)

Q 1: Explain briefly the concept of Brahman.

Q 2: Briefly comment on the nature of Brahman.

Q 3: What is Tatastha laks.an.a Brahman? Discuss briefly.

Q 4: Discuss briefly the Neti Neti Concept of Brahman.

Q 5: M"y" is indescribable. Briefly explain this feature of m"y".

Q 6: What is the importance of m"y"- in Advaita Vedanta? Discuss briefly.

UNIT-10: GRADE OF REALITY IN SA¤KARA PHILOSOPHY

UNIT STRUCTURE

10.1 Learning objectives.

10.2 Introduction.

10.3 Reality: What it is?

10.4 Truth, Reality and It's forms.

10.5 Grades of Reality

10.6 Let us sum up

10.7 Further reading

10.8 Model questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- define reality and grade of reality,
- explain the truth and reality
- analyse the different grades of reality

10.2 INTRODUCTION

We have already found that Sankara emphasizes the monistic tendency in the Upanisads and develops it into a systematic Advaitav"da. He emphasizes the reality of the unconditioned and unqualified (nirguna) Brahman, and regards God, individual souls and the world as appearance due to cosmic nescience (m"y"), which is neither real nor unreal, but indefinable.

The ultimate reality is one which is called Brahman or the Atman. Brahman is one, eternal, pure transcendental consciousness. It is the transempirical subject - objectless consciousness, which is not conditioned by space - time and causality, the empirical categories. Brahman - the Atman which is eternal consciousness and ultimate reality is the foundation of the empirical universe. °a>kara distinguishes between the ontological reality

and the empirical reality. Brahman - the ontological reality is known by higher knowledge (par"vidya) while the later is known by lower knowledge (aparavidy").

Brahman, the ultimate reality is the foundation of the empirical universe. But °a>kara finds it difficult to reconcile the statements about creation with those, denying the world of multiplicity. Description of Brahman as really devoid of all assignable marks become unintelligible if His creatorship is real. On realization of Brahman, the disappearance of all multiplicity also cannot be understood. The dawn of the knowledge of reality can dispel only the unreal appearing as real, not what is really real. This idea furnishes °a>kara with the clue to the mystery of the world. If the world is a mere appearance, like an object in dream or illusion, then the present appearance of the world and its disappearance on the knowledge of reality become intelligible. It is entirely erroneous to suppose that °a>kara treats the world as illusory, or as absolutely real. He recognizes the relative, empirical or pragmatic reality of the world. He accords more reality to it than to illusions, which are false, and less reality to it than to Brahman, which is the only ontological reality. Thus the concept of reality and the different grades of reality are importantly discussed in °a>kara' advaitav"da.

10.3 REALITY : WHAT IT IS ?

°a>kara' advaitav"da regards the only, nondual and one ontological reality which is called Brahman. Brahman- the Atman is the supreme, perfect, absolute reality. Everyone knows the existence of his own self. The existence of the self (atman) which is the self-existent and selfproved, proves the existence of the supreme reality, which is Brahman. Eternal Brahman is the only ontological reality in the empirical self. It is the foundational consciousness, which is the transcendental ground of empirical self and empirical universe.

Brahman is Sat-cit-ananda,- existence knowledge and bliss. It is the only ontological being, infinite, eternal, supreme knowledge and infinite, eternal, supreme bliss. The ultimate reality is immortal, imperishable as

existence, knowledge and bliss are the essential characters of Brahman, and neither It's parts nor It's properties, which distinguish Brahman from the world appearance which is unreal, non-intelligent and of the nature of pain.

Reality is non-spatial, non-temporal, non-causal, and trans - empirical existence. It transcends the past, present and future and cause and effects. It is also free from all differences of space time, substance, attributes, action and the like. It is one attributeless and indeterminate real being. Reality is devoid of all adjuncts and determination such as genus, quality, activity and the other determinations. This reality is only the Brahman, which is the higher Brahman (parabrahman) is devoid of phenomenal determinations. It is noumenal and immutable and transcends all phenomena.

Thus Brahman is the only reality. All else are a mere false appearance. Brahman expanded in the forms of effects, appears as mere names and forms. it is the ontological ground of the manifold empirical world. The entire universe is Brahman itself. It is one. One eternal Brahman appears to be manifold appearances owing to nescience.

Brahman is devoid of all differances-homogeneous, heterogeneous and internal. There is no other reality, which is similar or dissimilar to it and which is differ from one another, as branches, leaves, flowers and fruits differ from one another in a tree. Brahman is absolutely undifferentiated pure identity. There is no other realities except Brahman, which is limitless and infinite. This ultimate reality is the Inner self of all creatures, the Atman of all knower is Brahman.



CHECK YOUR PROGRESS

Q.No. 1: Fill in the Blanks:

a) The only non dual and one ontological reality is _____

b) Brahman is _____

Q. No. 2: What is Reality ?

Ans. _____

_____

Q. No. 3: What is the meaning of Sat-cit-"nanda?

Ans. _____

_____

Q. No. 4: What is nature of Brahman ?

Ans. _____

_____

10.4 TRUTH, REALITY AND IT'S FORMS

Truth is freedom from contradication, which is never sublated. Absolute truth can never be contradicted. It is constant and unalternable existence. The ultimate truth is absolute, independent, eternal existence. Therefore, it is one, pure, transcendental, trans-empirical being. It is absolutely positive, absolutely simple, absolutely indeterminate. Brahman is the only absolute truth as well as absolute reality.

As the ultimate reality is absolute existences Brahman is only absolute existence, while other appearance is relative existence. Brahman is not both indeterminate and determinate. It is indeterminate in itself, but appears to be determinate owing to the limiting adjunct of cosmic nescience and its products. As indeterminate and undifferentiated, Brahman cannot assume different forms. Brahman is in itself non-different but appears to be different, God and the individual self, the worshipped and the worshipper,

for the sake of prayer. But such kind of empirical duality is an empirical appearance due to ignorance. One Brahman free from limiting adjuncts is the object of intuition and when it is conditioned by the limiting adjuncts it is the object of worship. Phenomenal God (Isvara) is the object of worship, while indeterminate Brahman is not the object of worship, since it is beyond actor and activity. When the knowledge of the identity of Brahman dawns, all knowledge of duality vanishes. Indeterminate Brahman is realized by supra-intellectual intuition. In this sense, two fold Brahman is known, Brahman free from all adjuncts and Brahman qualified by the adjuncts of empirical name and forms.

10.5 GRADES OF REALITY

°a>kara recognizes three grades of reality Viz- (1) Ontological or transcendental (paramarthika) or absolute, (2) Empirical (vyavah"rika) or practical ordinary experience, (3) Illusory (pratibhasika) realities. These three theories of grades of reality is known as Satta-traividhyavada.

Firstly, It is the absolute truth, It is pure existence which reveals itself through all experiences, and is neither contradicted nor contradictable, is the ontological reality (paramarthika satta). Brahman is this pure existence, the ontological absolute reality.

Secondly, the grade of reality is the empirical (vyavah"rika) reality. The objects that appear in our waking experiences, the world in space and time and subject to causality, the particular and changing objects which form the basis of our ordinary or practical life, but which are contradicted by the dawn of the intuitive knowledge of the Brahman, are the empirical reality (vyavatrarika satta). Thus the world of our experience is the empirical reality. Thirdly, the third grade of reality is the illusory (pratibh"sika) realities. The objects that only appear momentorily in illutions and dreams, are contradicted by other experiences are the illusory realities (pratibh"sika satta) e.g. the illusion of snake in a rope or the dream experiences. The illusion of snake in a rope is only temporary and this illusion is not universal since all persons donot simultaneously experience this kind of illusion.

Of the three grades of reality, the first one represents the absolute

truth, the other two are false due to dosa. The difference between Vyavah"rika and pratibh"sika is that the dosa of the Vyavah"rika perception is neither discovered nor removed until salvation, whereas the dosa of the pratibh"sika reality which occurs in many extraneous forms (such as defect of senses, sleep etc.) is perceived in the world of our ordinary experience is much temporary than the Vyavah"rika. But just as the vyavah"rika world is regarded as a phenomenal modifications of the ajnana, as part from our subjective experience, so, the illusion (e.g.a snake in a rope) is also regarded as a modifications of avidy", by the agency of the dosa.

Thus °a>kara believes that all appearances of reality in the world appearance was really derived from the reality of Brahman, which was self-luminous in all our experiences. The world appearance is an illusory creation, but the sense of reality of it, is a misattribution (anyathakhyati) of the characteristic of the Brahman to it. Thus, °a>kara regards that Brahman alone is the truth and the reality which manifests itself as the reality of all our illusory world experiences.



CHECK YOUR PROGRESS

Q. No.5: Write about °a>kara's different forms of Brahman.

Ans. :_____

_____

Q.No. 6 : What is the theory of satta-traividhya?

Ans. :_____

_____

Q.No. 7: Explain the different grades of reality.

Ans. :_____

_____

Q.No. 8 : What is the difference between the vyavah"rika and the pralibh"sika sattva?

Ans. :_____

_____



10.6 LET US SUM UP

- °a>kara emphasizes the reality of the unconditioned and unqualified Brahman and regards God, individual souls and the world as appearance due to cosmic nescience (m"y").
- °a>kara distinguishes between the ontological reality which is known by higher knowledge (paravidya) and the empirical reality, which is known by lower knowledge (apara vidya).
- The ultimate reality - the Atman is the eternal consciousness which is the foundation of the empirical world.
- The ultimate truth, which can never be contradicted is the ultimate reality. It is the constant and unalternable existence.
- Bahman is Sat-cit Ananda. Existence, knowledge and bliss are the essential character of Brahman i.e. It is the only ontological being, infinite, eternal, supreme knowledge and eternal supreme bliss.
- The concept of reality and its different forms and the different grades of reality are emphasized in Sankara's philosophy.
- The first grade of reality is the absolute truth. Brahman is the pure existence which reveals itself through all experiences and is neither contradicted nor contradictable, is the ontological (paramarthika satta) reality.
- The world of experience is the empirical (vyavah"rika satta) reality, which is the second grade of reality. The objects that appear in our experience, the world in space and time and subject to causality, the changing objects, which are the basis of our ordinary or practical life are the empirical reality.
- The objects that appear momentorily in illusions and dreams are contradicted by other experiences are the illusory reality (pratibh"sika satta), the third grade of reality.



10.7 FURTHER READINGS

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10.8 ANSWAR TO CHECK YOUR PROGRESS

Ans to Q. No. 1: a) Brahman b) Sat-Cit-Ananda

Ans to Q. No. 2: The only one eternal, infinite, permanent, real, pure transcendental, unconditional truth or reality and foundation of the empirical universe is called Reality.

Ans to Q. No. 3: Sat-Cit- ananda means existence, knowledge and bliss. Sat means permanent existence, Cit means knowledge and Ananda means bliss, which are the essential character of Brahman.

Ans to Q. No. 4 : According to °a>kara the only, non-dual and one ontological reality is Brahman. It is the supreme perfect, absolutely reality. The Atman is the ontological reality which is Brahman. Brahman is one, eternal, universal consciousness. Brahman is Sat-Cit-Ananda - existence, knowledge and supreme bliss, which are the essential character of Brahman. As the supreme reality, Brahman transcendes all empirical phenomena i.e. the past, the present, the future and causes and effects. It is also free from all differences of space and time, substance, attributes, action and the like. It is one attributeless and indetermenate real being. Brahman is devoid of all adjuncts and determination such as genus, quality, activity and other

determination. The higher Brahman is Nirguna Brahman while Brahman is qualified by names and forms of empirical world is Saguna Brahman. Nirguna Brahman is (para Brahman) is nonmenal and immutable and transcendes all phenomena. One eternal Brahman appears to be manifold appearances owing to nescience. It is the ontological ground of the manifold empirical world.

Ans to Q. No. 5 : Brahman is of two forms - indeterminate and determinate. Actually, as the absolute reality Brahman is not both indeterminate and determinate. It is indeterminate in itself, but appears to be determinate owing to the limiting adjuncts of cosmic nescience and its products. As indeterminate and undifferentiated, Brahman cannot assume different forms. When Brahman appears to be different God and the individual self, this kind of appearence, the empirical duality is due to ignorance. Indeterminate Brahman free from limiting adjuncts is the object of intuition and when it is conditioned by the limiting adjuncts, it becomes the object of worship, it is called the form of determinate Brahman.

Ans to Q. No. 6 : °a>kara recognizes three grade of reality which is known as the theory of Satta- traividhyavada-the theory of three grades of reality. These three grades are Ontological (param"rthika), Empirical (vyavah"rika) and the Illusory (pratibh"sika satta).

Ans to Q. No. 7: In the theory of three grades reality, °a>kara recognizes the three grades of reality viz, Ontological, empirical and illusory.

Firstly, the first grade of reality is the absolute truth. It is pure existence, which reveals itself through all experiences, which is neither contradictable nor contradicted i.e. pure knowledge and pure bliss ; It is the only ontological reality. Therfore, Brahman the absolute reality is the only param"rthika satta.

Secondly, the second grade of reality is the empirical (vyavah"rika) reality. The objects that appear in our waking experiences, the world in space and time and subject to causality and which are contradicted by the intuitive knowledge of the Brahman are the empirical reality (vyavah"rika satta).

Thirdly, the illusory realities (e.g. the illusion of snake in a rope or the dream experiences) are the third grade of reality, is called the pratibh"sika

satta. This kind of experiences are only temporary i.e. appear momentorily, this illusion is not universal since all persons donot simultaneously experience this kind of illusion.

Ans to Q. No. 8 : The difference between the vyavah"rika satta and the param"rthika satta is that though both two are false appearance due to dosa, the dosa of the vyavah"rika satta which is the experience of the world is neither discovered nor removed until salvation, where as the dosa of the pratibh"sika satta which occurs in many extraneous forms (such as defects of senses, sleep etc.) is perceived in our ordinary or illusory experience is much shorter than the vyavah"rika satta. The vyavah"rika world is regarded as a phenomenal modifications of the aj=ana, as part of our subjective experience, but the illusion (e.g. a snake in a rope) is also regarded as a modifications of avidy".



10.9 MODEL QUESTIONS

A. Very short questions

Q. 1 What is the Absolute reality?

Q. 2. Is Atman the Brahman?

Q. 3. What is the meaning of Sat-Cit. Ananda?

Q. 4. What are the two folds/forms of Brahman? ery short questions

Q. 5. What is the Saguna Brahman ?

Q. 6. What is the Nirguna Brahma ?

Q. 7. Is Brahman object of worship ?

Q. 8. What is the theory of three grades of reality ?

Q. 9. What is the param"rthika satta ?

Q. 10. What is the vyavah"rika satta ?

Q. 11. What is the pratibh"sika satta ?

Q. 12. What is the anyath"khyati ?

B. Short questions : (Answer in about 150 words)

Q. 1. Why Brahman is the absolute reality ?

Q. 2. What do you mean by Par" Vidy" and Apara vidy" ?

Q. 3. What are the indeterminate Brahman and determinate Brahman ?

Q. 4. What are the three different grades of reality ?

Q. 5. Explain the vyavah"rika satta and pratibh"sika satta ?

C. Long questions (Answer in about 300-500 wards)

Q. 1. Explain ˚a>kara's concept of reality ?

Q. 2. Explain the two folds/forms of Brahman.

Q. 3. Explain ˚a>kara's theory of the three grades of reality.

Q. 4. What is the pratibh"sika satta ? How is it differ from the vyavaharika satta?

Q. 5. Write the difference between vyavah"rika satta and pratibh"sika satta.

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UNIT 11: R}M}NUJA'S VED}NTA: CONCEPT OF GOD

UNIT STRUCTURE

11.1 Learning objectives

11.2 Introduction

11.3 R"m"nuja's Concept of God

11.4 Significance of God

- 11.4.1 God is qualified (visista)
- 11.4.2 God is Trisatvatmaka
- 11.4.3 God has internal distinction (Svagata Bheda)
- 11.4.4 Aprthaka sidhi
- 11.4.5 God is the cause of the world

11.5 R"m"nuja's concept of God (Thesim)

11.6 Forms of God

- 11.6.1 Archa.
- 11.6.2 Vibhava
- 11.6.3 Vyuha
- 11.6.4 Susksama
- 11.6.5 Antaryami

11.7 Let us sum up

11.8 Further readings

11.9 Answers to Check Your Progress

11.10 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- explain the non-dualistic philosophy of R"m"nuja
- describe the concept of God.
- discuss the important significance of God.
- explain why R"m"nuja's concept of God is theism.
- discuss the various forms of God.

11.2 INTRODUCTION

R"m"nuja is one of the greatest Vaisnava thinker in India. In 10th century, the vaisnava culture was popularized among the Tamils. In that time even the famous scholars of Sanskrit also contributed a lot for the upliftment of vaisnavite among the Tamils. They were honoured as Acaryas. Among them R"m"nuja is the most prominent.

The chief aim of R"m"nuja is to reconcile the thought of the Upanishads, the Gita and the Brahma Sụtra with the faith and belief of the vaisnava saint. It emphasizes a philosophical basis for the worship of a personal God, centred round Lord Visnu as a supreme reality. His Visistadvaitav"da is a philosophical attempt to satisfy the intellectual and religious aspirations of man. It is thus a monotheistic philosophy that can explain both transcendence and immanence of God.

This unit introduces to you R"m"nuja's concept of God in details. First let us know about R"m"nuja's life. R"m"nuja was the chief propounder of the doctrine of qualified non-dualism (visistadvaita). He was born in Sriperumbudur in Tamilnadu in the year 1017 and died in 1137. So he enjoyed a sufficiently long life of one hundred and twenty years. He studied Ved"nta under Yadavaprakasha. It is said that regarding the interpretation of certain Upanisadic texts, he could not agree with his teachers and thus he started searching for other Guru. He next went to meet Yamunacharya of Srirangam. Unfortunately his guru died before his arrival. Tradition says that he got the divine direction from his teacher to write a commentary on Brahma sụtra of Badar"yana.

The valuable work of R"m"nuja is the Sri Bhasya, the commentary of Brahma Sụtra. He also wrote important treatises like. Git" Rahasya, Ved"nta sara, Ved"nta Dipa, Ved"rtha samgraha and Gadya trayam. He was inspired by the philosophy of the Git", the Agamas, the Pur"nas, specially the Visnu pur"na and the Bhagavata pur"na and also the devotional poems of the Alvar saints. He established many temples and developed himself for spreading the vaisnava religion. He was known as the prince of ascetics (Jatiraja), by his admirer.

R"m"nuja's doctrine is known as qualified non-dualism (Visistadvaitavada). His philosophy is called Advaita or non-dualism, though with a qualification (Visesa). Thus R"m"nuja's philosophy is non-dualism (Advaita) as ultimate reality is one, i.e. God or Brahman. On the other hand, it is qualified (Visista) as it speaks of three qualities, viz-matter (acit), spirit (cit) and God (Brahman), of which matter and spirit are dependent on God.

11.3 R}M}NUJA'S CONCEPT OF GOD

God or Brahman, according to R"m"nuja is the ultimate reality. For R"m"nuja, God is the highest reality and there is no distinction between God and Brahman. According to Dr. S. Radhakrishnan, the Absolute of °a>kara is rigid, motionless and totally lacking in initiative or influence, cannot call forth our worship (Indian philosophy part-II) For R"dhakrsnan, the absolute of °a>kara remains indifferent to the fear and love of the worshippers. He says, like the Tajmahal which is unconscious of the admiration it arouses, the absolute remains indifferent to the fear and love of its worshippers, and for all those who regard the goal of religion as the goal of philosophy to know God is to know the real. °a>kara's view seems to be a finished example of learned error. Thus Sankara's Brahman cannot satisfy the devotional attitude of the devotee.

R"m"nuja, on the other hand, states that God is indeed real and independent and the matter and souls are utterly dependent on God.

11.4 SIGNIFICANCE OF GOD IN R}M}NUJA

According to R"m"nuja, the following are the important significance of God.

11.4.1. God is qualified (visista)

God, according to R"m"nuja is the highest reality. He is Brahman and Brahman must be savisesa or a qualified unity. The matter (acit) and infinite spirit (cit) are also equally real. The individual soul (Jiva) evolves out of cit and matter evolve out of acit and both are the integral part of God. God is possessed of an infinite number of infinitely good

qualities like omniscience, omnipotence, all perfect and the like. The Nirguna Brahman of the upanisads really mean that Brahman is free from all qualities good or bad. For R"m"nuja, it means Brahman is free from bad qualities and imperfections. Brahman is Saguna, i.e. full of auspicious qualities. He is real (satya) conscious (jnana) and infinite (ananta). Thus the truth of Visistadvaita is that God is full of all good qualities.

11.4.2 God is Trisattvatmaka

As against the Advaita of °a>kara, R"m"nuja's philosophy is Visistadvaitavada. He recognizes three Tattvas - God, spirit (cit) and matter (acit). God is one, Supreme Being, having cit and acit as His two indispensible qualities. God is eternal and independent and cit and acit are also eternal, form the part of God and dependent on God. God is thus Trigunatmaka. That like the branch, leaf, flower, fruit etc. though different from one another ultimately constitute the same tree, similarly God, soul and matter, though different in nature yet ultimately get the form of Brahman or God. Thus, R"m"nuja's God is "Trisattvatmaka".

11.4.3 God has internal distinction (Svagata bheda)

According to R"m"nuja, God has internal distinction (svagata bheda). In the Ved"nta philosophy, there are three types of distinctions (bheda). They are (i) Homogeneous distinction (sajatiya bheda) i.e. difference between the object of the same class, eg. between one banana tree and another banana tree. (ii) Heterogeneous distinction (Vijatiya bheda) difference between the object of one class and another class e.g. between a tree and animal (iii) internal distinction (svagata bheda)) i.e. the internal distinction between various parts of the same object, e.g. the root, trunk, branch, leaves, fruits etc. of a tree.

According to R"m"nuja, God has no homogeneous difference (sajatiya bheda), as there is no other being, other than God.

Brahman or God is devoid of heterogeneous distinction as there is nothing else other than God. So there is no vij"tiya bheda in God.

God has internal distinction (svagata bheda), according to R"m"nuja. God has within Him cit or conscious soul, acit or unconscious matter. The individual soul (jiva) and the world are the internal distinctions of God. They are real like God, forming the real part of His body and soul. Thus, God is a synthetic whole with souls and matter as His parts.

11.4.4 Aprthaka Sidhi

According to R"m"nuja, the relation between God and cit and acit is of Apáthaka siddhi, i.e. the inner inseperability. Apáthaka sidhi is the relation between the body and the soul, between a substance and its, attributes, between whole and parts. It is an inner inseparable vital and organic relation. Thus cit and acit are the body of God. God creates the universe with the cit and acit, according to the law of karma. Cit and acit are the energy of God. His inseparable parts or attributes. Thus, there is inseparable relation (aprithaka siddhi) between God and cit and acit.

11.4.5 God is the cause of the World

According to R"m"nuja, God is the supreme soul, unconscious matter and conscious soul. (acit and cit) in all states constitutes His body. God is thus the material and the efficient cause of the world. He creates the world by His mere will (lila) without any effort. Creation, maintenance and destruction are His mere sport (lila). Thus, God creates the world in sports to realize His internal end of sports. As God is perfect, He has no unfulfilled aim or unrealized end. He is all knowing, omnipotent being. He creates the world with the help of the moral law of the soul and make them happy or unhappy. God is the supreme authority of action, devotion and knowledge and the devotee obtain the grace of God through devotion. God is thus the creator, preserver and destroyer of the world.

11.5 R}M}NUJA'S VIEW OF GOD IS THEISM

R"m"nuja's concept of God is a kind of theism. Theism means belief in God who is both immanent and transcendent, and is also a Person i.e. a self-conscious being possessed of will. And all these characters are present in R"m"nuja's concept of God. God is thus the object of worship and the goal of our religious aspiration. It is by pleasing God through prayer, devotion and worship, that man can obtain salvation through His mercy.

11.6 FORMS OF GOD

According to R"m"nuja God is expressed in five forms. The "Sarva Darsana Sangraha" of Madhavacarya mentions five forms of God, which is also agreed by R"m"nuja. They are (1) Archa (adoration), (2) Vibhava (Incarnation), (3) Vyuha (manifestation) (4) Suksma (subtle) and (5) Antaryami (Internal controller).

11.6.1 Archa (Adoration)

The worship of idol is called Archa. The idol of God, made of stone, marble, metal or any valuable material are kept in house or any temple are worshipped by the devotee. These are also the expression of God, which may be self revealed or established by any holi person.

11.6.2 Vibhava (Incarnation)

When God descends down on this earth in human form or any other form, He is called Vibhava or Avatara (incarnation). He does so for the protection of good and punish the wicked and restore the dharma. The law Vibhava is of two types - primary (mukhya), when the lord Himself descends like lord kásna, and secondary (gauna), when the souls are inspired by the Lords, like Shiva, Buddha etc. Of these only the former are to be worshipped by the seeker for liberation. The example of Vibhava is like the ten avataras of God as Matcha, Kurma, Narasimha, Vamana, Parasur"ma, Holirama, Varaha, Sri Rama, Buddha & Kalki.

11.6.3 Vyuha (manifestation)

It is of four forms - Vasudeva, Samkarsana, Pradyumna and Aniruddha. The supreme is full of six supreme qualities as perfection of knowledge, energy, strength, lordship, vigour and brilliance. While the highest spirit, V"sudeva possesses all the six perfections, the three other Vyuhas possess only two of these. The Vyuhas, according to R"m"nuja, are the forms which God assumes out of tenderness for His devotees. The Sankarsana is the ruler of individual soul having knowledge and energy. The Pradyumna is the ruler of minds having strength and lordship. Thus Aniruddha is for egoity having vigour and brilliance.

11.6.4 Suksma (subtle)

This is also called B"sudeva - svarupa. It is the "Par" Brahma". He is the highest mode (para) is said to be N"rayana, living in Vaikuntha. He is above the notion of time and is undisturbed happiness. It is the form which is called 'Sadgunya vigraha'. The saint in heaven, can see with their eyes and realize Him and know Him.

11.6.5. Antaryami (Internal controller)

God as the antaryami, dwells in all beings and accompanied the soul in all its inner mind and thus control the souls. The Param"tma lives in different forms in the heart of the Jivatma, are called antaryami. The God in man is like a flash of lightening in the heart of a blue cloud. Thus antaryami is the highest form of God, only the Yogi or Divine soul can see Him, can realize Him.



ACTIVITY: 11.1

- R"m"nuja's philosophy is visistadv"itavada - Discuss

Ans. ……

- Explain how God has internal distinction.

Ans. ……

- Explain the concept "Apáthaka sidhi.

Ans. ……

ACTIVITY

- Explain the term cit and acit.

Ans.……

- God is the cause of the world - Explain.

Ans.……

- Explain the various forms of God.

Ans.……



CHECK YOUR PROGRESS

Q 1: Briefly answer the significance of Brahman or God.

Q 2: R"m"nuja's philosophy is theistic - Briefly answer.

Q 3: God is Trisattvatmaka - Briefly answer.

Q 4: State whether the following statements are True or False

a) R"m"nuja is a non dualist/dualist/qualified nondualist.(True/ False)

b) God has sajatiya bheda/visatiya bheda/svagata bheda.(True/ False)

c) Cit and acit are dependent/independent of God. (True/ False)

Q 5: Write whether the following statements are true or false,

according to R"m"nuja.

a) Cit and Acit are integral parts of God.

b) R"m"nuja is an atheistic philosopher.

c) According to Ramanuja, ultimate reality is unqualified.

Q 6:How God is Antaryami.

.....

Q 7: Explain the various incarnation (Vibhava) of God.

.....



11.7 LET US SUM UP

- God is qualified i.e. saguna. God is possessed of many good qualities like omnipotence, omnipresence, perfect, all knowing etc.
- God has three tattvas within Him as God, spirit (cit) and matter (acit).
- God has internal distinctions i.e. svagata bheda.
- The relation between God, cit and acit is of inner inseparability.
- God is both the efficient and material cause of the world.
- Ramanuja is a theistic philosopher.
- God is expressed in various forms.



11.8 FURTHER READINGS

1) Radhakrasnan, S.Indian Philosophy, Vol.-II

2) Chatterjee S.C & Dutta D.M. An Introduction to Indian Philosophy.

3) Hiriyana, M. (1983). Outlines Of Indian Philosophy, Motilal Banarasidass, Publishers Pvt. Ltd., Delhi-

4) Sharma, C.D. (1973). A Critical Survey of Indian Philosophy, Motilal Banarasidass, Delhi, 1973.

5) Mishra, Hridaya Narayan. (2006) Bharatiya Darshan (Hindi), Sekhar Prakashan, Allahabad,



11.9 ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: God is visista or qualified unity. God is possessed of an infinite number of qualities like omnipotence, omniscience, all perfect and all good qualities

Ans to Q No 2: R"m"nuja believe that God is theism. God is the object of worship and the goal of our religious aspiration. Man can attain the liberation through the mercy of God, by means of prayer, devotion and worship.

Ans to Q No 3: According to R"m"nuja, God is Trisattvatmaka. There are three Tattvas-God, spirit (cit) and matter (acit). God is one eternal, having cit and acit as his two forms, which are dependent on God.

Ans to Q No 4: a) Qualified non-dualist
b) Svagata bheda
c) Cit and acit are dependent on God.

Ans to Q No 5: a) True b) False c) False

Ans to Q No 6: God is antaryami. God dwells in all beings and accompanied the soul and thus control the sould from within. God lives in the heart of the Jiras and are called Antaryami.

Ans to Q No 7: Emanation or Bibhava is of two types-primary and secondary, primary is that when God himself descends like Lord Visnu, Shiva etc. Secondary is that when the souls are inspired by the Lords like Shiva, Buddha etc.



11.10 MODEL QUESTIONS

A) Very Short Questions

Q 1: Who is considered the greatest vaisnava thinker in India?

Q 2: What is visistadvaitav"da?

Q 3: Who was considered the chief propounder of the doctrine of qualified dualism?

Q 4: What is qualified-non dualism?

Q 5: Who was the author of Brahmasụtra?

B) Short Questions (Answer in about 100-150 words)

Q 1: Write short notes on:

a) Svagata bheda of God.

b) Apáthaka siddhi of God.

c) The Vyuha or manifestation of God.

d) Cit and Acit forms of God

e) Saguna and Nirguna Brahman

Q 2: Briefly explain R"m"nuja's concept of God.

Q 3: What is meant by the concept- 'God is qualified'? Explain in brief.

Q 4: What are the three types of distinctions found in Ved"nta Philosophy? Explain in brief

Q 5: What is Svagatabheda, according to R"m"nuja? Explain in brief.

C) Long Questions (Answer in about 300-500 words)

Q 1: Explain the Visistvadvaitavada of R"m"nuja.

Q 2: Explain the various significance of God, according to R"m"nuja.

Q 3: "God is the cause of the world" - Discuss

Q 4: Discuss the various forms of God, in R"m"nuja's philosophy.

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UNIT: 12 R}M}NUJA: JIVA AND THE WORLD

UNIT STRUCTURE

12.1. Learning objectives

12.2. Introduction

12.3. Three classes of Jiva

12.4. Significance of Jiva

12.4.1. The Jivas are the parts of God

12.4.2. Jiva and God

12.4.3. Jiva and Avidy"

12.4.4. The Jiva and Brahman are non-different

12.5 R"m"nuja's view of the World

12.6. R"m"nuja's concept of prakáti

12.6.1. Difference between the prakáti of R"m"nuja and Samkhya

12.7. Brahman is the cause of the world

12.8. R"m"nuja's view of satk"rya v"da

12.9. The world creation is real according to R"m"nuja.

12.10. Let us sum up

12.11. Further Readings

12.12. Answer to check your progress

12.13. Model questions

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- analyse the three classes of souls- ever free, liberated and bound,
- explain the parts of God,
- explain that the Jiva and Brahman are non-different,
- explain that Prakáti is a part of Brahman,
- discuss R"m"nuja's concept of Prakáti,
- explain R"m"nuja's concept of Satk"ryav"da.

12.2 INTRODUCTION

In the philosophy of Advaita of Sankara, it is said that "Jiva Brahmaiva na parah' i.e. the individual soul is Brahman and nothing else. As against the view of sankara, R"m"nuja says that the Jiva is an integral part of Brahman and is eternal, real and unique. The individual self is the embodied soul. It is an agreegate of body, senses, vital force, mind, buddhi (intellect) and soul. Here the last i.e. the soul is spiritual and others are material in nature. The soul enters into relation with these material products and takes birth as the bound soul or the Jiva. As embodied soul, it enjoys or suffer the fruits of action, according to the law of Karma.

The Jiva is knower (jnata), agent (Karta) and the enjoyer (bhokta). Though the soul or Jiva is an attribute or mode of God and forms part of His body, yet it is also a spiritual substance in itself and is absolutely real. It is beyond creation, it is in embodied form, according to its karmas, while in the state of dissolution, and in the state of liberation it remains in itself, forming the body of God.

12.3 THREE CLASSES OF JIVA

R"m"nuja describes three classes of jivas or souls. The first one is ever-free (nitya-mukta) jivas, which are never bound. They are ever free from karma and prakáti and live in Vaikuntha, in constant union with God. They are like Shesa, Gaurda, Visva-ksena etc.

The second one is released or liberated (mukta) jivas or souls who were once bound but who obtained liberation through the path of knowledge, action, and devotion.

To the third belong the bound (baddha) jivas, who are wandering in the samsara, due to the performance of sakama karma, on account of ignorance. These are further divided into four classes: as superhuman, human, animal, and immobile.



ACTIVITY:12.1

What is the relation of Jiva with God? Discuss

Ans…….....

.....



CHECK YOUR PROGRESS

Q 1: State whether the following statements are True or False

a) The Jiva is an integral part of Brahman (True/False)

b) The nitya - Mukta souls are always free - (True/False)

c) The Jivas are the body of God and God is the soul of the Jivas' - whose view is this?

12.4 THE SIGNIFICANCE OF THE JIVA

According to R"m"nuja, there are some significance of the Jiva, for which it is different from God.

12.4.1 The Jivas are the parts of God

The Jivas are regaded as the part of God. Just like there are difference between whole and parts, similarly there is a difference between God and the Jivas. God is whole and Jivas are parts. God is free, independent but the Jiva is dependent on God. The Jivas are the body of God and God is the soul of the Jivas.

12.4.2 Jiva and God

Both God and Jivas are eternal agent and self luminous. There are some points which are found to be common in Jiva and God, e.g. Self-luminousity, consciousness, selfhood and agency are common to the self and God. The self manifest itself and is the conscious substrate of knowledge. It is embodied as an active agent. The Jivas constitutes the 'Chit' gunas of God and are eternal like God. The Jivas are the body of God and it is the soul of the individual body. The Jivas, in the embodied form are in bondage, according to the law of karma.

12.4.3 Jiva and Avidy"

The souls are born due to avidy". When the soul identified itself with the body, then there starts avidya and the soul become separate from God. The natural quality of the soul is knowledge and it is eternal. Due to avidy" or ignorance, the soul is bound in body. There are so many embodied souls. The soul, as a result of constant devotion to God, can attain the liberation, when they overcome the avidy".

12.4.4 The Jiva and Brahman (God) are non-different

According to R"m"nuja, the Jiva or the soul (cit) are the body of God and are non-different from God. The famous upanisadic dictum - 'Tvat tvam asi', i.e. 'That thou art' - here That thus stands for God, the omniscient, omnipotent, creator of the universe. 'Thou' -stands for God existing in the form of man, the embodied soul. The identity between God and man is interpreted by R"m"nuja, in accordance with his view of knowledge. According to °a>kara 'That art thou', is intended to mean the metaphysical identity between Brahman and Jiva. R"m"nuja, on the other hand, is of the opinion that the text 'That art thou', implies the complex nature of the ultimate reality where Brahman and Jiva are related as substance and attribute (Vi\e\a and Visesana) or soul and body. Thus the Jivas are the eternal parts of God and are non different from Him.



ACTIVITY:12.2

Explain the relationship between jivas and God.

Ans.…….....…….....



CHECK YOUR PROGRESS

Q 2: State whether the following statements are True or False

a) Is it true that according to R"m"nuja, God creates the world out of Himself? (True/False)

b) R"m"nuja's concept of world creation is in conformity with the Upanisads, Pur"nas and Gita. - (True/False)

c) Lila is the gracious will of God. (True/False) - (True/ False)

12.5 R}M}NUJA'S CONCEPTION OF THE WORLD

R"m"nuja's concept of the world creation is in consistence with the Upanisadic authority. For R"m"nuja, the omnipotent being i.e. God creates the manifold world out of Himself by a gracious act of will. Brahman includes within himself the finite spirits (cit) and unconscious matter (acit). The acit, the source of materials objects, is called prakriti, which is uncreated and eternal. The cit is the source of the embodied souls (jivas). Ramanujas view is thus in accordance with the Svetasvatara Upanisad, the Puranas and the Smrities.

12.6 R}M}NUJA'S CONCEPT OF PRAKṚTI

Prakriti is regarded as a part of Brahman and controlled by Brahman, just like the human body is controlled from within by the soul. In the state of dissolution (pralaya) the acit or primal unconscious prakrti remains in a latent subtle (suksma) and undifferentiated (avibhakta) form. Thus, R"m"nuja admitted prakriti as the material cause of the world.

12.6.1 Difference between the prakrti of R"m"nuja and S"+khya

There is a difference between the prakrti of S"+khya and the prakrti of R"m"nuja.

a) The S"+khya prakáti as different from R"m"nuja, is an ultimate reality. But according to R"m"nuja, prakáti or matter is a part of God and controlled by God.

b) The prakáti of S"+khya is infinite but in R"m"nuja it is taken to be limited and finite and a part of God.

c) The prakáti of S"+khya is independent of the Purusa, but in Ramanuja it is entirely under the control of spirit or Isvara.

d) The three guṇas - Sattva, Rajas and Tamas are the constituent factors of prakáti in S"ṃkhya. But in R"m"nuja the gunas are conceived as characterizing it, so they are distinct but inseparable from it.

12.7 BRAHMAN IS THE CAUSE OF THE WORLD

Brahman is both the material cause and the efficient cause of the world. Spirit (cit) and matter (acit) which are the integral parts of Brahman, are the source of the material world as well as the embodied individual beings respectively. Brahman is also the efficient cause, because He controls and guides the objects of the world.

12.8 R}M}NUJA'S VIEW OF SATK}RYAV}DA

R"m"nuja believes in the theory of Satkaryav"da, i.e. the pre-existence of the effect in the cause before its production. Satk"ryav"da is of two types - Parin"mavada and Vivartav"da. Vivartav"da is the unreal appearance of cause into the effect. Unlike °a>kara, R"m"nuja believes in the Parin"mav"da form of satk"ryav"da, which means that the cause is really transformed into the effect. During the state of dissolution (pralaya), Brahman remains with pure matter (acit) and the soul (acit) in an unmanifested form (cit). In this state, Brahman is said to be a causal condition (karanavastha) or K"rana Brahma. When creation takes place the subtle matter becomes gross physical object and the souls enter into embodied form corresponding to the merit or demerit of their past actions (law of karma), and this state is the effect (karyavastha), and Brahman is called as the effect (k"rya brahma). The cause and the effect are in essence identical and the world is the parin"ma of Brahman.

12.9 THE WORLD CREATION IS REAL ACCORDING TO R}M}NUJA

R"m"nuja holds the world creation to be a fact and the created world is as real as God. Impelled by the will of God, the undifferentiated matter or Prakáti with three kinds of elements as sattva, rajas and tamas produce the gross physical world. Thus God or Isvara is the material, efficient and final cause of the world and both cause and effect are real. The world is created by the gracious will of God.



CHECK YOUR PROGRESS

Q 3: What are the two types of Satk"ryav"da?

.....

Q 4: What are the Guṇas?

.....

Q 5: What is K"rana Brahma?

.....

Q 6: What is K"rya Brahman?

.....

Q 7: a) The world creation is real, according to R"m"nuja - Is it true?

.....



12.10 LET US SUM UP

In this unit, we have discussed about the concept of Jiva and the World, according to the VisÈstvadvaitav"da of R"m"nuja. After going through this unit, you have learnt that-

- The Jiva is an integral part of Brahman and is eternal and real.
- The Jiva is the knower, agent and enjoyer (Jnatakarta bhokta)
- There are three classes of Jivas- free, liberated, and bound jivas.
- The cit part of Brahman is the source of Jiva.
- The Jivas are born due to avidy".
- The Jiva and Brahman are identical.
- R"m"nuja's concept of the world creation is in consistent with the upanisads.
- The Acit part of God is the source of the world, which is also called Prakáti.

- Prakáti is the material cause of the world and is controlled by God.
- R"m"nuja's Prakáti is not same as the Prakáti of S"+khya.
- Brahman is the cause of the world.
- R"m"nuja believes in Satk"ryav"da.
- The world is a real creation of God.



12.11 FURTHER READINGS

1) Radhakrasnan, S.Indian Philosophy, Vol.-II

2) Chatterjee S.C And Dutta D.M. An Introduction To Indian Philosophy

3) Hiriyana, M. (1983). Outlines Of Indian Philosophy, Motilal Banarasidass, Publishers Pvt. Ltd., Delhi

4) Sharma. C.D.(1973). A Critical Survey of Indian Philosophy, Motilal Banarasidass, Delhi.

5) Misra, Hridaya Narayan (2006). Bharatiya Darshan (Hindi), Sekhar Prakashan, Allahabad



12.12 ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: a)True b) True c) True

Ans to Q No 2: a) True b) True c) True

Ans to Q No 3: Parin"mav"da and Vivartav"da

Ans to Q No 4: Sattva, Rajas, and Tamas

Ans to Q No 5: During the state of dissolution, Brahman is called K"rana Brama

Ans to Q No 6: During the state of creation, Brahman is called K"rya Brahma

Ans to Q No 7: True



12.13 MODEL QUESTIONS

A) Very short questions

Q 1: Mention the three classes of jivas.

Q 2: What is meant by liberated jivas?

Q 3: What is bound jivas?

Q 4: "Jiva Brahmaiva na parah' -Write the meaning of the statement.

Q 5: 'Tvat tvam asi'- Write the meaning of the statement.

Q 6: What is satk"ryav"da?

Q 7: What are two types of satkaryavada?

Q 8: What is parin"mav"da?

Q 9: What is vivartav"da?

B) Short questions (Answer in about 100-150 words)

Q 1: Write short notes: a) Jiva and God

b) Jiva and Avidy"

c) Cit and Acit

Q 2: What are the three classes of jivas, according to R"m"nuja? Explain in brief.

Q 3: Explain briefly the concept of satk"ryav"da.

Q 4: Explain briefly the distinction between the prakáti of R"m"nuja and S"+khya.

Q 5: Are Jiva and Brahman non-different? Explain in brief.

C) Long Questions (Answer in about 300-500 words)

Q 1: Explain R"m"nuja's concept of the Jiva.

Q 2: Discuss the various classes of Jiva.

Q 3: Explain the various significance of Jiva.

Q 4: Discuss R"m"nuja's view on Prakáti. How does it differ from S"+khya.

Q 5: Explain R"m"nuja's concept of the world.

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UNIT-13 R}M}NUJA'S CONCEPT OF LIBERATION

UNIT STRUCTURE

13.1. Learning objectives

13.2. Introduction

13.3. The path of Liberation

13.4. The five types of Liberation

13.5. R"m"nuja believe in Videhamukti

13.6. Significance of Prapatti

13.7. Let us sum up

13.8. Further Readings

13.9. Answers to check your progress

13.10. Model questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- explain the meaning of the concept of liberation and the concept of bondage
- discuss the path of liberation in Indian-philosophy
- describe the path of liberation according to R"m"nuja
- describe the five types of liberation
- discuss the two concepts of liberation- Jivanamukti and Videhamukti
- explain the concept of Prapatti.

13.2 INTRODUCTION

Mok^a or liberation means freedom. In the philosophical sense mok^a means the freedom of the soul from the cycle of birth and death. Man's life on earth is a state of imperfection which is called as Bandhana or bondage. Every religion and philosophy consider this life on earth a degradation, an imperfect state of existence, a samsara. The soul is born here and dies and again takes rebirth. Moksa or liberation means the freedom from this process

of birth and death. Thus liberation is a guarantee that the soul, whom it once attains liberation, is not bound in the body again.

According to R"m"nuja, the bondage of the soul to the body is due to its karma. As the effect of its karma, the soul is associated with the particular kind of body it deserves. Being embodied, its consciousness is limited by the organs of knowledge and the body it possesses. In the state of bondage the real nature and the natural qualities of the soul remains veiled and it identifies itself with the body or the not-self and the soul becomes subject to sorrows and sufferings of the body. Thus, through ignorance, the soul is degraded from its original state and are in bondage.

13.3 THE PATH OF MOKṢA OR LIBERATION

In Indian philosophy, there are three ways, which leads to liberation. They are - knowledge (j=ana), action (karma) and devotion (bhakti). °a>kara believes in the path of knowledge for the attainment of liberation. On the other hand, R"m"nuja believes in a harmonions combination of knowledge, action and devotion (jnanakarma - Samuccayavada).

R"m"nuja believe that the attainment of liberation must be sought through action and knowledge, because they pave the way for devotion. By action R"m"nuja means here the different obligatory rituals enjoined by the respective Vedas on persons according to their respective castes and stations in life (Varnasrama). Disinterested performance of such duties destroys the accumulated effects of the past deeds which stand in the path of knowledge.

Knowledge (j=ana) does not mean only book learning of the Ved"nta. It is a real knowledge which must be steady, constant remembrance of God (Dhruva smrti). This is variously described as meditation (Dhyana), prayer (Upasana) and devotion (Bhakti). Constant meditation on God, as the dearest object of love, should be practised continuously by prayer, along with the performance of the obligatory rituals which remove the obstacles of knowledge.

In the Bh"gavadgit", Puranas and many other Vaisnavite religion, there is inspiring message of the glory and fruitfulness of devotion. Devotion

express the love of God. The person who have simplicity, regard, pure heart full of love, are the owner of the path of devotion. R"m"nuja admits that knowledge is the cause of liberation and that knowledge leads to highest bhakti or devotion. Intense remembrance of God or devotion thus practised, ultimately leads to an immediate knowledge (Saksatkara) of God. And this is the final means of liberation.

13.4 THE FIVE TYPES OF LIBERATION

R"m"nuja follows the various types of moksa in consistent with the Smrtis and the Pur"nas. In the Smrtis and the Pur"nas, five types of liberation has been mentioned, viz. Salokya mukti (living in the same land with God), Sasti (possessing power similar to God), Samipya (living in proximity with God), Sarupya (attaining the form of God) and Sajujya (being identical with God).

13.5 R}M}NUJA BELIEVES IN VIDEHAMUKTI

The Indian philosopher recognizes two types of liberation - Jivanmukti and Videhamukti. Jivanamukti means attaining liberation while still living in the world and Videhamukti means disembodied liberation i.e. liberation after the destruction of the body. For R"m"nuja, there is no Jivanmukti. So long as the soul remains associated with the body, the karmas persist and as the karmas persist as long as, the soul cannot acquire its Mok^a i.e. its innate Purity. Hence, there is no jivanmukti.

13.6 SIGNIFICANCE OF PRAPATTI

R"m"nuja recognizes the value of Prapatti or complete resignation to God, as a distinct means to the attainment of liberation. Prapatti or self surrender to God is possible, only by constant memory of God. It is said that the Jiva, until he totally surrender to God, he cannot attain the union with God. And God, when he is totally satisfied in Prapatti, He bestows the Brahmaj=ana to the soul. Thus there is no liberation without God's grace, for unless the Divine grace dawns, the knowledge or devotion alone cannot pave the way to liberation. Thus R"m"nuja believe that by the Divine grace which itself dawns on account of Prapatti and Upasan" only, man can attain Mokṣa or liberation.



ACTIVITY: 13.1

What is bondage?

Ans……

R"m"nuja believes in a harmonious combination of knowledge , action and devotion Explain.

Ans……



CHECK YOUR PROGRESS

Q 1: What is bondage?

.....

Q 2: Ignorance is the root cause of bondage - is it true?

.....

Q 3: R"m"nuja does not believe in Jivanamukti - Is it true?

.....

Q 4: How many types of liberation are recognized by Indian philosophy?

.....

Q 5: How many types of path are there, leading to liberation, in Indian philosophy?

.....

Q 6: How many types of liberation are recognized in Smáti and Pur"nas?

.....

Q 7: "R"m"nuja believes in the concept of Jivanamukti"- is it true ?

.....

Q 8:"Prapatti means self surrender to God" - is it true?

.....

. Q 9:'Only through Prapatti and Upasan", man can attain the Divine grace of God" - do you believe it ?

.....



13.7 LET US SUM UP

In Indian philosophy, Liberation is the highest end of life. All the systems whether }stika or N"stika, believe in the concept of Liberation as the ultimate goal of our life. R"m"nuja also believes in the concept of Liberation. In this Unit, you have come to know about the concept of liberation, according to R"m"nuja. Some points, which you have learnt in this unit are as follows-

- Liberation means freedom of the soul from the circle of birth and death.
- There are three ways which leads to liberation. They are -knowledge, action and devotion.
- According to R"m"nuja, liberation can be attained through the harmonious combination of knowledge, action and devotion.
- The best means of liberation is Bhakti or devotion.
- There are five types of liberation - Salokya, Sarsti, Samipya, Sarupya and Sajujya.
- R"m"nuja recognizes only the concept of Videhamukti i.e. liberation after death.
- R"m"nuja believe in the value of Prapatti or self-surrender to God, as the best way to liberation.
- There is no liberation without the grace of God, according to R"m"nuja.



13.8 FURTHER READINGS

1) Radhakrasnan, S. Indian Philosophy, Vol.-II

2) Chatterjee, S.C And Dutta D.M. An Introduction To Indian Philosophy

3) Hiriyana, M.,(1983). Outlines Of Indian Philosophy, Motilal Banarasidass, Publishers Pvt. Ltd., Delhi.

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5) Misra, Hridaya Narayan (2006) Bharatiya Darshan (Hindi), Sekhar Prakashan, Allahabad



13.9 MODEL QUESTIONS

A) Very short questions

Q 1: What are the five types of liberation?

Q 2: What does the word 'mok^a' mean?

Q 3: What are the three ways leading to liberation?

Q 4: Mention the five types of liberation.

Q 5: What is Videhamukti?

B) Short questions (Answer in about 100-150 words)

Q 1: Write short notes on:

a) Devotion

b) Varnasrama

c) Dhruba smrti

d) Jiranamukti

e) Prapatti

Q 2: Explain the concept of mok^a very briefly.

Q 3: What is Videhamukti? Explain briefly

Q 4: What is meant by prapatti? Explain in brief.

C) Long questions (Answer in about 300-500 words)

Q 1: What is the concept of liberation, according to R"m"nuja ?

Q 2: Explain the various paths leading to liberation recognized in Indian philosophy.

Q 3 Explain the concept "J̃nana-Karma-Samuccayav"da" - according to R"m"nuja.

Q 4: What are the five types of liberation in the Smáti and Pur"nas? Explain.

Q 5: What is Praptti? Explain.

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UNIT: 14 MADHVA: CONCEPT OF BRAHMAN

UNIT STRUCTURE

14.1. Learning objectives

14.2. Introduction to Madhva

14.3. Madhva's concept of Dualism (Dvaita)

14.4. Concept of Brahman

14.5. Significance of Brahman or God

- 14.5.1. God is qualified (Saguna)
- 14.5.2. God is the cause of the world.
- 14.5.3. God is the ultimate governor of the Jiva
- 14.5.4. God is said to be indescribable
- 14.5.5 Brahman is the supreme God
- 14.5.6. God has four manifestation
- 14.5.7. Laksmi is the consort of God.
- 14.5.8. God is full of grace.

14.6. The Panca Bheda Sidhanta ofMadhva

- 14.6.1. Difference between God and Jiva
- 14.6.2. Difference between God and the Matter
- 14.6.3. Difference between one Jiva and the other
- 14.6.4. Difference between Jiva and Jada (spirit and matter)
- 14.6.5. Difference between one matter to another

14.7. Pluralistic theism

14.8. Madhva's God is realistic

14.9. Let us sum up.

14.10. Further readings

14.11. Answers to check your progress

14.12. Model questions

14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain Madhva's concept of dualism.
- discuss Madhva's view on Brahman
- describe various significance of God
- explain the concept of Panca Bheda Siddhant of Madhva
- analyse Madhva's Concept of Pluralistic Theism.
- discuss the realistic Philosophy of Madhva.

14.2 INTRODUCTION

Madhva is one of the greatest dualistic philosophers in ancient India. He was born in the year 1199, in a village of the west coast of Karnataka, near udipi. He lived for seventy nine years and died in 1278.

The chief aim of Madhva is to establish a dualistic Ved"nta, as against the two major school of ved"nta - the Advaita Ved"nta of Sankara and the Visitadvaita of R"m"nuja. Sankara believes that Brahman is the ultimate reality and the individual souls are identical with Brahman. R"m"nuja believes in qualified monism, that ultimate reality is Brahman and human souls are different but forms the part of God.

Madhva wrote about thirty seven valuable books. Among them the important works are- commentary on the Brahma Sụtra called as Madhva-bhasya, Anuvyakhyana. Gita-bh"sya Bhagavata-tatparya-nirnaya, Mah"bh"rata - tatparyanirn"ya, Visnu-Tattva-nirnaya and many others. He also wrote a commentary on the first forty hymns of the Rgveda. It is seen that through out his works, he gives the impression that he relies more on the Vedas and Pur"nas, than on the Prasth"natraya i.e. the Upanisads, the Bhagavadgit" and the Brahma sụtra.

This unit introduces you about Madhva's concept of Brahman in details. First let us know about the dualistic concept of Madhva.

14.3 MADHVA'S CONCEPT OF DUALISM (DVAITA)

'Dvaita' is a Sanskrit word that means 'dualism' or 'duality'. Dvaita Ved"nta is a school founded by Madhva. He was influenced by the Vaisnavism, the Bhakti movement of India. Madhva is also known as Purnaprajna or Anandatirtha. As a teenager, he became a Sanyasin(monk), Joining Brahma - samprad"ya. His Guru was Achyutapreksha. He developed his dualistic philosophy with the direction of his Guru. He made many of the followers to his faith of Lord Visnu, in different parts of the country, founded a temple for kásna at Udipi, and made it the main centre of his dualistic philosophy. Prohibition of bloodshed in the name of sacrifices is a statutory reform which is a special contribution of Madhva.

According to Madhava, there are two kind of reality- independent (svatantratattva) and dependent (Paratantratattva). Isvara (God as Vsnu or Krsna) is the independent reality. The created universe consisting of Jiva (soul) and jada (matter) is the dependent reality. The individual souls are plural, different and distinct reality. The Jivas are sentient and matter are non-sentient. The individual soul and matter though all are real and eternal, the two are subordinate to God and are dependent on him.



ACTIVITY: 14.1

"Madhvas Philosophy is Dualistic" Discuss

Ans…….....

"God is Qualified" Explain

Ans.…….....

14.4 CONCEPT OF BRAHMAN

Brahman or God, according to Madhva is the ultimate reality. Like R"manuja, Madhva is also a follower of Vaisnavism. He posits God as a being personal and saguna, who is endowed with spiritual qualities. The metaphysical concept of Brahman is Visnu, according to the Vedas. Visnu is the one and only Supreme Being. Madhva believe that Visnu, the God, is the ultimate Reality (Svatantratattva). The Jivas are different from God.

14.5 SIGNIFICANCE OF BRAHMAN OR GOD

In Madhva's philosophy, we can trace out some important significance of God, which can be explained as follows-

14.5.1 God is Qualified (Saguna)

Madhva believe in saguna Brahma. God is full of all good qualities like Anantaj=ana (Infinite knowledge), AnantaBala (Infinite Vigour), AnantaBirja (Infinite Potency) and AnantaYasa (Infinite fame) etc. Brahma is thus saguna i.e. full of excellent qualities. He is real (satya), conscious (jnana) and infinite (ananta).

14.5.2 God is The Cause of The World

God is the creator, maintainer and destroyer of this universe. God is the supreme Being. He creates the Universe, maintains it and also destroys the world in accordance to the law of karma.

14.5.3 God is the Ultimate Governor of the Jiva

God is the governor of the law of Karma. God as a perfect being, judge the action of jivas and accordingly the jivas get the result of the karmas, performed by them. According to Hindu tradition, God as a moral governor cannot be regarded as arbitrary, unconditioned and groundless as He always takes into account the universal moral principle to maintain the universe i.e. the Law of karma.

14.5.4 God is Said to be Indescribable

God is said to be indescribable, because he can not be completely comprehended. At the same time God is not indefinable. We can know His nature by the study of the Vedas. When the supreme is said to be indescribable all that is meant is that a complete knowledge of Him is difficult to acquire.

14.5.5 Brahman is The Super God

Brahman and God is the same in Madhvas philosophy. The highest and perfect Lord is God who is Visnu, Isvara, Krisna. He is the supreme self (paramatma) and Bhagavan (Lord) He is omniscient (SarvaDrasta), Omnipotent (sarvasakti) perfect (purna), eternal (nitya), extremely subtle (suksma) immutable (aparibartaniya) and omnipresent (sarvavyapta).

14.5.6 God Has Four Manifestations (VYUHA)

God has four manifestations, as Vasudeva, Samskarsana, Pradyumna and Aniruddha. The Vyuhas are the manifestation of God, which God assumes out of tenderness for his devotees. God manifests Himself in the various incarnations and is present in sacred images.

14.5.7 Laksmi is The Consort of God

Laksmi is the consort of God Visnu. She is all pervading and eternal like God. But her qualities are a little less than those of Visnu. She is ever Liberated (nityamukta) and possesses a divine body. She is the power of the lord. Laksmi is the personification of God's creative energy.

14.5.8 God is Full Of Grace

The theory of Grace is adopted by Madhvafor the attainment of

liberation. A man can never deserve liberation by his own effort. It is only through grace that he can get liberation. For salvation, the soul must feel attraction love, attachment and devotional surrender to God. Then only he can expect the grace of God.

14.6 THE PANCA BHEDA OF MADHVA

Sankara in his advaita Ved"nta maintains that Brahman is devoid of all differences such as homogeneous difference (sajatiyabheda), heterogeneous difference (vijatiyabheda) and internal difference (svagatabheda). But Madhva recognized differences in the reality i.e. Brahman. He stresses the five kinds of differences which are real and beginning less.

14.6.1 Difference Between God And Jiva

God and the Jiva are different on various points. The Jivas are conscious, but dependent on God. God is worshipped and the Jivas are worshipper. God is free but Jivas are dependent on God. God is all knowing (sarvajna) and the Jivas are subject to ignorance. God is called Bibhu and the Jivas are Anu. God is one, but the Jivas are many.

14.6.2 Difference Between God And The Matter

God is conscious. but matter is devoid of consciousness. As unconscious, the matter is different from conscious God.

14.6.3 Difference Between One Jiva And Another

The Jivas are innumerable and atomic and therefore there is a difference between one Jiva to another. Not only this, there are difference in respect of nature, caste among the Jivas.

14.6.4 Difference Between Jivasand Jada (Spirit and Matter)

The Jivas are conscious and the matters are unconscious. So there is a difference between matter and spirit.

14.6.5 Difference Between One Matter To Another

Every matter has its own existence and there is a difference of quality among them. So automatically the matters are different from one another.

14.7 PLURALISTIC THEISM

Madhva with his concept of pancabheda sidhanta establishes his philosophy of pluralistic theism. The whole universe is full of many tattvas and God is the Lord of these tattvas. The matter and soul can not merge in God. But they are dependent on God.

14.8 MADHVA'S GOD IS REALISTIC

Madhava admits the ontological reality of God, soul and the world. In his panca-bheda theory he recognizes eternal distinction between God and soul, God and matter, soul and matter, one soul and another and one material thing and another. When we perceive objects we perceive their relations, their differences and their individualities.Difference is the essence of reality. Thus Madhva admits pluralistic universe with God as its creator preserver and destroyer.



CHECK YOUR PROGRESS

Q 1: What do you mean by the term Dvaita ?

Q 2: What are the two kinds of reality according to Madhva ?

Q 3: What are the various manifestations of God.

Q 4: State whether the following statements are True or False

a) Madhva is a dualist. (True/False)

b) God has pancabheda (True/False)

c) Matter and soul are dependent reality. (True/False)

Q 5: What do you mean by 'Pancabheda' of Madhva?

Q 6: State whether the following statements are True or False

a) The Jivas are conscious and the matter are unconscious" - (True/False)

b) Madhva's philosophy is not pluralistic - (True /False)

c) 'God has four manifestations (True/False)

d) Madhvas God is realist -(True/ False)



14.9 LET US SUM UP

- Madhva is a famous dualistic philosopher of medieval India. He recognizes two kind of reality - Independent (svatantratattvas) and dependent reality (paratantratattva)
- Brahman or Isvara is the independent reality and the individual souls and material world are dependent reality. The Jivas are sentient and matter are non-sentient. So, both (Jiva and matter) are dependent on God.
- God has some important significance. God is qualified. God is the cause of the world. God is the ultimate governor of the Jiva. God is indescribable. God is the supreme Brahman. God has four manifestations.
- Laksmi is the consort of God. God is full of grace.
- Madhva recognizes five kinds of differences in reality, as - between God and soul, God and matter, soul and matter, one soul and another and one matter and another matter.

- Madhva's philosophy is pluralistic theism. He recognizes realistic concept of God.



14.10 FURTHER READING

1) Radhakrsnan, S. Indian Philosophy, Vol II.
2) Hiriyana, M. Outlines of Indian Philosophy. Motilal Banarasidass publishers Pvt. Ltd.
3) Sharma C.D. A Critical Survey of Indian Philosophy, MotilalBanarasidas, Delhi, 1973.
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5) Bhattacharya, Haridas (Editor) (2005) The cultural Heritage of India. Vol- III. The Ram Krishna Mission Institute of culture, Calcutta



14.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: "Dvaita" is a Sanskrit word which means "dualism or duality".

Ans to Q No 2: Independent (Svatantra) and dependent (paratantra)

Ans to Q No 3: God has four manifestations- Vasudeva, Sankarsana, Pradyumna and Aniruddha.

Ans to Q No 4: a) True b) True

Ans to Q No 5: Pancabheda means five types of differences such as- the difference between God and Jiva, God and matter, one Jiva and the another, Jiva and Jada and one matter to another.

Ans to Q No 6: a) True
b) True
c) True
d) True



14.12 MODEL QUESTIONS

A) Very Short questions

Q 1: How many books were been written by Madhava?

Q 2: How many kinds of realists are there, according to Madhava?

Q 3: What are the ultimate realities, according to Madhava?

Q 4: According to madhava, how many Manifestations of God?

B) Short questions (Answer in about 100-150 words)

Q 1: Write short notes on:

a) Dualism

b) Four manifestation of God.

c) Pluralistic Theism of Madhva.

d) Realistic pluralism of Madhva.

Q 2: Briefly explain Madhya's concept of dualism.

C) Long Questions (Answer in about 300-500 words)

Q 1: Explain the dualistic philosophy of Madhva.

Q 2: Explain various significance of God, according to Madhva.

Q 3: Discuss the "Pancabhedasidhanta" of Madhva.

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UNIT 15: SANKARDEVA: CONCEPT OF BHAKTI, RELATION BETWEEN GOD AND MAN

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Concept of Bhakti

- 15.3.1 Nine modes of bhakti
- 15.3.2 Essential nature of a devotee or 'bhakta'
- 15.3.3 Three grades of bhakti.

15.4 Concept of God

15.5 Relation between man and God

- 15.5.1 Grace of God and Man

15.6 let us sum up

15.7 Further Readings

15.8 Answers to Check Your Progress

15.9 Model Questions

15. 1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- explain Sankardeva's religious philosophy which is popularly known as a form of neo-vaishnavism.
- discuss the meaning of 'bhakti'
- discuss the theological background of Sankardeva's concept of bhakti.
- explain different types of bhakti.
- discuss the concept of God in Sankardeva's vaishnavism
- explain the relation between man and God.

15.2 INTRODUCTION

Sankardeva initiated the Vaishnava movement in Assam in the closing decades of the 15th century of the Christian era. This movement was though

in fact a part of the all India vaishnavite movement of the middle ages, yet in course of the practical application and working out of its principles, it assumed a new form which is unique in itself. Though °a>kardeva was not a systematic or academic philosopher, the ideological frame work of his thought was provided by the Pur"nas and mainly Bh"gavatam and the Git". The religion propagated by Sankardeva is popularly known as 'Mahapurushia Dharma'. The explanation about the meaning of the term runs as follows- the term 'mahapurushia' is an epithet of God N"r"yana.Bh"gavata prescribed the method of worshiping Lord Krishna with kirtana and to address him as 'Mah"purusha'. It is also popularly believed that the term 'mah"purusha' was applied to mean °a>kardeva as he was known to his followers as 'Mahan' or the 'great being' and the religion propagated by him came to be known as 'mah"purushia dharma'.

Sankardeva lays great emphasis on 'ek -sarana'which means surrender to the One. Hence his religion is also known as Ek- Sarania Nam Dharma.

The fundamental outlines of his religious philosophy centers around the following four principles as laid down by Dr. Radhakrishnan-

1. The knowledge of the Supreme reality conceived as Narayana .
2. Surrender to the Supreme in the form of Sri Krishna.
3. Company of good souls, satsanga.
4. Prayer and chanting of the name of the Supreme Being.

This finds institutional expression in the establishment of Sattras and N"mghars. °a>kardeva's thought was a great liberating force in terms of humanism and secular well-being of the Assamese people and served the social and spiritual uplift of the common people.

15.3 CONCEPT OF BHAKTI

°a>kardeva in his vaishnavism emphasizes the cultivation of the meditative mood as indispensable to religious life. Bhakti or devotion signifies a life given to or devoted to God. The word bhakti, with theallied words, bh"gavat and bh"gavata is derived from the Sanskrit root 'bhaj' meaning 'to

adore'. Bhakti, therefore, has the primary meaning of adoration while bh"gavat means 'the adorable one' and bh"gavata means 'a worshipper of the adorable one'. As a religious term bhakti is defined as 'affection fixed upon the Lord'. The word 'affection' (anurakti) itself is further defined as that particular affection (rakti) which arises after (anu) knowledge of the attributes of the Adorable One'.

In the fifth chapter of the Bhakti Ratn"kara, °a>kardeva holds that Lord is to be realized through Bhakti over and above other modes of exertion like J=ana. To quote from Bh"gavata, 'Bhakti is the bearer of great fruits.' °a>kardeva analyzes the importance of the elements of intellect, action and feelings or emotions and establishes that devotion or bhakti which is based on feelings of love is the ultimate way to God realization.



CHECK YOUR PROGRESS

Q 1: When did °a>kardeva initiate Vaishnava movement in Assam?

Q 2: State the name popularly given to the religion propagated by °a>kardeva and also, explain the meanings of the terms involved thereof.

Q 3: Why is °a>kardeva's vaishnavism also known as "Ek-Sarania Nam Dharma"? State the meaning of the term, "ek-sarania"

Q 4: Explain the meaning of the term "bhakti"

15.3.1 Nine Modes of Bhakti

The Bh"gavata -pur"na emphasizes nine modes of bhakti.

These are-

1. Shravana (listening to the recitation of the names and activities of the Lord.)

2. Kirtana (chanting to the recitation of the names and activities of the Lord.

3. Smarana(recollection of or meditating upon the Lord's form.)

4. Archan"(worship of the Lord's image with flowers etc)

5. Pada-sevana(personal services)

6. D"sya(servant's way of surrendering ego)

7. Sakhitva (friend's love)

8. Bandan" (obeisance)

9. Deha-arpana(resignation of the awareness of the body)

Of these nine modes of bhakti, °a>kardeva takes up only the first four for the explanation.In his Bhakti- ratn"kara,shravana and kirtana are given much importance.However, °a>kardeva has not neglected the other modes of bhakti.

15.3.2 Essential nature of a devotee or 'bhakta'

In Sankardeva's religious philosophy, the term 'bhakti' carries connotative implications. The essential nature of a devotee or bhakta is marked by certain essential features. The five vices namely, sex-lust, anger, greed, attachment, and ego along with other associated vices are at a distance from the devotee. Devotion or bhakti is wonderfully powerful to such an extent that even if a man is of a weak character (dustacitta), his sins are immediately burnt. Devotion is powerful even to liberate the evil doers and the chandals. But it is subject to the condition that the devotee must determine himself to one and only one Lord and not to any lesser Gods.

In °a>kardeva's devotionalism, the feeling of love is the dominant aspect .It is accompanied by absence of same, fear and desire. Only in suchabsolute self-surrender to the One Lord devotion is possible.

15.3.3 Three Grades of Bhakti

In his Nimi-nava-siddha-samb"da, while giving a detailed account of the devotees and the modes of devotion, °a>kardeva classifies the devotees into three grades-viz., uttama, madhyama and prakrita. A prakrita bhakta is defined as one who does not adore the devotees (other Haribhaktas), nor does he respect living beings. He worships

God in one and the same idol. He is at the lowest scale of bhakti, but someday, he too will rise to the upper most level when there will be no need for worship with the idols. In the 'Krishna-arcana-mahatmya' chapter of Bhakti -ratn"kara a line of demarcation is drawn between an interested (sakami) and the disinterested (niskami) worshippers of God. The former worships God in images with prescribed objects (dravya) while the latter offers such things as he can get, or worships Krishna within his heart (hrdi) with no other offerings .The overall spirit which runs °a>kardeva's thoughts permeates the subtle aspects of worship in which meditative contemplation through sravana and kirtana to the names of Hari play the dominant role.

Thus, it may be said that °a>kardeva laid the greatest stress on sravana and kirtana (the listening to and the chanting of God's names) as the best types of bhakti, and in his order the other modes of bhakti like arcana (generally speaking idol worship) were not paid much attention to. Although idols came to be kept and worshipped almost in all satras in later times,no image worship was done in a satra during Sankardeva's life-time. According to an eminent interpreter of Sankardeva's thought, the idols (vigrahas) were introduced to many satras as a result of compulsion by the rulers, the influence of icon worshippers (Brahmanas) and the desire for grants and endowments from kings.



CHECK YOUR PROGRESS

Q 5: Name two modes of bhakti emphasized by °a>kardeva in his Bhakti ratn"kara.

Q 6: Describe the essential nature of a devotee or a bhakta.

Q 7: What are the three grades of bhakta approved by °a>kardeva?

15.4 CONCEPT OF GOD

The contact with another dimension of existence apart from the merely sensible one is one of the basic features of human experience. It is this dimension of experience which presents one with the reality of God. The concept of God in °a>kardeva's religious philosophy brings one to that dimension of experience. °a>kardeva writes-"God N"r"yana is the supreme soul and is the one and the only Lord of the universe. Nothing exists without Him. He is the cause (k"rana)as well as the effect of the creation (karya). Just as ornaments made of Gold do not differ in substance from Gold itself, similarly, there is no distinction between God as the cause and God as the effect".

Like all other theistic religions °a>kardeva conceives God as the omnipotent, omniscient, omnipresent etc. But the real nature of this Being is emphasized by him to be of the nature of consciousness, cit or caitainya. For °a>kardeva, God is a spiritual presence, a creative power and exponent of righteousness, duty and love. In what follows, we will consider the nature of God in °a>kardeva's religious philosophy under the headings which are of great metaphysical as well as religious importance.

1. The unity of God:-the case for monotheism.

°a>kardeva emphasizes that God N"r"yana is the supreme soul and is the one and the only Lord of the universe. °a>kardeva while asserting the 'unity of God' lays stress upon the fact that there is a sharp distinction between the reality of God and other realities i.e., the world. In °a>kardeva, to believe in one God means to abandon often with contempt many other beliefs, hopes, fears and customs relating to the 'many Gods' or to the other powers whose place or dignity the 'one God' tends to take and to retain. Sankardeva has a lucid description in Bh"gavata of the fate of those who do not direct their devotion entirely to one lord.

The chief point in °a>kardeva's religious philosophy lies in a positive and firm belief in the oneness of God. This is termed as 'monotheism' which is etymologically coined from two Greek words 'monos' and 'theos', which mean the belief in one God.

2. God as person.

Another integral part of °a>kardeva's concept of God is to conceive Him as a person or personality. This signifies the possibility of personal relations of worship, trust, and love between a devotee and a God. Thus °a>kardeva says, "You are the dearest of all to me, there is no other friend oh Uddhava, like you." The personality of God implies one important fact of God's nature as subject. This implies that though God may be beyond our conception, He is not a mere 'it'; but always the higher and transcendent divine Thou.

3. God as Creative-

God in °a>kardeva's vaishnavism is conceived as the creator of the universe and also a material and efficient cause of this world. The conception of God as creative has certain philosophical implications. Firstly, it offers an answer to the question as to the relation between God and the world. Secondly, this also throws light on the question of the status of the world. The vaishnavism of °a>kardeva gives a general answer to such knotty problems. In his An"diPatan °a>kardeva gives a theistic interpretation of creation though he seems to lean on Sankhya doctrine of creation.

4. God as both immanent and transcendent.

The concept of God as 'personal' further points to the fact that He is both immanent and transcendent. A transcendent God is one who is beyond the world and exists outside the material world. Immanence means much more than God's entry into the world. It implies that God brings the world into being and sustains it by the energy of His will.

Both the extreme doctrines of immanence and transcendence exclude the possibility of personal communion between God and His devotee. Hence the personal God in °a>kardeva's religious philosophy with whom a devotee can enter into a lively communion is both immanent and transcendent.

5. The two aspects of God--- Nirguna and Saguna .

°a>kardeva speaks about two aspects of God. One is the concept of God as Nirguna (without attributes) and other is the Saguna (with

attributes). In the very first verse of his Kirtana Ghosa, °a>kardeva bows his head down to the nirguna aspect of God, which he calls, "Brahmarupi San"tana Nar"yana".In the compositions of °a>kardeva, one can find God possessing metaphysical qualities like non-duality, omnipotence, omniscience etc., as well as moral qualities like mercy, love and compassion. In order to favour his devotee and redeem them, He comes down in the form of various incarnations. In Nirguna aspect, God is formless, invisible through the gross eyes, eternal, unborn, fearless, incomprehensible, self-existent and so on. He is the primal being, infinite, without beginning, and without end

°a>kardeva's emphasis on the nature of God as pure consciousness shows the influence of Bh"gavata Pur"na and the Git" on him.

It is to be pointed out that though Sankardeva addresses the adorable deity by the names of Krishna, Nar"yana, Hari, etc., such a God is not confined to any particular name. He is the universal God of all mankind and such aGod can be experienced within one's own heart.



CHECK YOUR PROGRESS

Q.8: Fill up the blanks-

a. In his---------- °a>kardeva gives a theistic interpretation of creation.

b. In the first verse of his ---------- °a>kardeva bows his head down to the nirguna aspect of God.

15.5 RELATION BETWEEN MAN AND GOD

Throughout his religious literature °a>kardeva has made it clear that religion is not for religion's sake. It is man which is the all-important inspiring factor of his religious philosophy. The relation between God and man in °a>kardeva's religious philosophy may be analyzed as follows-

In the vaishnavism of °a>kardeva, one finds that divine-human relationship is a living relation. God has meant this earth to be the means of man's spiritual growth. A man has to use his body and the objects he possesses in worshipping God and serving His creatures.

But man, who turns himself towards God, also finds himself trapped in a primal bondage. This is caused by a tremendous sense of egoism or pride. It is due to the wrong identification of imperishable self with the perishable objects of the world. It is this falsehood or pride, which is responsible for all our woes, which gives a wrong orientation to our thoughts, words, and deeds and to our feelings. °a>kardeva asserts that of all spiritual diseases, egoism, that is, all 'sweet' talk ending up with oneself is the most intolerable which is incurable except by divine grace. This in short is the state of the worldly man who is caught up in the trap of delusions. °a>kardeva emphasizes that man's ego, acts as a separatist force between man and God and this is to be obliterated through devotion. In Prahl"d carit, °a>kardeva has depicted Hiranyakasipu, to represent such an unregenerate man whom Prahl"d, the regenerated soul tries to show the path.

Thus man as he stands in the world in his present state is in a degenerate condition separated from his original divine source through the veil of delusion, pride, egoism, etc. According to °a>kardeva, the problem of evil is only a problem of man's imperfection. Man as spiritual effort maker, is therefore in a journey, which suggests an evolutionary movement from comparative necessity to freedom in man's life. The more a man is free from the vices the nearer is he to God.

This requires an ordinary man (prakrita bhakta) to become a perfect devotee (uttama bhakta) in the truest sense of the term. The path offered by °a>kardeva is the path of devotion which a man is to choose for the attainment of the highest goal. Devotion becomes a life life-course which will lead a man steadily on to the true path. Such a life-course will result in an existence where a man's life is in tune with the infinite.

This is the personalistic monotheism. Here one finds man in dependence upon his Lord- to be an agent, a being capable of free choice. A man through

religious pursuits is to communicate with the highest life. Such a man sees further into reality than ordinary mortals. The world will be present to him in its spiritual significance. In this way human consciousness is brought in touch with the divine.

15.5.1 Grace of God and Man

°a>kardeva has made a constant reference to the aspect of divine grace throughout his works. Grace of God is a loving will of God which forms His essence. God's grace manifests itself in incarnation, revelation, in providence and redemption of the sinful nature of man and in the reinforcement of his struggling moral will by timely assistance. The grace of God is a saving power of God which man can face and feel with the accompanying consciousness that the righteous Lord is summoning him to be one with Him in His righteousness and in the purposes of His kingdom. Submission to grace i.e., to God's loving will is thus an ultimate experience of receptiveness and freedom fused in one which is fundamental to all moral life.

It is God who is responsible for that attunement of man to truth. For this man's individual effort is essential but it is not the paramount factor. Here divine grace supersedes karma.

In the doctrine of grace, one finds again personalistic monotheism which is characteristic of the religion of bhakti.

It is through the doctrine of grace, the spirit of God is conceived as working in and through the spirit of man. The divine influence cannot be regarded as a mechanical force as it is not compatible with the conception of God as love.

Thus, it has been seen that vaishnavism as propagated by °a>kardeva is the meeting between God as such and man as such.



CHECK YOR PROGRESS

Q. 9. What is the primal bondage of man according to °a>kardeva

Q 10. Fill up the blanks:

a. According to °a>kardeva the problem of evil is only a problem of man's --------.

b. °a>kardeva offers the path of --------to a tune man with the infinite.



15.6 LET US SUM UP

- The vaishnavism of °a>kardeva propounds a philosophy of oneness which demands in its religious aspect a supreme surrender by the devotees to One Supreme Being.
- This Being is personal and seeks a total and unqualified response from His subjects. This is called monotheism.
- It is not a belief in any particular God.
- Rather, it is the confirmation of One Universal Being who is both immanent and transcendent in the universe.
- Though °a>kardeva addresses the adorable deity by the names of Krishna, Nar"yana, Hari etc., yet, such a God is not confined to any particular name.
- He is universal God of all mankind. Such a God can be experienced through the practice of bhakti or devotion.
- °a>kardeva has conceived the spirit of God as working in and through the spirit of man.
- He emphasizes that man's ego that acts as a separatist force have to be obliterated.

- °a>kardeva has made a constant reference to the aspect of divine grace throw-out his works.
- It is a loving will of God which forms His essence.
- Divine grace manifests itself in incarnation, and revelation, in providence and redemption of the sinful nature of man and in the reinforcement of his struggling moral will by timely assistance.
- Submission to grace i.e., to God's loving will is thus an ultimate experience of receptiveness and liberty fused in one which is fundamental to all moral life.



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15. 8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: °a>kardeva initiated the Vaishnava movement in Assam in the closing decades of the 15th century of the Christian era.

Ans to Q No 2: The religion propagated by °a>kardeva is popularly known as 'Mahapurushia Dharma'. The explanation about the meaning of the term runs as follows- the term 'mahạpurushia' is an epithet of God N"r"yana. Bhagavata prescribed the method of worshiping Lord Krishna with kirtana

and to address him as 'Mah"purusha'. It is also popularly believed that the term 'mah"purusha' was applied to mean °a>kardeva as he was known to his followers as 'Mahan' or the 'great being' and the religion propagated by him came to be known as 'mah"purushia dharma'.

Ans to Q No. 3: °a>kardeva lays great emphasis on 'ek -sarana'. Hence his religion is also known as Ek- Sarania N"m Dharma.The term 'ek-sarana' means 'surrender to the one.'

Ans to Q No. 4: The word bhakti, with the allied words, bh"gavat and bh"gavata is derived from the Sanskrit root 'bhaj' meaning 'to adore'. Bhakti therefore, has the primary meaning of adoration while bhagavat means 'the adorable one' and bhagavata means 'a worshipper of the adorable one'. As a religious term bhakti is defined as 'affection fixed upon the Lord'. The word 'affection' (anurakti) itself is further defined as that particular affection (rakti) which arises after (anu) knowledge of the attributes of the Adorable One'.

Ans to Q. No 5: In his Bhakti- ratn"kara ,shravana and kirtana are given much importance.

Ans to Q No. 6: In °a>kardeva's religious philosophy, the term 'bhakti' carries connotative implications. The essential nature of a devotee or bhakta is marked by certain essential features. The five vices namely, sex-lust, anger, greed, attachment, and ego along with other associated vices are at a distance from the devotee.

Ans to Q No. 7: °a>kardeva classifies the devotees into three grades-viz., uttama, madhyama and prakrita.

Ans to Q No. 8: a) Nimi-nava- siddha samb"da. b) Kirtana-ghos".

Ans to Q No 9: °a>kardeva says that man, who turns himself towards God, also finds himself trapped in a primal bondage. This is caused by a tremendous sense of egoism or pride. It is due to the wrong identification of imperishable self with the perishable objects of the world. It is this falsehood or pride, which is responsible for this primal bondage.

Ans to Q No 10: a) imperfections b) devotion.



15.9 MODEL QUESTIONS

A) Very Short Questions

Q 1: In °a>kardeva's religious philosophy, the term 'bhakti' implies what?

Q 2: What is Mahapurusha Dharma?

Q 3: State the meaning of 'ek sarania'.

Q 4: What is the etymological meaning of the term 'monotheism'?

B) Short Questions (Answer in about 150-200 words)

Q 1: Write a short note on 'grace' of God.

Q 2: Give a Fundamental outline of Sankardeva's religious philosophy.

Q 3: Write a short note on °a>kardeva's concept of Bhakti.

C) Long Question (Answer in about 300-500 words)

Q 1: Explain °a>kardeva's concept of bhakti. State in this connection what are the nine modes of bhakti.

Q 2: Give a brief outline of °a>kardeva's concept of God.

Q 3: Analyze the relation between man and God in °a>kardeva's religious philosophy.

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