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ORTHODOX SYSTEMS

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ORTHODOX SYSTEMS

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BLOCK INTRODUCTION

The orthodox systems are: Vaiśeṣika, Nyāya, Sāṅkhya, Yoga, Pūrva-Mīmāṃsā, and Uttara-Mīmāṃsā. The orthodox systems form pairs as follows: Nyāya-Vaiśeṣika, Yoga-Sāṅkhya, Mīmāṃsā-Vedāntin. It becomes difficult, sometimes, to name a single founder or a promoter of a system. However, the following are widely acknowledged as proponents of the above systems: Gautama for Nyāya, Kaṇāda for Vaiśeṣika, Patañjali for Yoga, Kapila for Sāṅkhya, Jaimini for Pūrva-Mīmāṃsā and Bādarāyaṇa for Uttar-Mīmāṃsā.

Unit 18, is on ‘Nyāya and Vaiśeṣika Philosophy. The Nyāya School is a realist school that delves into the study of logic. The term ‘Nyāya’ translates into rules of logic or valid reasoning and thus, the work of the Nyāya School is also known as the Tarkaśāstra. In this unit, you will learn Naiyāyika’s doctrine of valid sources of knowledge and their arguments on self and liberation and God. This unit also discusses the Vaiśeṣika’s arguments on categories, epistemology, God, bondage, and liberation. The School is earlier to Sāṅkhya and contemporary with Jainism and Buddhism. A sage named ‘Kaṇāda’ is the founder of this school. But according to some, its founder is Ulūka.

Unit 19, ‘Sāṅkhya-Yoga’ introduces Sāṅkhya’s theory of causation, distinction between puruṣa and prakṛti, and the three guṇas of prakṛti: sattva, rajas and tamas. This unit discusses various theories advocated by ‘Yoga’ Philosophy and also the psychological framework of Yoga.

Unit 20, ‘Mīmāṃsā’ deals mainly with matters of epistemology and metaphysics. Theories of error and causation are also discussed. Further, their arguments on the sources of valid knowledge (pramāṇas) are elucidated in an elaborate manner.

Unit 21, elucidates the teachings of Philosophy of Advaita of Śaṅkara, Viśiṣṭādvaita of Rāmānujācārya and Dvaita of Madhvacārya. The Unit explains and examines the epistemology, metaphysical categories and axiology of these three schools of Vedānta Tradition.

Unit 22, “Śaivism and *Vaiṣṇavism*,” two old sects of Hinduism, revere Śiva and Viṣṇu respectively as the Supreme Being. *Śaivism* has many different schools reflecting both regional and temporal variations and differences in philosophy. *Vaiṣṇavism* is distinguished from other schools by its worship of Viṣṇu or his associated avatars, principally Rāma and Kriṣṇa, as the original and supreme God. It echoes monotheism in its devotion.

UNIT 18 NYĀYA-VAIŚEŚIKA*

Structure

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- 18.1 Introduction
- 18.2 Nyāya: Epistemology
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- 18.13 Answers to Check Your Progress

18.0 OBJECTIVES

After working through this unit, you should be able to:

- explain different kinds of perception, discuss nature and characteristics of inference;
- elucidate Nyāya concept of self, illustrate Naiyāyika's views on liberation; and
- discuss metaphysics and epistemology of Vaiśeṣika

18.1 INTRODUCTION

The Nyāya School is founded by the sage *Gotama*, who should not be confused with *Gautama Buddha*. He is known as '*Akṣapāda*'. Nyāya means correct thinking with proper arguments and valid reasoning. Thus, Nyāya philosophy is known as *tarkaśāstra* (the science of reasoning); *pramāṇaśāstra* (the science of logic and epistemology); *hetuvidyā* (the science of causes); *vādaśāstra* (the science of debate); and *ānvīkṣiki* (the science of critical study). The Nyāya philosopher as a practitioner and believer of realism seeks for acquiring knowledge of reality.

The Vaiśeṣika School is younger to Sāṅkhya and contemporary with Jainism and Buddhism. A sage named 'Kaṇāda' is the founder of this school. But according to some, its founder is *Ulūka*, therefore it is called the *aulūkyā* philosophy.

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The school derives its name from ‘*viśeṣa*’ which means particularity of eternal substances. There are five eternal substances. These are ether, space, time, soul, and mind (*manas*).

As *Nyāya* Philosophy is devoted to the study of the criterion of valid knowledge (*pramāṇa*), likewise the *Vaiśeṣika* philosophy devotes to the study of metaphysical reflections.

18.2 NYĀYA: EPISTEMOLOGY

The *Nyāya* school of thought is adhered to atomistic pluralism and logical realism. It is atomistic pluralism on the account that atom is the constituent of matter and there are not one but many entities, both material and spiritual, as ultimate constituents of the universe. By holding pluralism standpoint it refutes materialistic and spiritualistic monism. It is a system of logical realism by dint of its adaptation the doctrine that the world exists independently from our perceptions and knowledge. Further, the independent existence of the world can be defended not by our faith or intuition but by the logical arguments and critical reflection on the nature of experience.

The *Nyāya* philosophy recognizes sixteen categories and the first category is known as ‘*Pramāṇa*’ which focuses on the logical and epistemological character of the *Nyāya* system. It professes that there are four independent *Pramāṇas* (sources of valid knowledge). These are; perception, inference, comparison, and verbal testimony or *śabda*.

Interpreting the term ‘knowledge’ *Naiyāyikas* says that it may be treated as cognition, apprehension, consciousness, or manifestation of objects. Knowledge is subjective and objective. Subjective knowledge differs from objective knowledge. If different people give different opinions on a particular object or a fact then the knowledge about that object will be treated as subjective knowledge. For example, in a road accident if we ask different people who were present there, we will find different opinions from them. Hence, the view on the accident is treated as subjective knowledge. On the other hand, if most of the people express their views on an object similar to others then the knowledge of that object would be treated as objective knowledge. For example, all people agreed that apples are fruit and eatable. Thus, any sort of knowledge is a revelation or manifestation of objects. Just as a tube light manifests physical things of a room, likewise, knowledge reveals all objects surrounding it. The *Nyāya* Philosophy is being the upholder of realism expresses that knowledge is always dealt with object.

Knowledge may be valid or invalid. Valid knowledge is called *pramā* and invalid knowledge is called *apramā*. The *Nyāya* School advocates that valid knowledge is the true and right apprehension of an object. It is the manifestation of an object as it is. The characterization of valid knowledge is a consequence of the correspondence theory of truth which states that truth is the correspondence between a proposition and reality. Thus, valid knowledge is treated as presentative knowledge. Presentative knowledge arises when the object of knowledge is directly present to the knower. For example, Dr. Biplab perceives a pen in his shirt pocket as an instance of presentative knowledge. Valid knowledge is produced by the four valid sources of knowledge- perception,

inference comparison, and *śabda*. Invalid knowledge is defined as the wrong apprehension of an object. It includes memory (*smṛti*), doubt (*saṁsaya*), error (*viparyaya*), and hypothetical reasoning (*tarka*). Memory is not presentative but representative knowledge. Memory can also be considered as a source of valid knowledge provided what is recalled or remembered were experienced in the past as a presentative cognition. Doubt is lack of certainty on cognition. Error is misapprehension of what is cognized. For example, a snake is mistakenly cognized as rope. *Tarka* is considered as invalid knowledge because it does not produce any new knowledge. It only confirms what one already knows earlier. Thus, it is representative in nature.

We shall now consider the four valid sources of knowledge (Pramāṇas) that is upheld by the Naiyāyikas.

Perception (*Pratyakṣa*):

According to Naiyāyikas, perception is the direct and immediate cognition produced by the interaction between the object and sense-organs. For a perceptual cognition, four elements are necessary. These are; the self, mind, sense organs and objects. The self is in contact with the mind (*manas*), the mind is in contact with the sense organs and lastly, the sense organs are in contact with the objects, as a result, we perceive objects.

There are two types of perception; ordinary perception (*laukika*) and extraordinary perception (*alukika*). Ordinary perception is further divided in two sorts; external (*bāhya*) and internal (*manas*). External Perception has five distinctions because it is connected with five sense organs - auditory, visual, tactual, gustatory, and olfactory. In case of internal perception, the contacts occur between mind and the object. As a result, knowledge produces. Examples of internal perceptions are; feeling, desiring, wishing, etc.

Again, perceptions are divided in three sorts. These are, indeterminate perception (*nirvikalpa*), determinate perception (*savikalpa*), and recognition (*pratibhijñā*). These distinctions are made only in thought but not in experience. Now let us discuss indeterminate perception.

Indeterminate Perception:

A perception is considered as indeterminate when we can't determine its features like colour, shape, size, etc. In this case, the sense organs contact with the object and a particular knowledge immediately emerges. Naiyāyikas named this knowledge '*avyakta*' which means it can't explain through our vocabulary. In other words, we can't express the object accurately and clearly. This sort of knowledge arises when self has merely an awareness of the object without having any concrete knowledge of its name, form, qualities, etc. It is basically an underdeveloped form of perception. It's existence is only proved through inference, not by perception.

Determinate Perception:

Determinate perception unlike indeterminate perception arises when the knowledge of an object consists of characters, such as; name, colour, shape etc. It gives knowledge of the object, as a result, we cognize 'It is a tree', 'He is a man' etc. In this case, an individual can identify and cognize the object as it is.

Extraordinary Perception:

Now we will focus our discussion on extraordinary perception (*alukika*). To explain, it is a perception that provides knowledge even without the senses-object contact. In other words, this sort of perception arises whenever the contacts between sense organs and objects occur in an unusual manner.

Nyāya recognizes three kinds of extraordinary perception. These are;

- a) *Sāmānyalakṣaṇa*
- b) *Jñānalakṣaṇa*
- c) *Yogaja*

Sāmānya lakṣaṇa:

Sāmānya lakṣaṇa is the perception of universals. In other words, it is the perception of classes. According to Nyāya, the universals are a distinct class. They are here in all the particular classes belonging to the same class. For example, a hen becomes a hen because it has the universal ‘hennes’ inherent in it. Another example, we identify a person as ‘man’ because that person possesses the common quality of ‘manhood’ which we find among other men.

In our day-to-day life we perceive only particulars like a table, a cow, a pen etc. but not universals like tableness, cowness, pennes, etc. Thus, it is admitted that whenever we perceive the particulars we first perceive the universal which inheres in it. These sorts of perceptions Naiyāyikas treats as an extraordinary perception.

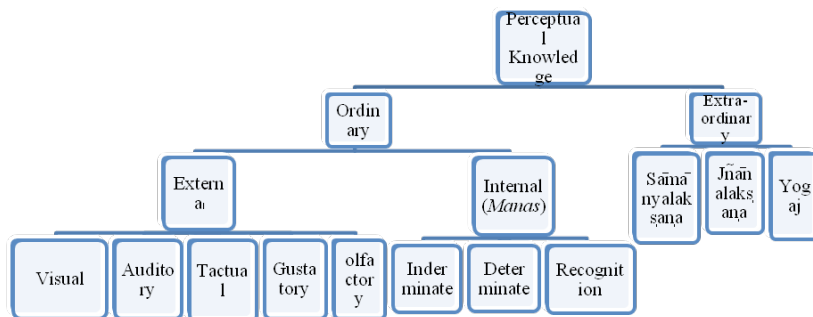
Jñānalakṣaṇa:

Jñānalakṣaṇa perception is a perception through complex association. In this case, an object is not directly presented to the sense organs, but it is retrieved in memory through the past cognition of it and is perceived thorough representation. For example, the ice looks cold, the fire looks hot, etc. Suppose that a person has in the past experienced a piece of ice, its colour and its coldness. Owing to such invariable association of touch and colour, the person presents in his visual perceptions of ice and its coldness. This results in him saying, ice looks cold.

Yogaja:

Yogaja perception as an extraordinary perception is found in yogis who possess supernatural power. Yogis through their power of meditation can have intuitive and immediate perception of all objects, past, present, and future.

The following chart represents the Nyāya distinctions on perception.



Inference:

According to Nyāya Philosophy, the second source of valid knowledge is 'inference'. It is also known as 'anumāna'. The expression 'anumāna' is the conjoined of two terms; 'anu' and 'māna'. The word 'anu' stands for 'after' and 'māna' means 'cognition'. So etymologically speaking, 'anumāna' (inference) means 'after cognition'. Literally speaking, anumāna is such knowledge which follows from other knowledge.

Constituents of Inference:

An inference is constituted with at least three sentences and these three sentences are again constituted of three different terms. These three sentences are named as; major premise, minor premise, and conclusion respectively. The major term is found in the major premise. Similarly, a minor term is found in the minor premise. And, the term which is found in both major premise and minor premise is called the middle term. In the conclusion only major term and minor term are found. The middle term makes a link between minor term and major term. Major, minor, and middle terms are used interchangeably as 'sādhya', 'pakṣa' and 'hetu' in Nyāya Philosophy.

An example will clarify the above analysis.

Major Premise: All things which have smoke have fire.

Minor Premise: This hill has smoke

Conclusion : Therefore, this hill has fire

Here 'smoke' is the middle term, 'fire' is the major term and 'hill' is the minor term. In any anumāna (inference) 'vyāpti' relation must subsist between *hetu* and *sādhya*. *Vyāpti* is defined as an invariable, unconditional and universal relation between the middle term and major term of an inferential argument.

In an inference, knowledge of an object is derived due to previous knowledge of some sign or mark. The previous knowledge is due to the universal relation between the major term and the middle term being present in the minor term.

To explain the above example, it is stated that an individual saw the smoke on a hill from a distant place. By seeing the smoke he/she relates his/her previous knowledge that wherever there's smoke there is fire, e.g.; in the kitchen, in a lamp, etc. which is a universal truth. Then, he/she claims that since the hill looks smokey, it implies there is fire.

Now let us discuss the major term, minor term, middle term and their brief analysis in an inferential argument.

Major Term (Sādhya)

In Aristotelian logic 'major term' and in Nyāya philosophy 'sādhya' are one and the same. The Sādhya is the object of inference. It is to be established. The Sādhya is not perceived but it is inferred by us. On the above example, 'fire' is considered as 'sādhya'

Minor Term (Pakṣa)

In Aristotelian logic, *Pakṣa* is the same as ‘minor term’. *Pakṣa* is to be perceived, but not inferred. The *Pakṣa* is the subject where we establish something. This something is not considered directly but indirectly. The consideration is depending on inference. ‘Hill’ is considered as ‘*Pakṣa*’ in the above example.

Middle Term (Hetu)

The term ‘*hetu*’ corresponds to the middle term in Aristotelian logic. It is also known as ‘*liṅga*’, ‘mark’, and ‘sign’. It is found once in relation to *sādhya* and then in relation to *Pakṣa*. Lastly, in conclusion, it helps in establishing *sādhya* in *Pakṣa*. ‘Smoke’ is considered as ‘*hetu*’ in the above inferential argument.

Types of Inference

Inference is of two types:

- i) *Svārtha* or for one’s self
- ii) *Parārtha* or for others

In case of the former, the inference is intended for oneself whereas, in case of the later, the inference is conveyed knowledge for others. In the former, it is not required to present the judgment in an orderly manner, since it is personal to the member, whereas in case of the latter, it is necessary to do so. This is so because the correct order of judgment helps an individual to make others understand.

According to the Nyāya Philosophy, inference for others consists of five constituents.

- 1) This hill has fire (*Pratijñā*)
- 2) Because there is smoke (*Hetu*)
- 3) Wherever there is smoke, there is fire (*Udāharaṇa*)
- 4) This hill has smoke (*Upanaya*)
- 5) Therefore, this hill has fire (*Nigamana*)

In this inference, the middle term appears three times, Therefore, it is also known as ‘*trilinga parāmarśa*’. In this inference, if we remove either first two premises or last two premises, the inference will not be an invalid and incorrect one. Hence, for an inference we need three and at least three premises possessing three different terms as its basic requirements.

Check Your Progress I

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Explain the role of *hetu* (middle term) in an inferential argument.

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Upamāna (Comparison)

According to the Nyāya Philosophy, comparison (Upamāna) is the third source of valid knowledge. The expression 'Upamāna', is derived from two words, 'upa' and 'māna'. The word 'upa' means similarity or 'sādṛśya' and the word 'māna' means 'cognition'. Thus, generally speaking, Upamāna as a source of knowledge is derived from the similarity between two things/objects. It is a source of knowledge of the relation between a word and its denotation (what the word refers to). For Example, A person does not know what a 'squirrel' is? S(he) is told by a forester that it is a small animal like a rat, but it has a long furry tail and stripes on its body. After some period of time, when s(he) sees such an animal in the forest, s(he) knows that it is a squirrel.

Here, it is important to note that Buddhism (Buddhist philosophy) does not accept comparison as an independent source of valid knowledge. On their account, comparison can be reduced to perception and testimony. The Sāṅkhya and the Vaiśeṣika Philosophy believe that comparison can be reduced to inference.

Verbal Testimony (Śabda)

According to the Nyāya Philosophy, śabda (verbal testimony) is the fourth and last valid source of knowledge. 'Śabda' literally means verbal knowledge. It is the knowledge of objects derived from words or sentences. But all verbal knowledge is not valid. Thus, Naiyāyikas expressed that śabda is a Pramāṇa of valid verbal testimony.

Śabda is the instructive assertion of a reliable person. Now a question probably comes to your mind, i.e. who is a reliable person? A reliable person may be a Ṛṣi, *mlechha*, *ārya* who is an expert in certain matters and is willing to communicate his/her experience of it.

Types of Śabda

These are two different kinds of Śabda.

- a) i) *Dṛṣṭārtha*
- ii) *Adṛṣṭārtha*
- b) i) *Laukika*
- ii) *Alaukika*

The former classification is made on the basis of objects of meaning and the later classification is based on the origin of words. Śabda deals with a perceptible object called *drstārta*, e.g. table is brown, grows is green etc. A śabda deals with imperceptible objects called '*adrṣṭa*', e.g. Duty is God, Truth is noble, etc.

Laukika śabda is known as secular whereas *alaukika śabda* is known as divine or *vaidika*. The Vedas are spoken by god. This *vaidika* testimony is divine and perfect. According to Naiyāyikas, since human beings are not perfect only the words of trustworthy person can be considered as *laukika śabda*.

18.3 NYĀYA: THEORY OF CAUSATION (ASATKĀRYAVĀDA)

The theory of causation is an important component of Nyāya Philosophy. Before going into the discussion of Nyāya theory of causation, let us understand ‘what is causation?’.

There are two important components found in the theory of causation. One is ‘cause’ and another is ‘effect’. A cause is defined as an unconditional and invariable antecedent of an effect. An effect is defined as an unconditional and invariable consequent of a cause.

Nyāya theory of causation is known as ‘*astkāryavāda*’ or ‘*ārbhavāda*’. They viewed that effect is produced by a cause but the effect and the cause are not one and the same. The effect is a new product comes to existence which was not there earlier in the cause. Hence, every effect is a new product which was not found previously in the cause. For example, a pot is made of clay. Here ‘clay’ is the cause and ‘pot’ is its effect. According to Naiyāyikas, pot is a fresh creation, a new beginning which did not exist before in the clay. In this way they uphold the theory ‘*Asatkāryavāda*’.

Check Your Progress II

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. What is Asatkāryavāda?

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18.4 NYĀYA: SELF AND LIBERATION

The Naiyāyikas expressed that there are an infinite number of individual self exists in the universe. All those have perceivable qualities like pleasure, pain, etc. They are eternal and all pervading.

According to Nyāya, the self can neither be identified with mind (*manas*) nor can be identified with pure consciousness, but understood as consciousness belonging to an individual/subject. This is so because the mind is atomic and unperceivable and hence devoid from perceivable qualities. On the other hand, consciousness belongs to the individual self but not the same as self. Thus, consciousness is not the self but only an attribute of the self. It is an accidental attribute of the self. The self in its original state has no consciousness and hence devoid of cognition and knowledge. But when it comes to contact with sense organs it acquires consciousness.

Self is regarded as ‘I’ the knower and it is known through internal perception. Since there is self, there is bondage and hence, aspires for liberation or salvation.

Liberation is the state refrain from all kinds of sufferings and bondage that arises because of the self's association with body and sense organs. Naiyāyikas uphold association and attachment are the sources of pain and suffering. Hence, as long as self is attached with body and sense organs, it goes through the cycles of birth and death. This implies Naiyāyikas believe in the law of karma. Liberation, according to Nyāya, can be achieved when there is cessation of karmic chain or karmic influx. It is a state where self is detached from body and sense organs.

18.5 NYĀYA: THE CONCEPT OF GOD

According to the Nyāya Philosophy, God is the creator, sustainer and destroyer of the universe. He is efficient, but not the material cause of the universe. The material cause of this universe is the eternal atoms of earth, water, fire, and air. He who desires the universe remains in the state of stability and tranquility. He has the real knowledge of all objects and occurrences. Thus, he is treated as an omnipresent and omniscient being.

18.6 VAIŚEṢIKA: METAPHYSICS

Vaiśeṣika metaphysics is pluralistic because it claims that variety, diversity, and plurality are the essence of reality. It is also claimed as real for the reason that particulars exist independently of our perceptions. The world or object is knowable (*jñeya*), nameable (*abhidheya*) and real (*sat*). Thus, Vaiśeṣika metaphysics is pluralistic realism. But it is not materialistic pluralism. This is so because its pluralism includes not only material but also non-material entities, for example: time, souls (*selves*).

The Vaiśeṣika used the term “*padārtha*” for categories. *Padārtha* literally means “the meaning of a word” or “the thing or object referred to or signified by a word”. It is an object of knowledge, and capable of being named. Thus, it is knowable (*jñeya*) and nameable (*abhidheya*).

According to the Vaiśeṣika system, all objects of valid knowledge come under seven categories, Substance (*Dravya*), Quality (*Guṇa*), Action (*Karma*), Generality (*Sāmānya*), Particularly (*Viśeṣa*), Inherence (*Samavāya*), Non-existence (*abhāva*).

The first six categories are mentioned by Kaṇāda and the last category ‘non-existence’ is added later by his commentators. The above categories, with the exemption of *abhāva* are all existence and are included in being. The nature of the categories is elucidated in details in the following subsections.

18.6.1 Substance (*Dravya*)

According to the Vaiśeṣika, substance as an entity possesses qualities and action. It is the inherent or material cause of an effect. The genus of substance (*dravyatva*) inheres in it. It is not mere conglomeration of qualities and actions. It has a real and objective existence. It differs from qualities and actions because it is their substrate. They inhere in it. It is their substratum. Thus, it is said that a substance is the substrate of qualities and actions. Qualities and actions can be separated from substance. The reason is, they exist in a substance.

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A substance is the material cause of its effect. This feature states that a substance can have existence without qualities and actions. Qualities and actions in this sense are considered as the non-inherent cause of substance. For example, green colour of threads, which is a quality, is the non-inherent cause of a cloth. In the similar way, an action is also a non-inherent cause, for example, holding a pen. The conjunction relation between fingers and a pen can be separated from each other without losing any significance or identification of fingers and the pen. But this is not possible in case of a substance. Thus, a substance is the inherent cause of an effect. For example, a cloth is made by threads. Without threads a cloth can't exist. Hence, threads are the inherent cause of a cloth. They are the material out of which it is produced. Thus, a substance is an inherent cause of an effect, while quality and action are its non-inherent cause.

The Vaiśeṣika system expresses that a substance is devoid of qualities at the first moment of its production. It possesses qualities at the next moment. Substances, for them, are of two sorts; eternal and non-eternal. The non-eternal substances are;

- i) Earth or *Pṛthivi*
- ii) Water or *Jal*
- iii) Fire or *Tej or agni*
- iv) Air or *Vāyu*

The eternal substances are;

- i) Time or *Kāla*
- ii) Space or *Dik*
- iii) Self or *Ātmā*
- iv) Mind or *Manas*

In addition to all these substances, Vaiśeṣika added one more, i.e. ether or *ākāśa*. Therefore Vaiśeṣika recognizes nine substances. The four non-eternal substances with ether or *ākāśa* are called '*pañcabhūta*'. In each of these substances there is one such specific quality that may be perceived by one of the external sense organs. For example, earth has the quality of smell, water that of taste, fire of colour, air of touch, and ether that of sound. These qualities are perceived by the nose, tongue, eyes, skin, and ears respectively. These sense organs are also believed to have originated in earth, water, fire, air and ether.

According to the Vaiśeṣika, anything which is composite and hence has parts and is divisible can't be eternal. But the simple, individual, and non-composite is eternal. With these parameters this system has distinguished eternal substances from non-eternal substances. This distinction entails that Vaiśeṣika advocates ontological dualism. This is so because it recognizes the existence of souls and material substances, which are irreducible to each other.

18.6.2 Quality (*Guṇa*)

According to the Vaiśeṣika philosophy, quality is that category which subsists

in substance but in which no other quality or action can inhere. Qualities cannot exist without substance. A quality cannot belong to another quality or action, but only to a substance. Qualities are completely passive and don't produce any objects.

A quality is devoid of quality. For example, colour is a quality of the substance. It is not a quality of its odours, tastes, and other qualities. Hence, qualities have no qualities. A quality is devoid of action. An action is caused by a substance. But the quality of a substance is incapable of doing actions. For example, a bird is flying. Here, fly as a motion is caused by the bird but not by the colours of its feathers. Hence, the colours are devoid of motion. Therefore, a quality has no motion. But it seems to be in motion because its substrate is in motion. In addition to all these defining features, Vaiśeṣika expresses that a quality is a non-inherent cause of a substance. The reason is a substance can exist without qualities at the first moment of its production. Qualities are added to it later.

Qualities can be either material or mental and are not necessarily eternal. The Vaiśeṣika recognizes twenty four qualities. These are; 1) colour, 2) taste, 3) smell, 4) touch, 5) sound, 6) number, 7) magnitude, 8) distinctness, 9) conjunction, 10) disjunction, 11) nearness, 12) remoteness, 13) cognition, 14) pleasure, 15) pain, 16) desire, 17) aversion, 18) effort, 19) heaviness, 20) fluidity, 21) viscosity, 22) tendency, 23) moral merit, and 24) moral demerit.

Further, Vaiśeṣika mentions that these 24 qualities are not counted as an exact number of qualities. This is so because the number would be increased if one wishes to count the subdivisions of qualities. For example, blue, red, yellow, etc. can be recognized as colours subsume under the colour category.

Check Your Progress III

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. List the eternal and non-eternal substances and state the reasons for their differences.

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18.6.3 Action (*Karma*)

Action is physical motion. It resides in a substance like quality. It is dynamic and transient, and not like quality which is static and passive. An action cannot possess another action or quality. Substances are conjoined and separated because of action.

The existence of action is independent of being known. It is expressed by a word because it is known, and therefore nameable. Its existence is independent of its knowledge and expression. It resides in a substance which is its substrate.

Orthodox Systems

Action is an unconditional, non-inherent cause of substance. It is non-eternal. Hence, it resides in a non-eternal substance.

There are five kinds of action recognized by Vaiśeṣika.

- i) Upward motion (*Utkṣepaṇa*)
- ii) Downward motion (*Avakṣepaṇa*)
- iii) Contraction (*Ākuñcana*)
- iv) Expansion (*Prasāraṇa*)
- v) Locomotion (*Gamana*)

It is important to remember that there are a few actions that cannot be perceived. They can only be inferred through our internal perception. For example, the action of mind.

Check Your Progress IV

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Write various types of actions.

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18.6.4 Generality (*Sāmānya*)

According to the Vaiśeṣika, generality is that category by virtue of which different individuals are grouped together and called by a common name indicating a class, e.g. bird, table, fruit, etc. The Vaiśeṣika emphasizes that universal/general subsists in substances, qualities and actions. They are non-spatial and non-temporal. They are similar to the platonic doctrine of the reality of the ideas. Thus, it is impossible for one universal to subsist in another. If it were then one and the same thing would have contrary natures.

Vaiśeṣika divides generality into three kinds.

- i) *Para*
- ii) *Apara*
- iii) *Parāpara*

'*Para*' is the most comprehensive, such as 'existence'. It is the beinghood which has maximum scope. *Apara* is the being hood which has minimal scope. It is the name given to the least comprehensive, such as 'men'. '*Parāpara*' is the generality which is found between *para* and *apara*, such as 'being hood' (Prāṇitva). While considering the generality the Indian Philosophers have subscribed to one or the other of the following three views.

i) Nominalism

This school of thought states that generality is not an essential quality of the similar objects of a particular group but merely a name. Similarity of the beings belonging to a class and distinguishes it from other classes is only by virtue of the name. The general has no individual or separate existence. Buddhist philosophy has suggested this view. The Buddhist nominalism is known as '*apohavāda*'.

ii) Conceptualism

This school suggests that the general quality has no existence apart from the individuals. The general quality does not come from outside and enter into the individual. Hence, the universal and particular are identical. They cannot be separated from each other. It is the essential quality or the internal form of individuals in general which is apprehended by our mind or intellect. This view is expressed by Jainism and Advaitva Vedāntins.

iii) Realism

This school emphasizes that the general/universal is neither a mental thought nor merely a name. But it has its own existence. It is the generality which brings similarity between different individuals of a group. Thus, it is eternal although pervades in each individual or particular object/being. It is because of the general, individuals are called by the same name. This view is subscribed by both *Nyāya-Vaiśeṣikas*.

18.6.5 Particularity (*Vīśeṣa*)

Particularity is referred to as 'individuality' and understood as the opposite of generality. It indicates the unique and specific individuality of eternal substances which have no parts. These substances are space, time, mind, ether, sound and the atoms of these elements. Thus, it is ultimate and eternal. It is because of particularity that individuals are differentiated and distinguished from each other. This also causes the atoms of the same substances considered separately. Hence, each particular is unique in its nature. A particular is partless, and therefore cannot be divided further. Since each particular is unique in its nature and distinguishable from other particulars, there are enumerable particulars found. They are invisible because we cannot have perceptual cognition of them.

18.6.6 Inherence (*Samavāya*)

Inherence is an inseparable and intimate relation between two entities, one of which is incapable of existing separately or independently apart from the other. Inherence relation is eternal. It cannot be separated from its substrate. For example, colour of a flower, motion in water, smell of earth, etc. Inherence should not be understood mistaken as 'conjunction'. In conjunction, the relation between two substances can be separated. It is momentary and non-eternal, while inherence is eternal. Conjunction is the relationship resulted by the connection of at least two substances but inherence is not resulted by the connection of substances. Inherence is inherent in substance. Conjunction is an external relation whereas inherence is an internal relation to the substance. Two substances are joined in conjunction are capable of existing apart. But in

case of inherence relation, it is not possible to exist separate from substance. Inherence is not perceptible. It is only inferred. This is so because there is no distinct perceptual cognition of it.

18.6.7 Non-existence (*Abhāva*)

Non-existence as the seventh category of Vaiśeṣika substance is not mentioned by Kaṇāda. It was added later by his commentators. The Vaiśeṣika upholds that non-existence, like existence, is perceivable. Non-existence is the absence of an object. Non-existence is broadly divided in two sorts.

i) *Saṅsargābhāva*

ii) *Anyonyābhāva*

Saṅsargābhāva states the absence of one entity in another. For example, coolness in fire, squareness in a circle, etc.

Saṅsargābhāva is of three kinds. These are;

Prāgabhāva

Prāgabhāva or antecedent non-existence means the absence of the substance prior to its production or creation. For example, the chair does not exist before the carpenter made it, i.e. prior to its making, the non-existence of the chair is in the wood. Antecedent non-existence has no beginning but it has an end.

Dhvaṅsābhāva

Dhvaṅsābhāva or subsequent non-existence means the absence of the substance after its destruction. For example, the absence of the pot in its pieces after the pot is destroyed. Subsequent non-existence has a beginning but it has no end.

Atyantābhāva

Atyantābhāva or absolute non-existence means the absence of one thing in another at all times, past, present, and future. For example, the absence of heat in the moon. The absolute non-existence has neither a beginning nor an end.

Anyonyābhāva

Anyonyābhāva is also termed as mutual non-existence. Mutual non-existence means the exclusion of one thing by another. It is the absence of something in some other object. It is symbolically expressed as 'X is not Y'. For example, the table is not a horse. The non-existence of a table in a horse and the non-existence of a horse in a table are mutual non-existence. *Anyonyābhāva* is eternal because two things which are different from each other exclude each other at all times and under all circumstances.

18.7 VAIŚEṢIKA: EPISTEMOLOGY

The Vaiśeṣika philosophy accepts two criteria of valid knowledge, i.e. perception and inference. For them, other two pramāṇas, comparison and testimony that are accepted by Nyayikas can be subsumed and reduced into perception and inference. According to the Vaiśeṣika, knowledge arises due to our sensations and impressions towards the objects of the world. Sensations and impressions

cannot themselves result in knowledge unless the mind is in an active position. The mind possesses serious attention in order to cognize the object as it is. Otherwise, we can only be aware of the presence of something but not able to cognize this or that kind of object. Further, they stated that in order to cognize and identify objects one needs to transform pure sensations and impressions into percepts by categorizing the former by means of concepts. When the mind accomplishes such transformation, 'knowing' as a conscious act arises in the soul. This implies without soul which is the substratum of consciousness there cannot be any knowledge.

The Vaiśeṣika expresses that all the material objects of the world are composed of parts and are subject to production and destruction. Each part is divisible into further smaller parts. Again, the smaller parts are also divisible into the smallest parts. This implies there will be a stage where we find the least small part that can't be divisible further. This indivisible part will be an eternal particle of the matter. It is termed as an 'atom'. This suggests that all physical things are produced by the combinations of atoms. On the Vaiśeṣika views there are four kinds of atoms, earth, water, air, and fire. These four atoms with their different proportions of combination are responsible for creation of the objects of the world. And, destruction means the dissolution of such combinations. Vaiśeṣika holds that world is made up of atoms, two atoms join and makes dual-atom. Three dual-atoms join and make one triplet atom. It is important to note that one atom is different from other both in quantity as well as quality. Thus the Vaiśeṣika epistemology is also known as 'paramāṇukāraṇavāda'.

18.8 VAIŚEṢIKA: THE CONCEPT OF GOD

The Vaiśeṣika School believes in God as He is the authority of the Veda. It also believes in the principle law of karma. On the account of Vaiśeṣika, the Veda is authoritative because it is the word of God. God is the supreme soul, perfect, omniscient, omnipresent and eternal. He is the Lord. He is the guiding principle controlling the motion of atoms. He is guided by the law of karma representing the unseen power of merits and demerits. He creates motion that the living beings may be rewarded and punishable according to their past deeds.

The Vaiśeṣika system holds the view that God creates the universe out of nothing. He is the creator in the sense that he is the designer and architect of the universe. Creation and destruction of the universe takes place in agreement with the wishes of God. In this sense, the Vaiśeṣika atomism is spiritual. This is so because God as the creator imparts motion to atoms which originally lack motion. The creation does not start until God sets the atoms in motion. Thus, God is the efficient cause of the world.

18.9 VAIŚEṢIKA: BONDAGE AND LIBERATION

The Vaiśeṣika believe that human beings are in 'bondage' because of their ignorance and they can be liberated from bondage by using and applying their knowledge. In short, bondage is due to ignorance and 'liberation is due to knowledge. Bondage and liberation are caused by our actions. In this regard, Vaiśeṣika expresses that the soul performs actions. Due to ignorance, actions that are performed by the soul are judged as good or bad. Good actions and bad actions are resulted by the soul due to our karmic influx. Karmic influx states

that every action has its own fruits or results. Hence, good actions resulted in good fruits and bad actions resulted in bad fruits. These rules are prescribed in the doctrine law of karma.

The principle law of karma is guided by God. He imparts motion to the atoms and leads to creation for the sake of pleasure and pain of the individual soul. As long as the soul performs action, the bondage will remain. Once the soul realizes its true nature as distinct from the mind and body, it can no longer be afflicted by desire and passion.

Liberation is the cessation of all sufferings, passions, inclinations, desires, together with pain, pleasures, and all qualities. In the case of liberation, the liberated soul exists as a substance devoid of all qualities, including consciousness. Thus, the liberated soul is unwarranted.

18.10 LET US SUM UP

The sage Gotama is the founder of the Nyāya Philosophy. This school, unlike other schools of Indian philosophy, concerns on the valid reasoning to acquire knowledge of the reality. According to the Nyāya Philosophy, knowledge manifests with objects. There are two sorts of knowledge, valid and invalid. Valid knowledge is further divided into four; perception, inference, comparison, and verbal testimony whereas, invalid knowledge comprises memory, doubt, error, and tarka. The Nyāya Philosophy upholds astkāryavāda which states that effect is not same as the cause. Effect is a new creation or a new bringing of its existence.

The Vaiśeṣika philosophy is derived from the term '*viśeṣa*' which means particularly. This system has seven categories (*padārthas*). Kaṇāda who is the founder of Vaiśeṣika philosophy mentioned first to six categories. The last one named as '*abhāva*' is added later by his commentators. The Vaiśeṣika system upholds epistemological realism. It accepts two *pramāṇas*, perception and inference.

18.11 KEY WORDS

- Materialism** : Materialism holds that the only thing that exists is matter; that all things are composed of material and all phenomena (including consciousness) are the result of material interactions.
- Pluralism** : Pluralism is a theory that there is more than one basic substance or principle.
- Category (Padārtha)** : A category is any of the broadest classes of things – 'thing' here meaning anything whatever that can be discussed and cannot be reduced to any other class.

18.12 FURTHER READINGS AND REFERENCES

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18.13 ANSWERS TO CHECK YOUR PROGRESS

Answers to Check Your Progress I

1. Hetu is known as ‘middle term’ in Aristotelian syllogism. It finds in both the major premise and the minor premise and lastly helps the major term to establish in the minor term in the conclusion.

Answers to Check Your Progress II

1. According to the Nyāya Philosophy, the doctrine that the effect is a new production and it is not the same as its cause is known as *Asatkāryavāda*.

Answers to Check Your Progress III

1. Eternal substances are; time, space, self, and mind. The non-eternal substances are; earth, water, fire, ether, and air. Substances are of composite nature, have parts and are divisible treated as non-eternal. On the other hand, substances are indivisible, and non-composite treated as eternal.

Answers to Check Your Progress IV

1. Actions are of five kinds according to the Vaiśeṣika philosophy. These are,
 - a) Upward motion
 - b) Downward motion
 - c) Contraction
 - d) Expansion
 - e) *Gamana*

UNIT 19 SĀṆKHYA-YOGA*

Structure

- 19.0 Objectives
- 19.1 Introduction
- 19.2 Sāṅkhya Darśana: Metaphysics
- 19.3 Sāṅkhya Darśana: Theory of Causation
- 19.4 Sāṅkhya Darśana: Epistemology
- 19.5 Sāṅkhya Darśana on Bondage and Liberation
- 19.6 Yoga Darśana: Organization of the *Yoga-Sūtras*
- 19.7 Psychology of Yoga
- 19.8 The Eight-Fold Yoga (Aṣṭāṅga Yoga)
- 19.9 Yoga Darśana: God and Liberation
- 19.10 Let Us Sum Up
- 19.11 Key Words
- 19.12 Further Readings and References
- 19.13 Answers to Check Your Progress

19.0 OBJECTIVES

After working through this unit, you should be able to:

- explain the Sāṅkhya theory of causation; elucidate the distinction between Puruṣa and Prakṛti;
- discuss Sāṅkhya views on evolution, bondage, liberation and God, analyze Sāṅkhya account on Pramāṇas (Sources of valid knowledge);
- explain various forms of *Citta*, different kinds of *Kleśas*;
- discuss the eight-fold path of *yoga*; the *Yoga's* view on liberation.

19.1 INTRODUCTION

The Sāṅkhya Philosophy is one among the oldest school in India Philosophy. This is so because the basic tenets of Sāṅkhya can be seen in Nyāya, Vaiśeṣika, Yoga, Jainism, and Vedānta. The founder of Sāṅkhya Philosophy is Kapila, who has written the script '*Sāṅkhya Sūtra*'. It is commented by many scholars, out of those the significant commentary is known as '*Sāṅkhya Kārikā*' by Ísvarakṛṣṇa.

Some believe that the word Sāṅkhya is derived from the word '*Saṅkhyā*' which means number as well as right knowledge. Right knowledge is about understanding reality by specifying the number of ultimate constituents of the universe.

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Yoga philosophy speaks about the theory and practice for the realization of the ultimate truth concerning human beings and the world. Patañjali, who is the founder of the Yoga System says, yoga is a spiritual effort to attain perfection through the control of sense organs, gross body, subtle mind, intellect and ego. It guides to achieve the highest wisdom through spiritual realization.

Patañjali's 'Yoga-Sūtras' are the first and foremost systematic and authoritative presentations of yoga in both its theoretical and practical aspects. Followed by Patañjali, *Vāśya's "Yoga-bhāṣya"* and *Vacavpati Mishra's 'Tattva-vaiśāradi'* are the good additions to Yoga philosophy. These two works are treated as commentaries on *Yoga-Sūtras*.

The Yoga Philosophy is closely associated with Sāṅkhya philosophy. The Yoga presents a practical path for the realization of the self whereas the Sāṅkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Thus, it won't be incorrect to state that yoga is the practice and Sāṅkhya is its theory.

Although there are many similarities found between Sāṅkhya and Yoga system yet a few dissimilarities are highlighted. The dissimilarities lie when Yoga states that there is only one and one Puruṣa is known as 'Supreme self' who is eternal, ubiquitous, beyond time and space. Rejecting this view, Sāṅkhya expresses that there are many Puruṣas and hence, there are innumerable number of selves.

19.2 SĀṅKHYA DARŚANA: METAPHYSICS

The Sāṅkhya Philosophy is regarded as dualistic realism. It is dualistic because it holds the doctrine of two ultimate realities; Prakṛti and Puruṣas. Further, it maintains the plurality of Puruṣas (self) and the existence of matter, hence, treated as pluralistic. It is realism because it believes that both matter and spirit are equally real. The Sāṅkhya school expresses that the self (Puruṣa) and the non- self (Prakṛti) are radically different from each other.

According to Sāṅkhya, Prakṛti is the ultimate (first) cause of all objects, including our mind, body and sense organs. It is observed that every effect must have a cause. Cause and effect are two inseparable components that stand for all sorts of creation in the cosmos. Hence, all objects of the world are bound in the chain of cause-effect relation. This relation is '*Satkāryavāda*'.

19.3 SĀṅKHYA DARŚANA: THEORY OF CAUSATION

The Sāṅkhya theory of causation is known as *Satkāryavāda*. It explains the effect exists in its material cause prior to its production. For example, curd was existing in the milk before it came into existence. Hence, the effect is not a real beginning or a new creation. It is also named as '*pariṇāmavāda*'. The following arguments are upheld by Sāṅkhya to support the theory of *Satkāryavāda*.

- i) If the effect does not exist in the cause prior to its operation, none can bring into existence out of the cause. Effect is nothing but the manifestation of the cause, as oil will be produced from oil seeds only.
- ii) A particular effect can be produced out of a particular material cause. A mud

jar can be produced out of clay only; cloth can be produced out of threads only.

- iii) If the effect is not related to its cause, then every effect would arise from every cause. But this does not happen. For example, butter cannot be produced from sands, waters, or oils. It is produced from milk only.
- iv) The effect pre-exists in the cause since it can be produced by a potent cause only. A potent cause has causal energy to produce a particular effect. If the effect is not existent in the cause, then the causal energy can't be related to it.
- v) The effect pre-exists in the cause since it is identical in nature with its cause. The effect is not different from the cause. The cause is existent and therefore, the effect cannot be non-existent.

Here, a question may come to your mind, i.e. if every effect must have a cause then what would be the cause of a material cause? By responding to this query Sāṅkhya philosophy expressed that Prakṛti is the first and ultimate cause of all objects of the world both gross and subtle.

Prakṛti

Prakṛti is the ultimate cause of the universe. It is regarded as the first cause. All effects of the universe are based upon it. Being the first element of the universe, Prakṛti itself is uncaused, eternal, and all pervading. Hence, it is called '*pradhāna*'. It can't be perceived but can be inferred from its effect. Thus, it is known as '*anumā*'. In the form of conscious elements, it is called *jaḍa*, and in the form of the unmanifested objects, it is called '*avayakta*'. Objects are the effects of Prakṛti. These are dependent, relative, many and non- eternal because they are created and destroyed. Prakṛti, on the other hand, is unborn, independent, absolute, one, eternal and beyond creation and destruction. Objects are manifest and composite but Prakṛti is unmanifest and without parts. Thus, Vyāsa says that Prakṛti is both 'is' and 'is-not'.

Proofs for the existence of Prakṛti

There are five arguments offered by Īśvarakṛṣṇa for the existence of Prakṛti.

- i) The world is constituted of a manifold of objects. The existence of all the objects must have a cause. This is so because they themselves can't be the cause of their creation. Further, they are limited, dependent, relative and have an end. Hence, the cause which creates them should be unlimited, exists beyond creation and destruction, independent and eternal. Such a cause is the Prakṛti.
- ii) The world is an amalgam of all varieties of objects. However, some common qualities are found among all the objects. As a result, pleasure, pain, and indifference subsist among all varieties of objects. This implies that there should be a common cause which possesses these three qualities (pleasure, pain and indifference) and share in all the objects once they are created. This cause is Prakṛti.
- iii) The activity is generated in the potent cause. All effects arise out of causes

in which they were present in an unmanifest form. Evolution means the manifestation of that which is involved. The world of objects which are effect must therefore be implicitly contained in some world cause.

- iv) Every cause has its effect. Thus, cause and effect are distinct from each other although the effect exists in its material cause prior to its production (*Satkāryavāda*). By implication therefore, the universe must have a cause. This cause manifests the universe in its totality. This is because nothing but Prakṛti.
- v) Sāṅkhya accepts the cause-effect relation as an inheritance form which implies every effect inheres in its material cause. This holds that if the effect rolls back toward its cause, then it will dissolve in its cause. This helps to maintain the homogeneity in the universe. The balanced universe from where everything manifold is regarded as Prakṛti.

Guṇas of Prakṛti

The Sāṅkhya Philosophy advocates three guṇas of Prakṛti. These are; *Sattva*, *rajas* and *tamas*. Prakṛti is a state of equilibrium of these three guṇas.

- i) **Sattva:** *Sattva* is that element of Prakṛti which is of the nature of pleasure, light (*laghu*) and bright or illuminating (*prakāśaka*). The tendency towards conscious manifestation in the senses, the mind and the intellect; the luminosity of light and the power of reflection in a mirror or crystal are all due to the operation of the element of Sattva in the constitution of things. *Sattva* is believed to be white.
- ii) **Rajas:** *Rajas* is the principle of activity in things. Its colour is red. It is active because of its mobility and stimulation. It is also the nature of pain.
- iii) **Tamas:** *Tamas* is the principle of passivity and negativity in things. Its colour is black. It is opposed to the *Sattva* guṇa because it is heavy, laziness, drowsiness. It produces ignorance and darkness and leads to confusion and bewilderment.

Sattva, *Rajas*, and *Tamas* contradict as well as cooperate among each other to produce an object. These three guṇas are present in all the objects of the world. None of them exist alone. Among them each guṇa tries to dominate the other two. Hence, they can't exist in a tranquility state. As a result, they can't remain pure for a single moment.

There are two types of transformations occur in the guṇas. These are, '*svarūpa*' and '*virūpa*'. During *pralaya* or dissolution of the world, the guṇas are changing within themselves without disturbing the others. That is, Sattva changes into Sattva, rajas changes into rajas and Tamas changes into Tamas. Such transformation of the guṇas is called '*svarūpapariṇāma*' or change into the homogenous. In this stage, the guṇas can neither create nor produce anything. In case of evolution of the world the guṇas are in a state of constant flux and each tries to dominate the others. It is this flux of guṇas that results in the formation of various objects. This kind of transformation is called *virūpa* transformation or change into the heterogeneous. So, it is the starting point of the world's evolution.

Puruṣa:

Puruṣa or self is an eternal reality. Puruṣa is the self, subject and knower. Puruṣa is neither the body, nor the mind (*manas*), neither ego (*ahaṁkāra*) nor intellect (*buddhi*). It is not the substance which has the quality of consciousness. It is the basis of all knowledge and is the supreme knower. It can't be the object of knowledge. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond the space-time continuum, change, and activity. It has been described as, devoid of three guṇas, negative, inactive, solitary witness, observer, knower and of the nature of illumination. According to Sāṅkhya Philosophy, the puruṣa is of the nature of pure consciousness and hence beyond the limits of Prakṛti. It is free from distortions. It is above self-arrogance, aversion and attachment.

There are five arguments Sāṅkhya has given for establishing the existence of puruṣa.

- a) All the worldly objects are meant for some one. This is so because the conscious Prakṛti can't make use of them. Hence, all these substances are for Puruṣa or self.
- b) Substances of the universe are composed of three guṇas. The puruṣa is the witness of three guṇas and he is beyond from these guṇas.
- c) Puruṣa is a pure consciousness which is beyond our experience and analysis. It is the substratum of all knowledge both positive and negative. There can be no experience without him. This is so because he is the sole authority of all experiential knowledge.
- d) Since Prakṛti is unconscious, it can't enjoy her creation. Hence, a conscious element is needed to make use of them. Prakṛti is the one to be enjoyed (*bhogyā*) and so there must be an enjoyer (*bhoktā*).
- e) There are persons who try to get relieved from all sorts of sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation.

Check Your Progress I

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Briefly explain three guṇas of prakṛti.

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2. Describe the characteristics of Puruṣa.

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Evolution:

The world and worldly objects are created because of the contact between Prakṛti and Puruṣa. The Prakṛti alone can't create the world because it is material. In the same manner the Puruṣa can't create the world independently because he is inactive. An example can help you to understand the nature of Puruṣa and Prakṛti in a better way and clear manner. The Prakṛti is like a blind man and the Puruṣa is like a lame man cooperating with each other to reach their destination. The lame man sits on the shoulders of the blind mind and points to him the way where to go and in which direction to move.

Regarding their contact, the Sāṅkhya says, no real contact took place between Prakṛti and Puruṣa. But their mere closeness or nearness with each other disturbs the stability of the guṇas of Prakṛti. When these three guṇas; *sattva*, *rajas*, *tamas* disturb and disrupt, they are constantly mixing and dissociating. As a consequence, evolution begins.

The order of creation is as follows.

i) Mahat

Mahat is the first product of evolution. It is cosmic in its nature. Besides this fact, it has psychological aspect in which it is called intellect or buddhi. Here, it is important to mention that buddhi should not be understood as the same as consciousness. Buddhi is material where as consciousness is eternal. An important function of buddhi is to take decisions which are a part of the memory act. This helps to distinguish between the known and the knower. Sattva is predominately found as an attribute of buddhi. Buddhi helps to identify the soul or the ātman which differs from all physical objects and their qualities.

ii) Ahaṁkāra

Ahaṁkāra is understood as 'ego' in English. It is the second product of evolution. Ego is identified as "I" or "mine" feelings of an individual. Every individual has buddhi, and since ahaṁkāra is a practical element of buddhi, it is found in all individuals. Because of ego the puruṣa looks upon himself as an active agent, desire and strive for ends, and possesses characteristics. An individual perceives an object through sense organs. Then mind reflects on these perceptions and determines their nature. Following this, the attitude of 'mine' and 'for me' is attributed to these objects.

iii) Manas

According to the Sāṅkhya Philosophy, *manas* or mind is neither eternal nor atomic. It is constituted with parts and thus can come into contact with the different sense organs simultaneously. Mind helps to analyze and synthesize the sense-data into determinate perceptions.

iv) Jñānendriyas

Jñānendriyas are known as five sense organs; nose, ears, eyes, skin, and tongue.

Orthodox Systems

In Sāṅkhya views, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object. This implies, the sense is not the ears but their power of hearing. Thus, the senses are not perceptible but can infer. They are informed from the functions that they perform. All these are born because of the Puruṣa and they are the result of ego or *ahaṁkāra*.

v) *Karmendriyas*

Karmendriyas is understood as the five organs of action which reside in mouth, ears, feet, anus, and the sex organ. They perform the functions respectively as speech, hearing, movement, excretion, and reproduction.

vi) *Tanmātrās*

There are five *tanmātrās*; *śabda* or sound, *sparsā* or touch, *rūpa* or form, *rasa* or taste, and *gandha* or smell. All are very subtle because they are the elements of the objects. Hence, they can't be perceived but inferred. The Sāṅkhya School viewed that the five elements; earth, water, air, fire, and ether have their origin in the five *tanmātrās*.

vii) *Mahābhūtas*

There are five Mahābhūtas found in the cosmos namely; Air or *Vāyu*, Fire or *Agni*, *Ākāśa* or Ether, Water or *Jala*, *Pṛthivi* or Earth. Their respective qualities are; touch, colour, sound, taste, and smell.

Check Your Progress II

- Notes:** a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit

1. What is mahat?

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19.4 SĀṅKHYA DARŚANA: EPISTEMOLOGY

The Sāṅkhya philosophy recognizes three independent sources of valid knowledge (Pramāṇa). These are; perception, inference, and verbal testimony (*śabda*). According to the Sāṅkhya, self possess knowledge. To have knowledge of an object there should be contact between object and sense organs. Again, the connection must be found between mind and sense organs. Lastly, the mind is related to mahat for cognition. Thus the mahat becomes transformed into the form of particular objects. Mahat being an unconscious and physical entity can't generate knowledge alone. Hence, it requires a conscious and eternal entity like Puruṣa. The Sāṅkhya Philosophy accepts two sorts of perception, savikalpaka and nirvikalpaka as Nyāya advocates.

Sāṅkhya holds that *vyāpti* is found in all sorts of inference. For them, inferences are of two sorts; i) affirmative ii) negative. In the case of the former, inferences are constituted of universal affirmative propositions. But in case of the later, it consists of universal negative propositions. The Sāṅkhya accepts the five-membered syllogism of the Nyāya as the most adequate pattern of inference. The Sāṅkhya School adores śabda as an independent source of valid knowledge. Śabda or verbal testimony is of two kinds, 'laukika' and 'vaidika'.

19.5 SĀṅKHYA DARŚANA ON BONDAGE AND LIBERATION

The self, who is eternal, pure conscious, and all pervading, due to its ignorance, identifies itself with the *manas*, *ahmākāra*, and *mahat* which are the products of Prakṛti. Thus, it experiences the worldly pain and suffering. The universe is constituted of manifold objects, and since objects are embedded with *guṇas* and selves and even interrelated among them, suffering is unavoidable. This is so because the Sāṅkhya claims that wherever there is *guṇa* there is suffering. Further, they said that the life in heaven is also controlled by the *guṇas*.

Since there are sufferings and bondage, there are also paths leads to liberation, emancipation or salvation. On the Sāṅkhya account, there are two sorts of liberation. These are; *Jīvanmukti* and *Videhamukti*.

The self attains freedom from worldly suffering and realizes truth in one's life living in the earth is known as *jīvanmukti*. In case of *videhamukti*, the self attains complete liberation from all sorts of sufferings. This is achieved after death only. Thus, *videhamukti* is known as *kaivalya*. This is understood as liberation from the gross body. The Sāṅkhya theory of liberation is termed as '*apavarga*', the *puruṣārtha* or the summum bonum of life.

19.6 YOGA DARŚANA: ORGANIZATION OF THE YOGA-SUTRAS

Patañjali's Yoga-Sūtras consist of four parts. These are, *Samādhipāda*, *Sādhanapāda*, *Vibhūtipāda*, *Kaivalyapāda*.

The first part deals with the introduction to the nature and methods of yoga in its various forms. It describes the various modifications of the organs including *citta* which is an internal organ of human being. The second part explains the causes of suffering and how to eradicate them. It talks about the law of karma and human bondage. The third part elucidates the concept how to achieve the supra-normal powers and in which ways yoga helps it. The last or the final part describes the nature of liberation and spiritual union with the supreme soul/self.

19.7 PSYCHOLOGY OF YOGA

Psychological foundation is the prerequisite to understand the path of yoga. The most important element in the psychology of yoga is *citta*. 'Citta' means the three internal organs as described in the Sāṅkhya philosophy- *buddhi* or intellect, *ahmākāra* or ego, and *manas* or mind. It is the first-modifications of the Prakṛti in which *sattva* *guṇa* dominates *rajas* and *tamas*.

It is material by nature, but due to nearness or closeness with the Puruṣa, it acquires consciousness. But when it relates to an object, it assumes the 'form' of that object. This form is called *Vṛtti* or modification. Due to the modifications of *Citta*, the self knows the worldly objects. There is no real or actual modification occurring in the self. But due to the reflection of the Puruṣa in the modifications of *Citta*, there is an appearance of change found in it. Just as the moon appears as moving in the river and waves of the river appear as luminous, similarly Puruṣa appears as undergoing modifications and *citta* appears as conscious due to Puruṣa's reflection in it. When the knowledge of an object is attained the self ceases to exist from the modifications of *Citta*. It even detached from the association and aversion of the worldly joys and pain. This attachment and aversion is nothing but 'bondage'. To get rid from these bondage human beings need to control the modifications of *citta*. One can control the modifications of *citta* only by practicing yoga in continuous manner. In this regard, Patañjali defines yoga as the cessation of the modification of *citta*.

19.7.1 Stages of *Citta*

There are five stages of *citta* called as '*citta bhūmi*'.

a) *Kṣipta* (Restless)

This is the first-stage of *citta*. In this stage *citta* is very much distributed and attached with worldly objects.

b) *Mūḍha* (Torpid)

In this stage, *tamas* dominates the other two *guṇas*; *sattva* and *rajas*.

c) *Vikṣipta* (Distracted)

In this stage, *sattva* *guṇa* dominates the other two *guṇas*. In this stage yoga begins and *citta* tries to attain god or supreme soul. Due to the *sattva* dominance, it is found that there is temporary ceasing of the modifications of the *citta*.

d) *Ekāgra* (concentrated)

In this stage, *citta* is fixed to some object due to the *sattva* preponderance. It is known as *ekāgra*.

e) *Niruddha* (Restricted)

In this stage the impressions remain in the *citta* after the cession of modifications.

19.7.2 Forms of *Citta*

Since *citta* is embedded with three *guṇas* -*sattva*, *rajas* and *tamas*, it constantly changes. This is so because of the dominance nature of one *guṇa* on others. Hence, there are three forms of *citta* noticed;

Prakhyā

Sattva *Guṇa* is dominating in this stage. But, *tamas* remain as subordinate to *sattva*. The *citta* aspires for different powers of yoga in this form. For example, *anima*, *siddhi*. etc,

In this form, the *citta* is predominated by *rajas*. *Tamas*, here, becomes weak. Thus, this form appears to be enlightened. Examples of this form of *citta* would be “*dhyāna*” or “*dhārṇa*”.

Sthiti

The *citta* is predominated by *sattva*, and *rajas* is subordinating to it. In this form *citta* holds its own form and differentiates from others.

Check Your Progress III

- Notes:** a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit

1. What is *citta*?

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19.7.3 Modifications of *Citta*

The *citta* gets modified or changed and acquires consciousness due to the reflection of the Puruṣa or the self. But the real nature of *citta* is material. The changes in *citta* are known as modifications of *Vṛttis*. The modifications of *citta* are of five types.

Pramāṇa

Yoga school, like Sāṅkhya adheres to three pramāṇas; perception, inference and śabda (verbal testimony). In the case of perception, the *citta* through sense organs (both external and internal) comes into contact with external objects of the world and assumes its form. In the case of inference, the *citta* cognizes the generic nature of objects and this is equally applicable to verbal testimony also.

Viparyaya

To possess not determinate knowledge of an object is known as doubt or *viparyaya*.

Vikalpa

It is the knowledge in which the object is known but the object does not exist. Thus, it is treated as merely a verbal cognition.

Nidrā

Nidra is a mental modification where there will be no cognition. It is the knowledge of the absence of objects. In this stage, the *citta* is predominated by *tamas*. However, this stage won't ignore the mild presence of knowledge while some body is in sleep.

Smṛti

Memory or *smṛti* is the recapitulation or recollection of past experiences. Recapitulation is possible through our impressions that we left on the objects while cognized.

Check Your Progress IV

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Smṛti (memory) is a modification of the citta. Explain it.

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19.7.4 Kinds of Kleśas

There are several causes responsible for the disturbances in the *citta*. Among those a few are; attachment with objects of the world, cognizing the objects wrongly, inactivity, doubt, carelessness, etc. These causes arise because *citta* imagines itself as the agent and the enjoyer because of Puruṣa’s reflection on it. Hence, we find the earthly sufferings (*kleśas*).

The Yoga philosophy mentions that there are five kinds of *kleśas* or suffering; *Avidyā* (ignorance), *Asmitā* (egoism), *Rāga* (attachment), *Dweṣa* (aversion), *Abhiniveśa* (clinging for long life and fear of death).

Avidyā arises when we cognize the self as non-eternal and material. But the real nature of the self is bliss, eternal, and possesses pure consciousness. *Asmitā* is wrongly identifying Puruṣa and Prakṛti. *Rāga* is the craving to get worldly pleasure like power, money, etc. *Dweṣa* is anger in the means of suffering. *Abhiniveśa* is fear of death.

19.8 THE EIGHT-FOLD YOGA (AṢṬĀṄGA YOGA)

We human beings have body, sense organs, and mind, hence, it is obvious to have sensual attachment and passion towards worldly objects. As a result, we have drawn in the river of bondage and worldly sufferings. To get rid of earthly suffering and to remove the ignorance that is found within us, we have to conquer our sense organs, mind and even our bodily act. To do so the *citta* needs to be controlled. In this respect, yoga philosophy prescribes an eight-fold path which helps to control our passions and craving for worldly pleasures.

These eight fold path are as follows.

i) Yama

It is the control of mind, body, and speech. The five *yamas* are:

a) *Ahimsā*: it means to accept the principle non-violence. It upholds that not to kill or do any injuries to any living beings.

- b) *Satya*: *Satya* or truth says to speak the truth and adhere to truth even in your thinking.
- c) *Asteya*: it upholds the principle non-stealing. This includes both not desiring others' wealth and not stealing any goods from others.
- d) *Brahmacarya*: it is known as celibacy. Here one needs to control his/ her senses towards the attachment of heavenly pleasures. It restrains somebody from not having a sexual life.
- e) *Aparigraha*: it says not to accept and aspire for any sorts of unnecessary lavish things for life enjoyment like gold, diamond, etc.

ii) *Niyama*

It speaks about the rules for possessing good conduct. There are five *niyamas* as follows.

- a) *Śauc*: it says about cleanliness which includes both external cleaning (e.g. bath, pure diet.) and internal cleaning (e.g. friendliness, empathy etc.)
- b) *Santos*: it is understood as contentment. It means be satisfied with yourself whatever you attain or possess.
- c) *Tapa*: Tapa or penance includes the power of tolerance.
- d) *Swādhyāya*: One needs to study religious scriptures to develop his/her spiritual knowledge.
- e) *Īśvara Praṇidhān*: One should completely surrender himself/herself to God.

iii) *Āsana*

It speaks about doing various bodily postures which helps to retain concentration of *citta* and even helps to control the body as well as mind. By doing regular asana one can control the different external and internal organs of the body.

iv) *Prāṇāyāma*

This is the fourth stage in the practice of yoga. *Prāṇāyāma* is understood as control of breath. This helps the *citta* to remain concentrate and focused. *Prāṇāyāma* has three steps,

The first step *pūraka* conveys to take as much air as possible. It is known as inhaling. The second step *Kumbhak* expresses after inhaling as much air as possible tries to retain it for half of the time taken in inhaling. The third step ' *recaka* ' states that gradually exhale the air by taking the same time that you had consumed while taking inhalation.

v) *Pratyāhāra*

In this stage, the agent should control his/her sense organs for not being attracted by the worldly objects. He/she will try to restrain the sense organs for not clinging desperately for the objects of the world. Hence, craving for an object would cease.

vi) *Dhāraṇā*

Our mind constantly shifts from one object to another. To keep our mind focused on one particular point and try to check for its frequency of shifting one object to another is called *Dhāraṇā*. In this stage, the agent keeps his/ her mind continuously engaged in one object and tries to bring back the mind to that particular object if it is shifted to another object as quickly as possible.

vii) *Dhyāna*

In this stage, the aspirant becomes successful to remain concentrated on an object in a longer time. Here, the aspirant realizes the whole object by concentrating its one part. It helps to realize the true nature of the *citta*.

viii) *Samādhi*

The last step of yoga is known as *samādhi*. In this stage, the aspirant negates the differences between subject and object, realizing the true nature of the *citta* and how it attains the form of the object. Here, the process of concentration and the object becomes one and identical. This stage is known as cessation of modification of the *citta*. *Samādhi* is of two kinds, *Samprajñāt* or *sabīj* (attributed *samādhi*) and *a samprajñāt* or *nirbīja* (attributeless *samādhi*).

Samprajñāt Samādhi (Conscious Samādhi)

In this form of *samādhi*, the aspirant becomes aware of his/her concentration. When the *citta* is concentrated on one object, the similar kind of object of modifications occurs in the *citta*. This is known as conscious *samādhi* or *Samprajñāt*. Concentrating on one object leads to controlling the distracted mind which often attaches to different objects of the world. Thus, it is said that focusing on one object implies dissociating from other objects. Since attachment for worldly pleasures causes suffering, the attention towards a particular object removes worldly sufferings (*kleśas*) and passion for worldly pleasures. This helps to receive the real knowledge of an object and becomes free from the law of karma or karmic influx.

This conscious *samādhi* is further divided into four types.

Savitarka Samādhi

In this stage, the *citta* is concentrated on a gross object and clearly identify it through meditation. For example, meditating to see the top of a nose.

Savicār Samādhi

In this stage, the *citta* is concentrated on subtle object and assumes its form. For example, concentrating on *tanmātrās*.

Sānand Samādhi

In this stage, the *citta* is concentrated on a *sāttvika* subtler object and produces happiness and joy.

Sāsmī Samādhi

In this stage, the *citta* is concentrated on the ego-substance which is identified with the self.

This is the highest form of *samādhi*. In this stage, there will be no distinction found between subject and object. The worldly attachment and sufferings disappear. Thus, it is known as attribute less *samādhi* or *nirbīja*.

Out of these eight stages of yoga, the first five are to be practiced by external means and the remaining three stages are to be practiced by internal means. This is so because the first five stages are merely preparatory to the latter three stages.

Check Your Progress V

- Notes:** a) Use the space provided for your answer.
b) Check your answers with those provided at the end of the unit

1. Discuss asamprajñāt Samadhi.

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19.9 YOGA DARŚANA: GOD AND LIBERATION

According to the Yoga Philosophy, God is free from the law of karma, pain, pleasure, joys, and all sorts of worldly attachments. He is omniscient, omnipresent and omnipotent. In Yoga Philosophy, God is called as '*Īśvara*'. He has eternal knowledge and bliss. His existence is beyond all limitations. He is the supreme authority. What he does, it is not for his own sake but only for the sake of the universe.

Since God is eternal, benevolent, all mighty and all pervasive, he is dissociated from the law of karma. God is transcendent to everything. Thus, he is detached from liberation.

There are three arguments offered by the Yoga school for the existence of God. These are;

- i) Scriptures are ancient and old but stand as references for the existence of god. In Vedas and the *Upaniṣads*, it is described that God is the ultimate existence, eternal and sumum bonum of life.
- ii) Prakṛti and Puruṣa, since they are different and distinct in their nature, they can't come close to each other without intervention of an efficient cause. This efficient cause is 'God'. He is responsible for bringing prakṛti near to the puruṣa.
- iii) God is free from all these properties. He is the 'Supreme Being' and the source of all substratum of the universe and became the creator of all living creatures in the earth. The whole world is so vast that an ordinary human being can neither create nor control over it. Hence, God's existence is acclaimed.

19.10 LET US SUM UP

The Sāṅkhya philosophy is the oldest school among all the schools of Indian Philosophy. A sage named Kapila was the founder of this school. This system is dualistic because it accepts two ultimate realities, Puruṣa and Prakṛti. Prakṛti is eternal, unconscious, and active. Puruṣa- is eternal, pure conscious, and inactive. There are three guṇas found in Prakṛti. These are *sattva*, *rajas*, and *tamas*. It advocates *Satkāryavāda*, which expresses the effect exists in its material cause prior to its production. According to the Sāṅkhya school of thought, bondage is due to the attachment towards worldly objects and liberation is the dissociation from worldly suffering and pain.

Yoga Sūtras are the basic text of yoga philosophy. The *citta* is an important element of the psychology of yoga. The *citta* modifies due to the reflection of the Puruṣa on it. It is known as *citta- vṛtti*. We the human beings suffer because of the modifications of *citta*, which is known as *kleśas* in Yoga philosophy. 'Liberation' in the Yoga philosophy is known as "*kaivalya*" and the aspirant to attain the liberation is known as '*kevali*'.

19.11 KEY WORDS

Citta	:	<i>Citta</i> (Pali) is one of three overlapping terms used in the to refer to the mind, the others being <i>manas</i> and <i>vijñāna</i> . It primarily represents one's mindset, or state of mind.
Guṇa	:	Guṇa means 'string' or 'a single thread or strand of a cord.' In more abstract uses, it may mean 'a subdivision, species, kind, quality,' or an operational principle or tendency.
Kleśas	:	<i>Kleśa</i> is the source of suffering.

19.12 FURTHER READINGS AND REFERENCES

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Answers to Check Your Progress I

1. Three guṇas of *prakṛti* are *sattva*, *rajas* and *tamas*. *Sattva* is white, *rajas* is red and *tamas* is black in colour. These three guṇas help for the production of objects in the world. In some objects they are found in a homogeneous manner and in some cases heterogeneous manner.
2. Puruṣa is eternal, inactive but embedded with pure consciousness. It is the enjoyer who enjoys all the products of the *prakṛti*. It helps *prakṛti* to produce objects in the world. The nearness between *puruṣa* and *prakṛti* causes the evolution to start.

Answers to Check Your Progress II

1. *Mahat* is the first product of the *prakṛti*. It has a psychological aspect in which it is called intellect or *buddhi*. *Buddhi* helps to identify the soul or the *atman* which differs from all physical objects and their qualities.

Answers to Check Your Progress III

1. The most important element in the psychology of yoga is *citta*. '*Citta*' means the three internal organs as described in the Sāṅkhya philosophy- *buddhi* or intellect, *ahamkāra* or ego, and *manas* or mind. It is the first-modification of the *Prakṛti* in which *sattva* guṇa dominates *rajas* and *tamas*.

Answers to Check Your Progress IV

1. Memory or *smṛti* is the recapitulation or recollection of past experiences. Recapitulation is possible through our impressions that we left on the objects while cognized. Thus in this stage some sorts of modifications are found in *citta*.

Answers to Check Your Progress V

1. *Asamprajñāt samādhi* is the highest form of *samādhi*. In this stage, there will be no distinction found between subject and object. The worldly attachment and sufferings disappear. Thus, it is known as the attribute less *samādhi* or *nirbīja*.

UNIT 20 MĪMĀMSĀ*

Structure

- 20.0 Objectives
- 20.1 Introduction
- 20.2 Epistemology
- 20.3 Sources of Valid Knowledge (Pramāṇas)
- 20.4 Theories of Error (Khyātivāda)
- 20.5 Metaphysics
- 20.6 Nature of Self
- 20.7 God and Liberation
- 20.8 Let Us Sum Up
- 20.9 Key Words
- 20.10 Further Readings and References
- 20.11 Answers to Check Your Progress

20.0 OBJECTIVES

After having studied and worked through the unit, you should be able to:

- illustrate the validity of knowledge;
- discuss *arthāpatti* (postulation) as a source of valid knowledge;
- analyze *khyātivāda* (theory of error);
- explain the nature of self; and
- discuss Mīmāṃsaka's concept of liberation.

20.1 INTRODUCTION

In this unit, you will find the complete discussion on the Mīmāṃsā philosophy, their views on epistemology and the metaphysics. Theory of error and theory of causation are also discussed with reference to their view. Further, their arguments on the sources of valid knowledge (*pramāṇas*) are elucidated in an elaborate manner.

The Mīmāṃsā philosophy is one among the other schools of Indian philosophy. The Mīmāṃsā School was founded by Jaimini in 400 B.C. He was the author of '*Mīmāṃsā sūtra*'. The commentator works on *Mīmāṃsā Sūtra* are primarily of Kumārlia Bhaṭṭa and Prabhākara Miśra. Like Nayaya-Vaiśeṣika and Sāṅkhya-Yoga, Mīmāṃsā-Vedānta is considered as an allied system of Indian school of thought. The word 'Mīmāṃsā' means 'revered thought' or 'enquiry' which is to be applied originally in the interpretation of the vedic rituals. To interpret

Vedic Sentences, Kumārila Bhaṭṭa develops the theory of Abhihitānvayavāda, which means the words have their own independent meanings and sentence-meaning (vākyārtha) is the sum total of word-meanings. Prabhākara develops anvitābhīdhānavāda. According to this, words have no independent meanings. Words express meaning in a sentence (with relation a verb; for example, Pot has a meaning in relation to verb 'bring'). Mīmāṃsā deals with the initial part of the Veda and is therefore called as Pūrva-Mīmāṃsā. The initial part of the Veda concerns human action, their rituals and the sacrifices. It is thus known as *karmakaṇḍa*.

Two scholars namely Kumārila Bhaṭṭa and Prabhākara Mīśra wrote treatises on the Mīmāṃsā philosophy. They aimed at giving a theistic learning to the Mīmāṃsā philosophy.

20.2 EPISTEMOLOGY

The term epistemology deals with knowledge of an object. When we cognize an object we possess knowledge of that object. To verify whether our knowledge of that object is correct or not, we have to consider the below four conditions. These are;

- i) It must not arise from defective causes.
- ii) It must be free from contradiction. This implies it must be self-consistent and should not be contradicted by subsequent knowledge.
- iii) It provides the experience of an object which has not been experienced earlier. In short, it provides experience of an unknown object.
- iv) It must represent the object.

Once these conditions are satisfied, our cognition of an object will be treated as valid. While considering these conditions, it is mentioned that memory can't be regarded as valid knowledge because it arises from the impression of a prior cognition which contradicts the third condition/ criterion of valid knowledge.

Validity of knowledge

Kumārila regards cognition as a means of valid knowledge because of its apprehension (*anubhūti*), and he regards cognizedness produced by a cognitive act as its result. Prabhākara, on the other hand, vividly expresses that we cognize an object by means of valid knowledge as it is an apprehension, but it is not to the means of 'recollection' as it is found in case of memory. He identifies *pramāṇa* with *prama* or valid knowledge and regards cognition as manifesting itself but not inferable from cognizedness of its object. Thus for him, *pramāṇa* is the same as *pramā*. In his views, all cognitions are valid and their invalidity is due to the disagreement with the real nature of objects. So wrongness does not belong to the cognition but to the object cognized.

With these analyses, the Mīmāṃsā philosophy discusses two theories; *Svataḥ pramāṇyavāda*, and *Parataḥ pramāṇyavāda*. The former is translated as intrinsic validity and the latter is translated as extrinsic validity of knowledge. To explain *Svataḥ pramāṇyavāda*, knowledge of an object is valid by itself. Validity of

Orthodox Systems

knowledge arises from the essential nature of the causes of knowledge and it is not due to any extraneous conditions. To elucidate Parataḥ pramāṇyavāda, knowledge is not self-evident but it is validated by extraneous conditions.

By doing integration (reshuffling) of these two theories, we are resulted in four theories. These are;

- i) *Svataḥ pramāṇyavāda* (intrinsic validity)
- ii) *Svataḥ apramāṇyavāda* (intrinsic invalidity)
- iii) *Parataḥ pramāṇyavāda* (extrinsic validity)
- iv) *Parataḥ apramāṇyavāda* (extrinsic invalidity)

The Mīmāṃsā (Kumārila) upholds Svataḥ pramāṇyavāda and Parataḥ apramāṇyavāda. For him, the validity of knowledge arises from the essential nature of its causes untainted by defects, and is known by the knowledge itself. Intrinsic validity of knowledge consists in its being generated by the complement of causal conditions of the knowledge itself, and not by extraneous conditions besides them. The knowledge of validity is also generated by the aggregation of causal conditions, which make the knowledge known. But the invalidity of knowledge arises from defects in the causal conditions of the knowledge. It is known from the knowledge of the object itself.

Analyzing the four theories, the Sāṅkhya philosophy upholds Svataḥ pramāṇyavāda and Svataḥ apramāṇyavāda. In their view, both valid and invalid knowledge are intrinsic whereas Buddhists argue in favour of Svataḥ apramāṇyavāda and Parataḥ pramāṇyavāda. They regard that validity of knowledge is extrinsic and invalidity of knowledge is intrinsic. For them knowledge is invalid in itself but it is validated by extraneous conditions. As soon as knowledge of an object is generated, it can't apprehend the real nature of the object. It is uncertain at the time and liable to contradiction, and so should be regarded as invalid. Its validity is subsequently known by the knowledge of the excellence of its causes; or the knowledge of its harmony with the real nature of its object, or the knowledge of a fruitful action and sets aside its intrinsic invalidity.

The Nyāya-Vaiśeṣika regards the validity of knowledge as due to the excellence (gunna) of its causes. These schools regard both validity and invalidity of knowledge as extrinsic.

Check Your Progress 1

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Explain Svataḥ pramāṇyavāda.

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20.3 SOURCES OF VALID KNOWLEDGE (PRAMĀNAS)

Kumārila Bhaṭṭa recognizes six pramāṇas. These are;

- i) Perception
- ii) Inference
- iii) Comparison
- iv) Verbal testimony
- v) Postulation (*Arthāpatti*)
- vi) Non- apprehension (*Anupalabdhi*)

Prabhākara rejects non-apprehension (*anupalabdhi*) as a source of valid knowledge. He states that negation can't be an independent *pramāṇa*. The reason he gives, it is a disagreement with positive facts or phenomena which are found in other pramāṇas. Thus, he accepts five pramāṇas. Let us illustrate all the above pramāṇas in a sequential manner.

Perception

Perception is a form of knowledge which results from the contact between the object and the sense-organs. Generally, we believe whatever is perceived by our senses must be true because in perception, the objects are directly known through our sense-organs. Thus perception is an immediate knowledge. Example; by seeing and touching a table one can acquire the knowledge of that table. Perceptual knowledge is valid only when an object is perceived as it is.

Like Naiyāyikas, the Mīmāṃsā School has classified perception in various kinds from different perspectives. Firstly, perception is classified in two types; ordinary (*laukika*) and extraordinary (*alaukika*). When sense organs come into the contact with the object in the usual way we have ordinary perception. *savikalpaka* (determinate) and *nirvikalpaka* (indeterminate) are two forms of ordinary perception. The detail analysis of these two perceptions are found in the first unit of this block. In the case of extraordinary perception, the objects are not presented to the senses in the usual way but they are conveyed to the sense through unusual medium. On perception, the basic difference between the *Nyāya* and the Mīmāṃsā philosophy is, the Naiyayikas regard the auditory organ as proceeding from ether (*ākāśa*) while the Mimamsikas regard it is proceeding from space (*dik*).

Inference (Anumāna)

The second kind of *pramāṇa* is called *anumāna*. Inference is a kind of knowledge, which is based on previous cognition. In perception we have direct knowledge of an object because there is a direct presentation of an object before our sense organs. Therefore, perceptual knowledge is immediate.

In *anumāna*, there is no such direct presentation of the object and therefore it is called *parokṣa jñāna* or mediate knowledge. In *anumāna*, an object is inferred to be present in a particular case because it has been invariably perceived to be

present in all such similar cases. Thus in anumāna, the cognition of an object is based on our prior knowledge of it. For example, we see smoke in a distant hill. From the presence of smoke, we at-once infer that there must be fire in the distant hill.

Comparison (*Upamāna*)

Upamāna is a *pramāṇa* recognized by the Mimamsikas as similar to Naiyāyikas' views. In *upamāna*, knowledge of an object is determined by comparing it with other similar kinds of objects. Thus roughly it is treated as analogy. For example, assume a situation where a man has not seen a *gavaya* or a wild cow and doesn't know what it is. A forester told him that a wild cow is an animal like a country cow but she is more furious and has big horns on her forehead. In a later period he comes across a wild cow in a forest and recognizes it as the wild cow by comparing the descriptions made by the forester. This knowledge is possible due to the *upamāna* or comparison. Thus, *upamāna* is the knowledge of the relation between a name and the object it denotes by that name.

Verbal Testimony (*śabda*)

According to the Mīmāṃsā philosophy, testimony is a reliable statement uttered by a trustworthy person similar to Nyāya Philosophy. It is stated that a sentence consists of a group of words, and a word is considered as an entity which has the power to express some meaning. Testimony is a valid knowledge, which is derived from word or sentence. But all words or sentences can't be treated as testimony because all verbal expressions are not necessarily regarded as valid knowledge. So, on the account of Mīmāṃsakas, *śabda* must be based on the verbal assertion of a trustworthy person who knows the truth and desires to speak the truth for the guidance of others.

Verbal testimony is used as meaningful words or sentences. The mere combination of letters or the words don't provide a valid knowledge. Therefore, words and sentences must be used in a specific sense whose meaning will be clear, as a result, it would be treated as a valid *pramāṇa*.

Postulation (*Arthāpatti*)

This is a unique source of valid knowledge upheld by the Mimamsikas. In other words, the Mimamsikas expressed *arthāpatti* as a valid method of cognition. The expression "arthāpatti" is a combination of two words namely 'artha' and 'āpatti'. The term artha means fact and āpatti means 'kalpanā' which is understood as 'supposition' in English. Thus, etymologically speaking, *arthāpatti* is that knowledge which resolves the conflict between two facts. It entails a presupposition which solves the problem that occurred between two facts.

Arthāpatti is the assumption of an unperceived fact in order to reconcile two apparently inconsistent perceived facts. When a known fact can't be accounted without another fact, we have to postulate the existence of a third fact. The valid and justified knowledge of the third fact is known as *arthāpatti*.

For example, Devadatta is a fat man by fasting in the day. In this proposition we find two facts. One, Devadatta is a human being alive and he is fat. Second, he is not eating in day time. In order to resolve this conflict, i.e. how a person will

be fat and not eating anything in day time, we postulate the existence of third fact, i.e. he must be eating in the night. Another example, “John is living and who is not at home”. The problem observed here is how John is alive and is not found in his home. To resolve this conflict, we postulate the fact, i.e. he may be staying in a rented house outside his home. Thus, postulation or presumption is a valid source of knowledge.

Check Your Progress II

Notes: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit

1. Discuss ‘arthāpatti’ as a valid pramāṇa.

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Non-Apprehension (*Anupalabdhi*)

This is an independent source of valid knowledge subscribed by the Mīmāṃsā Philosophy. Non-apprehension is the immediate knowledge of the non-existence of an object. An object doesn’t exist in a particular place and a particular time. But it exists elsewhere. To perceive the non-existent of that particular object in a given situation/place is known as *anupalabdhi*.

For example, ‘there is no book on the table’. Here, an individual does not perceive the book directly through his/her sense organs. But the knowledge of the absence or non existence of the book on the table arises because of the non-perception of the perceivable object. The absence of an object from the situation in which it should be available is said to be its non-existence. And, to possess the knowledge of non existence of objects in an existence form is called *anupalabdhi*.

20.4 THEORIES OF ERROR (*Khyātivāda*)

The theory of error is called ‘*khyātivāda*’. It is opposed to the theory ‘*pramāṇyavāda*’ (validity of knowledge). The term ‘*khyātivāda*’ is associated with invalid or erroneous knowledge. Generally *Khyāti* means knowledge or cognition. Before, entering into the discussion of theories of error which is expressed differently by different schools you should know ‘what is error?’

Error (*viparyaya*)

Error or *bhrama* is the reverse of valid knowledge (*pramā*). In the case of valid knowledge the presentation of an object is found what it really is, but in case of error, it is found in inverse mode. In case of error, we cognize what it is not. In error, an object is cognized as having certain characteristics that really fall outside of its being. Thus, it is a wrong apprehension in which the object is taken for what it is not. All errors are subjective in their nature. For example; we

cognize a snake instead of a rope. This happens because the characteristics of a snake are found in the rope. In the similar way we cognize shell erroneously as silver.

Check Your Progress III

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit

1. What is error?

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Prabhākara school of Mīmāṃsā and Advaita Vedantins propounded ‘*akhyātivāda*’ and ‘*anirvacanīya khyātivāda*’ respectively. Kumārila Bhaṭṭa advocates the theory of error known as ‘*viparīta khyātivāda*’. Nyāya accepts ‘*anyathākhyātivāda*’, Earlier Sāṅkya and Rāmānuja advocates ‘*Satkhyātivāda*’, Later Sāṅkya and Jainism advocate ‘*sadasatkhyātivāda*’, Śūnyavāda accepts ‘*asatkhyātivāda*’ and Vijñānavāda advocates ‘*ātmakhyātivāda*’. Let us discuss how they establish their theory in their own ways.

Akhyātivāda

This theory of error is advocated by Prabhākara school of Mīmāṃsā. It is also known as ‘*viveka khyāti*’. According to Prabhākara School of Mīmāṃsā, there is no invalid cognition. A particular cognition may be less true but it can never be untrue. They recognize two fold classification of cognition. These are;

- i) Valid cognition
- ii) Memory

But they did not acknowledge delusive cognition as a third class. This is because delusive cognition generates out of above two cognitions.

For example, ‘This is silver’. The ‘this’ is perceptually cognized and the ‘silver’ is remembered. The cognition of the ‘this’ is perceptual because there is sense contact with what is present before us, i.e. shell. However, the cognition of silver is a memory being generated by our sense-impression. In this case, the cognizer fails to demarcate percept from *smṛti*. As a result, our knowledge of the object is treated as erroneous. Hence we cognize shell as silver.

Anirvacanīya Khyātivāda

This theory of error is proposed by Advaita Vedantins. It states that something is presented to our senses because of *avidyā* or ignorance. Due to *avidyā* the cognizer cognizes an object something different from what it is.

For example, we cognize shell as silver. In this case our knowledge of silver is imposed on the object 'shell'. So it is erroneous. Further, they said that nothing is found real in this world because knowledge of an object is altered in the next moment. Due to 'I-ness', we cognize objects in the world. But the fact is that there is only one reality that is eternal and unchanging which is known as Brahman. Hence, whatever we cognize is not real.

Therefore, the nature of creation is indescribable. This implies that cognition of shell as well as silver is not real. Hence, the theory of error is indescribable.

Viparīta Khyātivāda

In regard to the theory of error, Bhaṭṭa School of Mīmāṃsā proposed a new theory known as '*viparīta khyātivāda*'. In their view, error lies because of the wrong relation between the object and sense organs, but it is not due to the objects which are real. For example, people belong to different parts of the world see one and the same moon but wrongly claim that they see different moons. This theory of error is reversal of right behaviour towards an object. For him error is miss-apprehension.

Anyathākhyātivāda

Nyāya Philosophy believes that error is miss-apprehension. It is like Kumarila's Viprītakhyāti. Naiyāyikas say that the presented object is perceived elsewhere (anyathā) and represented object is perceived elsewhere. For Example when someone mistakenly perceive silver in place of shell, then s(he) perceived (presented) shell as (represented) silver (elsewhere) and perceive silver in the other place (elsewhere). The perception of silver is revival in the memory due to jñānalakṣaṇapratyakṣa. Kumārila does not accept such kind of pratyakṣa.

Satkhyātivāda

Ramanuja accepts that error is non-apprehension. Similar to Prabhākar, he believes that error is imperfect and not ignorance. It is partial truth. For him every object has the qualities of others, that is why error occurs. For this he accepts triplication (trivṛt karaṇa) or quintuplication (pañcī karaṇa). The shell appears as silver, because some particles of silver exist in the shell. That is why this theory is also called Yathārthakhyāti or akhyāti-saṁvalitasatkhyāti (non-apprehension-cum-apprehension of reality).

Asatkhyātivāda

For Śūnyavādin reality is void. Void means no independent origination. So for them error means that the object of cognition is unreal (asat), because reality is void.

Ātmakhyātivāda

According to Vijñānavādin error is the superimposition of the vijñāna (form of cognition) on the so-called external object. In reality external object is unreal.

Sadasatkhyātivāda

Later Sāṅkhya (*Sāṅkhya Sūtra*) and Jainism believe that in erroneous perception the cognition of the object is real but the synthesis of the cognition is unreal.

Abhinavanyathākhyātivāda

Madhva theory of error is known as Abhinava anyathā khyāti. The past experience of real silver that has created an impression in the mind is triggered on seeing a shell due to certain defects. The 'silver' seen on shell is non-existent. Due to the confusion between the mental impressions of silver with the shell it gives rise to the illusion of silver.

20.5 METAPHYSICS

The Mīmāṃsā Philosophy believes in the existence of an eternal world and the innumerable individual souls within it. They also admit the existence (presence) of other eternal and infinite substances in the earth. They viewed that the world is constituted of three types of elements. These are; body, sense organs and eternal things. The self in the body enjoys the fruit of its actions. Sense organs used as the means to experience pleasure and pain. External things are meant for enjoyment. Apart from all these realities they also believe in many other realities like, the existence of heaven, hell, etc. although these are not perceivable. Thus, Mīmāṃsakas are treated as pluralistic realists.

The Mīmāṃsakas agreed upon the view that the creation and destruction of the world is based on our karmas. Hence, they ruled out the existence of God behind the creation of the world. For them, God is an unseen power who guides/instructs us to do certain karmas in a certain time/period.

Regarding categories, Prabhākara School of Mīmāṃsā recognizes eight categories. These are; substance (*Dravya*), quality (*guṇa*), action (*karma*), generality (*sāmānya*), inherence (*samvāya*), force (*śakti*), number (*saṃkhyā*) and similarity (*sadrshya*). Differing from Prabhākara, Kumārila admits only four positive categories out of eight. These are; substance, quality, generality and action. Further, Kumārila adds one more in his list-abhāva.

Theory of Causation

According to the Mīmāṃsā philosophy, theory of causation is explained through 'theory of energy'. They explained that there are potent energies found in the cause. As a result, a particular cause produces a particular effect and that has been observed or known by us (human beings). Thus each phenomenon can be explained only by the theory of potent energy in the cause. If the potent energy is absent, no effect would be observed. An example can clarify this notion. If we fry a seed and sown in the soil, it won't sprout out. The reason is the potent energy of the seed is consumed in the process of burning it.

20.6 NATURE OF SELF

About the self, Mīmāṃsakas admit that there are innumerable selves exist in the world. For them, souls are of two sorts. One is liberated soul and other is living soul (individuals of the earth). This implies every living being possesses a distinct self or soul. For Mīmāṃsakas, the self is eternal and imperishable substance. When a living animal dies, it won't die with it. It continues to live to reap the fruits of its deeds. According to Mīmāṃsakas, 'consciousness' is not the essential attribute of the self. Rather, it is considered as an adventitious quality that emerges in particular situations. For example, while in deep sleep

consciousness is not found in the self. This is so because in this stage there will be no contact between sense organs with objects.

Kumārila says that there is no knowledge of self as we have the knowledge of external objects like, tree, grass, bird, etc. Thus, for him, self is the object of self consciousness. Further, he states that when we concentrate on self we realize ‘I exist’. Refuting this view Prabhākara Mīmāṃsā expresses that the self can’t be the subject and object of the same knowledge. This is so because one thing can’t be both the ‘doer’ and the ‘deed’ at the same time, and in addition to that the function of the doer and the deed are opposite/contrast to each other. Thus, on the account of Prabhākara, an objective knowledge consists of three constituents; the knower, the known, and the knowledge. All these three constituents are known simultaneously for acquiring the knowledge of an object. For example, “I know this table”. Here, the knower is “I”, the known is ‘table’ and the knowledge that acquires is about the object ‘table’.

Check Your Progress IV

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit

1. Explain the Mīmāṃsaka’s views on ‘self’.

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20.7 GOD AND LIBERATION

The Mīmāṃsā Philosophy has given much importance to the Veda than the God. The Vedas prescribe eternal principles to do one’s own duties and possess a good and healthy life in the cosmic world. God becomes only the name to offer flowers while performing the rituals. They consider ‘yajña’ is the highest sacrifice to achieve summum bonum in one’s life. *Yajña* is not for the worship to Gods or propitiation of Gods but purification of one’s own soul.

There are two sorts of actions performed by living soul in this earth. One; actions are performed to achieve certain worldly pleasures. Second; actions are to be performed because the *Gīta* prescribes it. In short, the former action is known as duty for duty sake and later is known as duty for deity. Since, there are actions, there are attachment with worldly objects, hence arouses sufferings and pains. To detract from (get rid of) all sorts of sufferings, one needs to get liberation. In this regard, Mīmāṃsakas state that the self moves in the cycle of birth and death because of its action and attachment towards worldly pleasures. The state of liberation can be attained only when the self gets emancipation from the bondages of mind, body, sense organs and objects of the world. This helps the self to remain free from the cycle of birth and death. In the state of liberation, the self cannot enjoy the experience of pleasure and pain because it is devoid of consciousness.

Thus, for Mīmāṃsakas, liberation is not a state of bliss. It is a state where the self achieves its real nature and dissociated from worldly pleasure and pain.

20.8 LET US SUM UP

The founder of the Mīmāṃsā School is Jaimini. He is the author of Mīmāṃsā Sūtra followed by two chief commentators, Kumārila Bhaṭṭa and Prabhākara Mishra out of many.

Epistemology (*Jñānamīmāṃsā*)

A valid knowledge is one, that doesn't arise from defective causes, it is devoid of contradictions and dealt with object. The Mīmāṃsā philosophy states about Svataḥ pramāṇyavāda (intrinsic validity) and Parataḥ pramāṇyavāda (extrinsic validity).

Metaphysics (*Tattvamīmāṃsā*)

The Mīmāṃsā philosophy is pluralistic realism because they suggest there are innumerable objects existing in the world. There are infinite and eternal souls also exist in the world. Souls are of two sorts. One is a liberated soul and another is, a living soul. This implies as many bodies as there are many souls. Further, they said that non-perceivable entities exist in the world, like, hell, heaven, etc.

20.9 KEY WORDS

Sūtra	: Sūtra (Sanskrit) literally means a thread or line that holds things together, and more metaphorically refers to an aphorism, or a collection of such aphorisms.
Karmakāṇḍa	: <i>Karmakāṇḍa</i> refers to portions of the <i>Samhitās</i> and <i>Brāhmaṇas</i> with ceremonial rituals used in a system of worship to establish communication with gods.

20.10 FURTHER READINGS AND REFERENCES

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20.11 ANSWERS TO CHECK YOUR PROGRESS

Answers to Check Your Progress I

1. Svataḥ prāmāṇyavāda means intrinsic validity of knowledge. In this case, knowledge arises from the essential nature of its causes untainted by defects, and is known by the knowledge itself. Intrinsic validity of knowledge consists in its being generated by the complement of causal conditions of the knowledge itself, and not by extraneous conditions besides them.

Answers to Check Your Progress II

1. *Arthāpatti* or postulation is the assumption of an unperceived fact in order to reconcile two apparently inconsistent perceived facts. When a known fact can't be accounted without another fact, we have to postulate the existence of third fact. The valid and justified knowledge of the third fact is known as *arthāpatti*.

Answers to Check Your Progress III

1. All error is subjective. In case of error, we cognize an object what is not present. An object is cognized as having certain characteristics that falls outside of its being. Thus, it is a wrong apprehension or non-apprehension in which the object is taken for what it is not. For example, cognizing a shell as silver.

Answers to Check Your Progress IV

1. According to Mīmāṃsakas, there are innumerable selves existing in the world. Self or soul are of two types. One is liberated soul and another is living soul (individuals of the earth). This implies every living being possesses a distinct self. For them, a self is eternal and imperishable. When a living animal dies, it won't die with it. It continues to live to reap the fruits of its deeds.

UNIT 21 VEDĀNTA: ŚAMKARA, MADHVA, RĀMĀNUJA*

Structure

- 21.0 Objectives
- 21.1 Introduction
- 21.2 Śamkara
- 21.3 Epistemology
- 21.4 Metaphysical Categories
- 21.5 Liberation
- 21.6 Madhva
- 21.7 Epistemology
- 21.8 Metaphysical Categories
- 21.9 Liberation
- 21.10 Rāmānuja
- 21.11 Epistemology
- 21.12 Metaphysical Categories
- 21.13 Liberation
- 21.14 Let Us Sum Up
- 21.15 Key Words
- 21.16 Further Readings and References
- 21.17 Answers to Check Your Progress

21.0 OBJECTIVES

The main objective of this Unit—is

- to elucidate the epistemology, metaphysics and axiology of Advaita, and Dvaita schools of Vedanta Traditions.
- discuss the idea of liberation, means to liberation.

21.1 INTRODUCTION

Upaniṣads are called Vedānta. Because they are last portion of *Veda* or some say that they are the essence of the *Veda*. They are philosophical in nature. *Upaniṣads* are one of the prasthantrayi (*Upaniṣads*, *Bhagavadgita* and *Vedāntasūtra* of Bādarāyaṇa are called departing or beginning point or base of vedantic schools). Various schools based their philosophy on these three. Various attempts have been made by different philosophers to interpret upanisads to justify or establish

their own thesis. These schools are called Vedānta schools. Vedānta philosophy is based upon revelation or *Śruti*, argument or *Yukti* and experience or *Anubhava*. In this unit we will discuss three themes of Śaṅkara, Madhva and Rāmānuja. Śaṅkara propounded Non-dualism (Advaita), Madhva presented dualism and Ramanuja established Qualified non-dualism (Viśiṣṭādvaita).

**Vedānta:
Śaṅkara, Madhva,
Rāmānuja**

21.2 ŚAṅKARA

Śaṅkara was born in 788 A.D. in Kalady, Kerala to the couple Shivaguru and Aryamba, who were great devotees of Lord Śiva. He commented on the *Prasthāna Traya* (the three basic tenets of Vedānta, viz, *Upaniṣads*, *Bhagavad Gīta* and *Brahma Sūtra*). Some of his disciples were Padmapāda, Sureśvara, Toṭaka and Hastāmāla. His famous philosophical compositions are *Vivekachūḍāmaṇi*, *Upadeśa Sāhasri*, *Vākyavrtti*, *Mohamudgara (Bhaja Govindam)* etc. Some of his devotional hymns are *Ganeshā pancharatnam*, *Saundaryalahari*, *Śivānandalahari*, *Narmadāṣṭakam*, etc. It is said that Śaṅkara composed more than hundred works in his short life span. At the end of his mission in 820 A.D, he directed his disciples to carry out his vision for the welfare of humanity. He then, it is said, walked towards the Himalayas.

21.3 EPISTEMOLOGY

The quintessence of Advaita philosophy is given out by Śaṅkara in his famous line: *Brahma satyam jaganmithyā jivobrahmaiva napaṛaḥ* – Brahman is real, the world is unreal and the individual self is non-different from Brahman. This teaching is based on the Upaniṣadic statements and the whole exercise of culling out the Advaitic essence lies in the interpretation

The knowledge of self or Brahman cannot be gained by perceptual cognition since Brahman can never be objectified. Brahman is self-evident luminous being, hence the knowledge of Brahman is known as *svarūpa-jñāna* or knowledge of nature of self as opposed to *vrtti-jñāna* or empirical knowledge.

According to Śaṅkara, Brahman cannot be known through any means of knowledge. Because every means of knowledge presupposes duality; the duality between knower and the object of knowledge. Brahman is non dual. There is no duality between knower and the object of knowledge. Even Scripture is in avidya (duality). But they have statements related to Brahman, hence they can be used as an indicator towards Brahman. One who knows Brahman becomes Brahman shows that there is no time-difference between knower and known. As, the space in pot (ghāṭakaś) and space (mahākaś) are the same and one, but due to the wall of the pot, we think that they are different, but when the pot destroys, you cannot perceive ghāṭakaś. Brahman is omnipresent as the mud is present in all mud-pots/vessels. The name and form that that is pot, that is bottle, these are only modification of mud, the truth or real is mud alone. Similarly Brahman alone is real, the world is modification and has no independent and different existence from Brahman.

Avidyā is natural, it is without beginning. It is seeing something as different or other thing. It is *sadasadvilakṣaṇ*, because it is neither real/existent (Brahman is alone real) nor unreal/non-existent (like, flower in the sky). That is why we cannot interpret Avidyā (For interpretation, something should be in the category

21.4 METAPHYSICAL CATEGORIES

In this section we shall deal with the metaphysical categories of Advaita.

Brahman

Reality is non-sublated in three states (Waking, Dreaming and Deep Sleep; Jagrat, Swapna, Suṣupti). I or self cannot be sublated, because its denial presupposes its existence. This I or self without any boundry is Brahman. *Upaniṣads* define *Brahman* in two ways, one is revelation of its essential nature (*svarūpa lakṣaṇa*) and the second is revealing Brahman through secondary attributes (*taṭastha lakṣaṇa*). The Upaniṣadic statements like 'Existence Consciousness Limitless Brahma' is known as essential or direct definition of *Brahman* and statements that describe *Brahman* as the creator of the universe, like, 'That from which all beings originate', is *taṭastha lakṣaṇa*. *Brahman* is described as one, only, without duality which implies *Brahman* is free from homogeneous difference, heterogeneous difference and difference within itself (*sajātīya vijātīya svagata bheda śūnya*). The non-dual Brahman free from attributes, modifications, and form, ever-pure, alone exists. It is transcendently real and is the absolute being. According to Advaita, *Nirguṇa Brahman* alone is real. *Brahman*, when realised as non-different from the true nature of individual self is known as *Ātman*. Thus, *Brahman* and *Ātman* are essentially one. *Brahman* is anadi or without a beginning. Brahman, defined in its secondary attributive form, is known as *Saguṇa Brahman* or *Īśvara*. *Īśvara* is defined as Brahman-Consciousness reflected in *Māyā*, where *Māyā* is the power of *Īśvara*.

Avidyā

Avidyā (sometimes refer to as *Māyā*; It is disputable that whether Śaṅkar used the term *Māyā* or not. This dispute is based on the dispute that which book is written by Śaṅkar.) or the primal matter is also without a beginning that has Brahman as its locus and content. The existence and evidence of *Brahman* is concealed by *Avidyā*. *Avidyā* or *Māyā* is the limiting adjunct that distorts Brahman-consciousness. *Māyā* is defined as indescribable or that which cannot be categorised as existent, or non-existent or both. It cannot be said to be existent, since on rise of Brahman-knowledge, *Māyā* and its effects gets sublated. It cannot non-existent, since it is experienced. It cannot be both since opposed features cannot exist in the same locus. It is not perceptible but inferred through its products, the world and the material bodies. *Māyā* possesses two powers, one to conceal (*āvaraṇa śakti*) the nature of consciousness and the other to project (*vikṣepa śakti*) a world of plurality. *Māyā* does not have an independent existence of its own and it depends on Brahman for its existence. According to Advaita, that which has a dependent existence is unreal (*mithyā*).

Jīva

According to Advaita, the Brahman-consciousness reflected in the mind is *jīva*. *Jīva* is also said to be without a beginning. By considering six factors as beginningless, Advaita shows the cyclicity of time and does not probe into the 'first' creation that is dismissed as illogical. In the sense, *jīva* is limited

in knowledge, power and located in a place. *Jīva* is many, constituting three bodies – gross, subtle and causal, the material body is subject to birth and death. While the physical body serves as the abode of experiences, the subtle body serves as the means of experiences. The three bodies based on their functions are classified into five sheaths (*pañchakośa*), viz, food-sheath (*annamayakośa*), air-sheath (*prānamayakośa*), mental-sheath (*manomayakośa*), intellect-sheath (*vijñānamayakośa*) and bliss sheath (*ānandamayakośa*). The individual soul or *jīva* undergoes three states of experiences, namely, waking, dream and deep sleep states. The *jīva* through its various constituents is a doer and reaper. The *jīva* is bound by three kinds of karma, viz, *sañchita*, *prārabdha* and *āgāmi*. *Sañchita karma* is the result of past action yet to fructify, the *prārabdha karma* is the fructified result that is experienced now and the *āgāmi karma* is the result of action to be gained by future actions.

Jagat

Advaitins advocate the theory of transfiguration (*vivartavāda*) in order to account for the origination of the phenomenal universe. According to this theory, the cause produces an effect without undergoing any change. Brahman is the substratum on which the world appears. The world does not exist independent of *Brahman*. The cause of the appearance of the world is *Māyā* which undergoes change and hence it is the transformative material cause (*parināmi upādāna kāraṇa*). Advaitins hold that the universe exists in an unmanifest form in *Brahman*. Such a view is known as *Satkāryavāda*. Since *māyā* does not exist independent of *Brahman* and *Brahman* devoid of *Māyā* cannot be the cause, *Īśvara* is said to be both the material and intelligent cause of the universe. *Īśvara*, the wielder of *māyā* spins the universe in an orderly and purposeful manner. The causal state of *Māyā* is also beginningless, that evolves in two stages, firstly there is the evolution of the subtle universe, from which the gross universe emerges. This process develops at the macrocosmic and microcosmic level. Let us see the evolutionary process:

The causal body in unmanifest condition firstly manifests as the subtle body, like a sprout from a seed. The five elements, space, air, fire, water and earth at the causal state consists of three *guṇas* having emerged from *Māyā*. The subtle body evolves through a process of non-grossification (*apanchīkaraṇa*). It is a combination of sixteen organs that are invisible and intangible. They are five sense organs of knowledge (sense of hearing, touch, sight, taste and smell), five sense organs of action (speech, sense of grasping etc, sense of locomotion, organ of excretion and organ of procreation), five vital air (respiration, circulation, digestion, evacuation and reversal process), and internal organ (*antaḥkaraṇa*) with four-fold functions as mind, intellect, sense of 'I' and memory. The sense organs of knowledge and mind/intellect are the product of *sattva guṇa* of *Māyā*, the sense organs of action and vital airs are the product of *rajoṅuṇa* of *Māyā*. The subtle universe possesses the corresponding presiding deities of each of these organs. For example, the god of sun is the presiding deity of eyes and so on. At this stage, there is the evolution of subtle body and subtle universe. The evolutes from *tamoguṇa* of *Māyā* undergo the process of grossification (*pañchīkaraṇa*). The five elements at the gross level are divided into two equal parts. One-half of each element further is divided into four parts. The one-eighth of each element is transferred to other elements retaining one-half of the division. At the end of

this grossification process, each element will contain one-half of its own and one-eighth of other elements. For example, the earth element will contain one-half of earth element, one-eighth of space, air, fire and water. At this stage one experiences the gross body and gross universe. The material world and body is known as not-self.

21.5 LIBERATION

Due to self-ignorance, the nature of self and not-self is mixed up that result in bondage. The nature of self is eternal, immortal, pure, unlimited, blissful etc. The nature of not-self is non-eternal, mortal, impure, limited, sorrowful etc. The nature of not-self is falsely transferred to the self and also the nature of self, that is, Existence and Consciousness is falsely transferred to the not-self. This superimposition is the cause of bondage. Bondage is an error superimposed on *Brahman* due to self-ignorance and hence knowledge alone is the means to liberation. Based on the indescribable theory of error, the rope-ignorance creates a 'snake' here ignorance is the material cause of 'snake'. The rope is the substratum on which 'snake' is superimposed and hence rope is the transfigurative material cause of 'snake'. The perceiver of 'snake' superimposes the characteristics of snake is frightened and tries to run away. On rise of rope-knowledge, the 'snake' vanishes and the person 'feels' saved. In this instance, there is no sorrow but still one experiences grief because of lack of knowledge of reality (rope-knowledge). Advaitin states, in the same manner, the world of plurality is superimposed on non-dual Brahman due to ignorance, plurality is cause of sorrow, on wake of Brahman-knowledge plurality vanishes (just as the 'snake' vanished) and one realises the non-dual nature of self and 'attains' bliss. 'I am father', 'I am student' all (father, mother, student, powerful, rich, poor, Indian etc) are imposition on I or self. This is superimposition (*Adhyas*), but the superimposition can be sublated by subsequent right knowledge. When we know our real nature, no superimposition is possible.

Liberation or *Mokṣa* is not purification, and there is no option of doing, not doing or doing in a different manner. Because it is *vastutantra* (dependant on the object), not *puruṣatantra* (dependant on the doer or subject). That is why no *upāsanā* or *bhakti* or *yajña* and no action can lead you towards liberation. Liberation is *aprokshanubhuti* (immediate perception), it is realization of true nature.

One, who gains the 'non-dual-knowledge' through the *mahāvākya*, is a *jīvanmukta*. Technically, it is said that, the *jīvanmukta* burns down the entire *sanchita karma* and is unaffected by the *agami karma*. Since the *prārabdha karma* has fructified it can be exhausted only by experience. The *jīvanmukta* continues as long as the *prārabdha* continue. After the fall of the body, the liberated one does not assume another body and thus attains freedom from re-birth or *videha mukti*.

According to Advaita, the remote means to knowledge is action and meditation which enhances the purity of mind. The proximate means are the four-fold qualifications namely, *viveka* or discrimination between eternal and ephemeral, *vairagya* or dispassion towards worldly benefits, *śamadiṣaṭkasampatti* or six-fold mental disciplines and *mumukṣutva* or intense desire for liberation. Such

a seeker is known as *adhikari* who takes up the direct means, namely listening to the scriptures (*śravaṇa*), engaging in removal of doubts (*manana*) and being established in Brahman by dwelling on the teaching (*nididhyāsana*).

The identity of individual self and Brahman is revealed through the *mahāvākya* in the Upaniṣads. The *Aitareya* belonging to *Ṛk Veda* contains the *mahāvākya* – *Prajñānam brahma*, the *Bṛihadāraṇyaka* of *Yajur Veda* has *aham brahmasmi*, the *mahāvākya tattvamasi* occurs in *Chāndogya* of *Sāma Veda* and *Māṇḍūkya* of *Atharva veda* contains *ayamātmā brahma mahāvākya*. Here, we shall analyse the *tattvamasi mahāvākya* which is of instructive nature.

In *Chāndogya*, *Sādvidyā* section, a dialogue is carried out between father Uddālaka and son Śvetaketu. The dialogue opens up to indicate ‘that by knowing which everything else is known’. Uddālaka describes Brahman as the cause of the universe manifesting as ‘Sat’ or Existent. Through the *mahāvākya* ‘*Tat tvam asi*’, he refers to his son Śvetaketu and says, ‘You are that’. The primary meaning of the words ‘*tat*’ (That) and ‘*tvam*’ (You) do not convey the meaning of identity. Let us see this process sequentially.

The primary meaning of the word ‘*tat*’ refers to Brahman, who is defined as Consciousness reflecting in *māyā* and is omniscient, omnipotent and omnipresent. The primary meaning of the word ‘*tvam*’ refers to *Jīva*, that is defined as Consciousness reflecting in the mind and is limited in intelligence, power and limited by space. The features revealed through the primary meaning are opposed to each other and are contradictory in nature. The identity of ‘*tat*’ *Paramātmā* and ‘*tvam*’ *jīvatmā* is impossible. Since primary meaning does not fit, we apply the secondary meaning. The secondary implication is developed in three stages:

- 1) The first stage is known as *Samānādhikarāṇya* or the Appositional usage; in which two words that are in grammatical coordination refers to the same locus. For instance, ‘white lotus’ are two words that are coordinated grammatically refers to the same flower. Similarly, the words ‘*tat*’ and ‘*tvam*’ are in apposition and hence refers to the same locus. But the word-meanings are opposed to each other.
- 2) The second stage is known as *Viśeṣyaviśeṣaṇa sambandha* or the relation of qualified-qualifier. The word meanings act as qualifier and qualified and delimit each other. In the case of ‘white lotus’, the word-meaning of ‘white’ is ‘whiteness’ and ‘lotus’ is ‘lotusness’. In the first instance, white is qualifier and lotus is qualified and in the second instance, lotus is qualifier and white is qualified. Thus, both word-meaning delimit each other referring to the same locus. But in the case of the words ‘*tat*’ and ‘*tvam*’, the process of qualified and qualifier does not hold good since the word-meanings with opposed meaning cannot refer to the same locus. Hence, we have to proceed to the third stage of secondary implication.
- 3) The third stage is known as *Lakṣyalakṣaṇa sambandha*, or the relation of indicator-indicated. As mentioned earlier, the *lakṣhana* is of three kinds, exclusive, inclusive and exclusive-inclusive. In the exclusive kind, the primary meaning is completely abandoned and a related secondary meaning is taken up to understand the meaning of a sentence. For example, ‘well is

walking’ does not make sense. The primary meaning of the word ‘well’ is unsuitable since ‘well’ cannot walk. The meaning related to ‘well’ is ‘water’ which is contained in a leather bag. This leather bag is hung on the oxes that are walking which is derived by the exclusive secondary application. This method does not fit in the case of the mahavakya since the primary meaning is to be completely abandoned. If it is so, then the primary meaning of ‘tat’ and ‘tvam’ that includes consciousness has to be abandoned and identity cannot be arrived at.

In the second kind of inclusive, the primary meaning is retained and a related word is included to arrive at the sentential meaning. For example, ‘browns are running’ does not convey the meaning. ‘Brown horses are running’ is understood based on the context by adding the word ‘horses’. Here, the primary meaning is not given up but a new element is included. This method is inapplicable in case of the mahāvākya since if the primary meaning is retained then the incompatible features of *Paramātmā* and *jīvātma* has to be retained and identity can never be arrived at.

The third implication process is known as exclusive-inclusive wherein one part of the primary meaning is retained and another part is given up resulting in identity knowledge. For instance, a person meets his friend after many years and recognises him as ‘this is that Devadatta’. The word ‘this’ refers to Devadatta related in present time and current place and the word ‘that’ refers to Devadatta related to past time and a different place. The oneness of Devadatta is arrived at by excluding present time and place and past time and place and retaining only the person Devadatta. In the same manner, the features of ‘tat’ is excluded and the features of ‘tvam’ is excluded, the consciousness behind ‘tat’ and ‘tvam’ alone is retained which is essentially the same. Thus, one arrives at the consciousness principle that is non-dual as the true nature of the self.

Check Your Progress I

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. Briefly explain the first stage of secondary implication to arrive at the nature of Self.

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21.6 MADHVA

Madhva was born on 1238 A.D. at Pajaka a tiny hamlet near Udupi to Madhyageha Bhṭṭa and Vedavati. He was drawn to the path of renunciation and even as a young boy of eleven years, he chose initiation into the monastic order from Achyuta-Prajña, a reputed ascetic of the time, near Udupi. The preceptor Achyuta-Prajña renamed Vasudeva as ‘Purnaprajña’ at the time of his initiation into mendicant life. In a few months, he won the debate with expert scholars

and he was given the name Ānandatīrtha. Later, he was popularly known as Madhvācārya. He committed himself to write a commentary on the Prasthana Traya. He composed many works that were recorded by his disciple Satyatīrtha. Some of his works are *Pramānalakshana*, *Tattvaviveka*, *Viṣṇutattvanirnaya* etc. At the age of 79, he took leave of his disciples and left to Badri.

**Vedānta:
Śaṅkara, Madhva,
Rāmānuja**

21.7 EPISTEMOLOGY

The tenets of Dvaita philosophy is that Viṣṇu is the supreme head and that is the import of the scriptures. Every word in the scripture primarily signifies Viṣṇu and secondarily indicates the object. Viṣṇu is the cause of bondage as well as liberation. The world of plurality is real and is eternal. The ultimate reality of five-fold difference, namely, the difference between jīva and Īśvara, jīva and jīva, jīva and jagat (matter), jagat and jagat, Īśvara and jagat, is accepted. Liberation is gained only by developing bhakti towards Viṣṇu. For Madhva, devotion is possible only when the seeker possess the knowledge of Viṣṇu, which can be gained only through the instruments of valid knowledge. Dvaita School has a Realistic approach in its Epistemological construction in which it postulates the existence of object as different from knowledge. According to Dvaita, the reality of the object remains as it is whether cognised or not and an object has to be necessarily with characteristics to be cognised. Dvaita dismisses the possibility of an attributeless object. The attributes of the object determines the form of the knowledge and hence Dvaita advocates objectivity and not subjective knowledge.

Madhva focuses on the two meanings of the word ‘pramāna’, one refers to knowledge as such and the other to the instruments of knowledge. He, therefore, distinguishes the two by introducing the terms, kevalapramāna and anupramāna. While kevalapramāna applies to the meaning of knowledge, anupramāna is the term used for means of knowledge.

Kevalapramāna

Kevalapramāna is defined as that knowledge which does not go beyond its object and anupramāna is that which enables for a valid cognition. Kevalapramāna is further classified into four kinds, first of which is Īśvara-jñāna. It is the knowledge possessed by Īśvara which is complete, valid and eternal. This knowledge is not different from Īśvara’s form (*svarūpa*) and Īśvara has the cognition of both the unmanifested and manifested forms. This is known as *svarūpa-jñāna*. The second kind of pramāna is Lakṣmi-jñāna, which is also eternal but it is dependent on the Lord, whereas the knowledge of Īśvara is independent. In fact, according to Madhva, all the beings also possess svarūpa-jñāna. But the difference is that, while the svarūpa-jñāna of Īśvara and Lakṣmi or not concealed by ignorance, the same is concealed by ignorance in the case of all beings. Thus, the svarūpa-jñāna of all jīva is the efficient cause that leads to modification of mind known as manovritti-jñāna. Mind is the material cause that is contacted by the jīva, the mind contacts the sense organs which in turn contacts the sense objects, giving rise to perceptual cognition. The third pramāna is Yogī-jñāna, it is the knowledge obtained through yogic powers as a result of meditation on the Lord. It is further classified into three, based on the power gained as a result of meditation. The final pramāna is ayogin-jñāna which is the knowledge of all the jīvas. The jīvas are those who do not come under the

category of yogis. Their knowledge is invalid, inadequate and non-eternal.

Aṅupramāṇa

Madhva maintains three aṅupramāṇas or instruments of knowledge namely, perception, inference and verbal testimony. The other means accepted by Advaita and other Schools are categorised under these three. For instance, Madhva states, in the case of analogy, both perception and inference are employed and since the comparative knowledge is gained by these two means there is no necessity to accept analogy as a distinct source of knowledge. The means of postulation is also plugged under inference and non-apprehension is said to be known from perception, inference and verbal testimony. Thus, Madhva, confines his means of knowledge to three.

Perception

The mechanism of perception in Dvaita School is the sense-contact with the objects. For Dvaitin, a valid perceptual cognition arises only when both the senses and its objects are devoid of defects. Presence of defects in either will result in invalid apprehension of illusion or doubt. In the perceptual cognition, Dvaita enumerates function of seven senses, they are the five sense organs of knowledge, mind and *Sakṣin*. The conception of mind as a sense organ and *Sakṣin* are unique to Dvaita School. While the mind functions in coordinating with the five sense organs and acts as means of recollection, the *Sakṣin* is the witness consciousness or the faculty of intuitive perception. This *sakṣin* is said to be identical with the sentiency possessed in the *jīva*. Since *sakṣin* is the purest form of sense organ it never produces invalid knowledge. The external objects are perceived by the *sakṣin* with the aid of sense organs and that for which the senses are not the instrument, *sakṣin* perceives directly, like perception of the self, mind, the attributes of the mind, ignorance, time, space etc. Dvaita advocates a perceptual knowledge of the self through *sakṣin*. For Dvaita, every perception is determinate and it refutes an indeterminate perception.

Verbal Testimony

Madhva considers a statement free from defects is known to be a valid verbal testimony. He classifies defects into seven, they are, non-intelligibility (*abodhakatva*), result of use of meaningless word (*nirabhidheyatva*), use of non- syntactically related words (*anvayabhava*), results in erroneous knowledge (*viparīta bodhakatva*), revealing an already known thing (*jñāta-jñāpakatva*), conveying that which is redundant (*aprayojanatva*), giving a result without proper intention (anabhimata prayojanatva), stating the impossibility (*ashakhya sadhana pratipadya*), and resorting to a terse method overlooking the easy available method (*laghupaye sati gurupayopadeśa*). Madhva explains that a sentence-meaning is non-separate from word-meaning in total. The verbal authorities accepted by Madhva are four, apart from the Prasthāna Traya, the Rāmāyāṇa, the *Mahābhārata*, the *Pañcarātra Āgama* and the various Purāṇas that are non- contradictory. Madhva gives prime importance to the statements of duality in the scriptures. He reconciles the statements of non-duality and part-whole concepts as figurative or eulogy. The Dvaita School reads the mahāvākya tattvamasi, as ‘*atattvamasi*’ and establishes that this mahāvākya reveals the dependent nature of the soul on God.

21.8 METAPHYSICAL CATEGORIES

Vedānta:
Śaṅkara, Madhva,
Rāmānuja

Madhva upholds that metaphysics is determining the reality and whatever is opposed to real is unreal. The metaphysical task is to distinguish the real from the unreal. The criterion of reality accepted by Madhva is valid knowledge, relation to space and time, and practical efficiency. The application of these criteria results in a pluralistic realistic metaphysics. The metaphysical category for Dvaita is that which can be known, named and asserted.

Padārtha

Dvaita recognises ten categories or padarthas, they are, substance (dravya), Quality (guṇa), Action (karma), Universality (sāmānya), Particularity (viśeṣa), the specified (viśiṣṭa), the whole (amśī), potency (śakti), similarity (sādrśya) and non-existence (abhāva).

Dravya

Dravya is a positive category and is the independent substratum on which the eight positive entities depend. Here too, Brahman is the only independent reality (*svatantra tattva*) which is one of the substances. All the other realities are dependent on *Brahman* (*paratantra tattva*). Dravya being the substratum of other categories inheres and constitute the essence of the categories. Dvaita categorises, dravya into twenty of which Brahman, Lakshmi and jīva are sentient beings and others are non-sentient categories. The non-sentient substances are space, time, matter and its eight evolutes, cosmos, ignorance, sound, darkness, mental impressions and reflection. We shall briefly examine the sentient substances of Dvaita system.

Brahman is also referred to as Īśvara, Viṣṇu, Nārāyaṇa etc in Dvaita system. God is said to be the supreme reality, endowed with personality, possesses infinite attributes, is the creator and controller of the universe, and is the object of worship. Dvaita denies an attributeless supreme being and hence accepts *Saguṇa Brahman*. The material cause of the world is other than Brahman, which is Māyā, considered to be real according to Dvaita.

Lakshmi is the second order of substance, who is dependent on *Brahman* but independent of everything else. She is said to be the consort of *Brahman* and hence eternally related to Brahman. Jīvas are sentient beings who have existence, consciousness and bliss as essential attributes that are distinguishable through the unique faculty of particularity or viśeṣa. They are eternal, without a beginning or end. Jīva is said to be of atomic size, it is the knower, doer and reaper. Dvaita defines jīva as the substance which is endowed with the powers of agency and enjoyership, with a form but different from the physical body and is expressed through the word 'I' by the sākṣin. The jīva is similar to Brahman in terms of possessing consciousness and bliss apart from existence, but is entirely dependent on Brahman for its existence, knowledge and action. Madhva states that jīva is the reflection of Brahman without any medium of reflection (*nirupādhi pratibimba*). Dvaitin establishes the reality of plurality of jīvas and their eternal nature. The jīvas are classified based on their nature into three known as svarūpa-traividya. The sattva guṇa predominant jīvas intrinsically engage in the good and are fit for release from bondage. They

are classified as mukti-yogya like the celestials, sages and human with high degree of goodness. Some jīvas possess predominantly the rajas guṇa, in whom there is a mixture of good and bad. They are not fit for release and are ever subject to pleasure and pain. They are known as nitya-saṁsārin or those who are entangled in the chain of births and deaths eternally. The third group of jīvas are tamas predominant and they are known as tamoyogya who are condemned to suffering in hell since they eternally engage in evil activities. Dvaita thus accepts plurality and gradation of jīvas.

Jagat

The universe is a reality for Dvaita since it fulfils the condition of reality. The physical world is known perceptually which is a valid means of knowledge. *Brahman* is regarded to be the efficient cause of the world and prakriti or Māyā is the material cause which is completely different from *Brahman*. *Brahman* controls the matter and every change in matter is induced by *Brahman*, and hence *Brahman* is said to be both transcendental and immanent. The world of plurality is in unmanifest condition in matter and the transformation takes place by assuming distinct specialities. Thus, prakriti evolves from subtle to gross universe.

21.9 LIBERATION

Ignorance of the nature of self is cause of bondage according to Dvaita. The jīva is ignorant about its relation to God and it is known as *svabhāva-ajñāna-vāda*, the theory that bondage is because of the ignorance of the true nature of self as being totally dependent on Brahman, the independent reality. Ignorance has two powers, one it conceals the nature of jīva as dependent on God (*jīva-ācchadika*) and two it conceals the nature of God as the only independent reality (*Paramātma - ācchādika*). Freedom is only for those jīvas who realise this difference and puts forth effort to win the grace of God to reach His abode after the fall of the body.

The direct perception of God or aparokshadarshana alone is the proximate cause of freedom from bondage, according to Dualism. According to Madhva, divine grace plays a pivotal role in attainment of the Highest. As a realist, Madhva holds that survival of the individual jīva at the abode of Nārāyana is to be agreed because if the individuality is lost, there is no one to enjoy the state of liberation. Liberation is self-expression, self-manifestation and self-realisation for Dvaita School. In realisation, the plurality of the world is not dissolved but the false sense of separateness and its independence is removed. The liberated soul sees everything through the eyes of God. The various jīvas that attain liberation by reaching the abode of Nārāyana, do not experience a uniform bliss state, Madhva maintains gradation in liberating joy also.

The Dvaita Philosophy prescribes a series of means or sadhanas to attain the Highest end. The School considers the following as important means, one leading to another, they are, detachment (*vairāgya*), devotion to God (*bhakti*), study of scriptures (*śravaṇa*), reflection (*manana*), meditation (*nididhyāsana*) and direct realisation (*sākshātkāra*). Among these, meditation is considered as the primary means to direct realisation and the others serve as secondary means. Madhva, while commenting on *Vedānta Sūtra*, gives prime

importance in gaining the grace of guru. The specific features of Madhva's means to liberation are philosophic inquiry or vichara, practice of karmayoga, bhaktiyoga and jñānayoga, validating the importance of bhakti and upāsana, the direct realisation of God as the ultimate means and the ethical value attached on realisation of the Ultimate. Madhva does not consider bhakti as merely an outpouring of emotions and sentiments, but it presupposes knowledge and a high degree of moral perfection. Madhva also considers purity of life or ācāra, as one of the key constitutive element of bhakti. Based on the intensity and commitment, Madhva speaks of three kinds of devotees, uttama, madhyama and adhama. This gradation is a necessary feature of Madhva's doctrine of bhakti. Bhakti itself is divided into three stages, first is the stage prior to the mediate knowledge of God, second is the mediate knowledge and third is after direct realisation where grace of God is gained.

Check Your Progress II

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. State the categories accepted by Dvaita.

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21.10 RĀMĀNUJA

Rāmānuja was born (1017 A.D.) to Asuri Keshava Somayaji Deekshitar and Kanthimathi in Perumbadur village, Tamilnadu. Rāmānuja wrote nine works including his famous commentary on VedāntaSūtra, known as Śri Bhashya. The *Vedāntasara* and *Vedāntadipika* are brief commentaries to the *Vedāntasūtra*, commentary on *Bhagavadgīta*. The other works are independent treatises elucidating the concepts of Viśiṣṭādvaita. They are, *Vedārthasaṅgraha*, *Nitya grantha* and three prose works expounding the glory of surrender as means to liberation. At a ripe age of 120, Rāmānuja left his mortal coils and attained the abode of the Supreme Being in 1137 A.D.

21.11 EPISTEMOLOGY

The ultimate is one, according to Viśiṣṭādvaita, but is not the attributeless; absolute since a Being devoid of attributes is imperceptible and logically untenable. Viśiṣṭādvaita admits of three fundamental realities, matter (*acit*), individual beings (*cit*) and God (*Īśvara*). The ultimate reality is one with cit and acit as its parts. Often the word 'Viśiṣṭādvaita' is referred to as 'pan-en-theism', which means the ultimate God is different from and independent of the relative entities and yet as a whole, it includes the relative entities. The epistemological analysis is a pre-requisite to the metaphysical conclusion of Viśiṣṭādvaita. Visistadvaitins admit three means of knowledge, viz, perception, inference and testimony. Here we will discuss perception and verbal testimony.

Inference is similar to Nyāya's theory of inference.

Perception

As a Realist School, Viśiṣṭādvaita describes perceptual knowledge as sensory contact with objects. In the process of perception, there is knowledge (*artha prakāśa*) that reveals an object, knower, object of knowledge and means of knowledge. The knowledge of the jīva flows out through the mind to the sense organs that come in contact with the object, there arises a perceptual cognition, like, 'there is a pot'. In this mechanism, Visistadvaitin states, knowledge can reveal only that object which is qualified by attributes. Since an object devoid of attributes is imperceptible. Visistadvaitin refuses to accept a transcendental absolute reality.

Testimony

The scriptural statements or testimony is accepted as an independent means of knowledge by Viśiṣṭādvaitins. The primary scriptures are the *prasthāna trayā*, but Viśiṣṭādvaitins include *Purāṇas* and *Pancharātra Āgamas* as equally authoritative and valid source of knowledge. The *Purāṇas* are classified as *sāttvika*, *rajasā* and *tamasa* and the *sāttvika purāṇas* eulogise the greatness of Viṣṇu and hence they are taken to be the most authentic source. For Visistadvaitins, the *Pañcarātra Āgamas* hold a unique position since they are considered to be revealed by Īśvara. The theory of verbal knowledge as admitted by Viśiṣṭādvaita signifies that the words have power to denote their respective meanings along with qualities or difference. The power of the word to denote an object is not limited to the quality alone but it indicates the substance also. This sense of denotation is known as '*aparyavasana vritti*'. The *cit* and *acit* are inseparable attributes of *Brahman* and hence every word indicates *Brahman* immanent in everything. Since all the words denote *Brahman* primarily, in this sense *Brahman* is known as '*sarva śabda vācyā*'.

Check Your Progress III

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. How many pramāṇas does Rāmānuja accept?

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21.12 METAPHYSICAL CATEGORIES

Viśiṣṭādvaita is developed based on the concept of substance-attribute and it lays down three fundamental metaphysical concepts, namely, the concept of substance and attribute, the concept of relation and the concept of cause and effect. According to Viśiṣṭādvaitin's epistemological stand, a substance cannot be conceived devoid of attributes.

- The first concept is explained based on the principle of aprthaksiddhi, as an attribute is inseparable from its substance; a substance is also inseparable from its attributes.
- The second concept of relation is obtained between substance and attribute and substance and substance. Thus, physical body and soul are inseparable substances. Similarly, cit and acit are inseparable from Īśvara.
- The third concept of cause and effect expounds how the 'one' became 'many'. The effect does not exist in the cause nor is it different from the cause. The two are different states of one and the same substance. This is a modified theory of Satkaryavada.

Based on the above three concepts, Visistadvaitins proceeds to explicate the metaphysical categories that is broadly divided as substance (*dravya*) and non- substance (*adravya*). The substances are six, divided as inert (*jaḍa*) and non- inert (*ajāḍa*), of which the non-inert entities are further classified as self-revealing (*pratyak*) and revelation for others (*parak*), of which Jīva and Īśvara are self- revealing non-inert substances and *nityavibhūti* and *jñāna* are *parak*. The *prakṛti* and *kāla* are inert substances. The non-substances are ten, viz, sattva, rajas, tamas, śabda, sparśa, rūpa, rasa, gandha, saṁyoga and śakti which are the basic metaphysical attributes.

Dravya

Dravya is that which serves as a substratum of modification and modification is that which an adventitious quality inseparable from the substance. Viśiṣṭādvaita presents a distinctive doctrine of jīva, that is different from Brahman and even in the state of liberation it does not lose its individuality. Jīvas are infinite in number and they are essentially of the nature of knowledge. Jīva is the knower because it serves as the substrate of knowledge. The jīva constituting of knowledge is known as substantive-knowledge (*dharmijñāna*) which is self-evident but does not reveal the external objects and it knows what is revealed to it. The jñāna or knowledge by itself is an essential attribute of the jīva, which is known as attributive- knowledge (*dharmabhūtajñāna*). *Jñāna* reveals itself and the external objects but does not know them. Jīva is a doer and reaper of results. It is of the dimension of an atom (*aṇu*). Jīva is different from panchakoshas. The jīvas are eternal. Rāmānuja, while commenting on the VedāntaSūtra establishes that jīva is neither different from nor identical with Brahman, but it is a part (*aṁśa*) of *Brahman*. The part-whole theory means, jīvas are the essential attribute of a complex whole.

Visistadvaitin holds a theological philosophy and considers the ultimate reality as the personal God, *Nārāyaṇa*, etymologically means the ground of cit and acit. *Brahman* or the ultimate reality is also referred to as Viṣṇu, etymologically meaning that which pervades everything. Rāmānuja derives validity of its theology from the *Upaniṣads* and *Purāṇas*. The attributeless *Brahman* held by Advaitin is rejected as metaphysical abstraction and *Brahman* is conceived, by Visistadvaitin as God with attributes like possessing a bodily form, with infinite good qualities and glories. The bodily form of *Brahman* is not subject to karma like the jīvas, but is assumed out of free-will for the benefit of the devotees. The bodily form of *Brahman* also known as Īśvara is eternal with

pure quality (*shuddha sattva*). The nature of *Brahman* is determined by five distinguishing characteristics, namely, Reality (*satyam*), Knowledge (*jñānam*), Infinite (*anantam*), Bliss (*ānandam*) and Pure (*amalam*) based on Upaniṣadic statements. Visistadvaitin admits six attributes in Īśvara, viz, knowledge, strength, lordship, virility, power and splendour. God, for Visistadvaitins, manifest in five forms, the transcendental form (*para*), divine manifestation as Vāsudeva, Sankarṣana, Pradyumna and Aniruddha (*Vyūha*), several incarnations (*vibhava*), entering into the substance made by devotees (*arcā*) and residing in the hearts of jīvas (*antaryāmi*). The purpose of varied manifestations is to destroy evil and re-establish righteousness.

Prakṛti or the primordial cosmic matter is an inert substance, eternal and subject to modification. It consists of three qualities, *sattva*, *rajas* and *tamas*. It is controlled by Īśvara and is dependent on Him for its existence. According to the evolutionary process of Visistadvaitin, twenty-three categories evolve from prakṛiti, they are, mahat, ahamkara, from the sattvika ahamkara emerges manas, five senses of knowledge and action, from the tamasa ahamkāra emanates the five tanmātrās or subtle elements. The rajasa ahamkāra serves as an aid for both the sāttvika and tamasa in their evolution. The two stages of evolution in the form aggregate and gross is described. The first stage is regarded as the primary evolution of the aggregate universe and the second stage is the formation of the physical universe where the elements undergo the process of *pañchīkaraṇa*. Visistadvaitin rejects the vivartavāda of Advaitin and advocates the reality of the universe. The perceived world is not an appearance but an integral part of Brahman. Based on the third metaphysical concept of cause and effect, Brahman with cit and acit in subtle form is the cause and in manifested form is the effect. Rāmānuja rejects the theory of illusion advocated by Advaitin on the grounds of seven untenabilities against the concept of Māyā. The seven untenabilities are elaborately discussed in *Śri Bhasya*. According to Rāmānuja, firstly the very nature of Māyā is subject to contradictions, secondly the inexplicable nature is illogical, thirdly, there is no means of knowledge in support of this theory of Māyā, the locus of Māyā cannot be ascertained as Brahman or jīva, fifthly, the obscuring nature of Māyā is unintelligible, sixthly there is untenability of removal of Māyā by valid knowledge, and finally, the very concept of the cessation of Māyā is illogical.

Nityavibhūti or *Shuddhasattva* is the transcendental matter in contrast to the prakṛiti that is the cosmic matter. It is a spiritual substance characterised by pure sattva unlike the physical matter which constitutes three guṇas. It is non-material and insentient. It is classified under the parak and hence it illumines everything but does not know. Visistadvaitins accept *shuddhasatta* category since *Āgamas* maintain that idols that are consecrated is permeated with *shuddhasattva* thus making the place of worship a spiritual sanctorum. Moreover, the bodily form of Īśvara cannot be made of cosmic matter that is subject to origination and destruction, but it is made of *shuddhasattva*. However, Īśvara is the controller of and substratum of both the *prakṛiti* and *shuddhasattva*.

Kāla or the Time Principle is also one of the inert substances that is eternal. It is an independent and real substance but is not a part of *prakṛiti*. It exists along with prakṛiti without a beginning or an end. It is within the realm of *Brahman* and undergoes modification in the form of seconds, minutes, hours, days etc.

Adravya

sattva, rajas and tamas are the three basic qualities of prakṛti. Sattva stands for light and causes happiness. Rajas represents activity and causes suffering and tamas means inertia giving rise to ignorance. The attributes of the five elements namely sound, touch, sight, taste and smell is cognised by its corresponding sense organ. *Samyoga* or relation is a non-substance that brings together two things. There is *Samyoga* between puruṣa and prakṛti that result in the universe. The body and soul are together due to *Samyoga* relation that varies from Brahma to a blade of grass. Knowledge takes place as a result of *Samyoga* between intellect and external objects. This relation is possible between two all-pervasive substances like the relation of Īśvara and *kāla* that is eternal.

Vedānta:
Śaṅkara, Madhva,
Rāmānuja

21.13 LIBERATION

The jīvas have fallen away from the Lord and are ignorant of the relation of themselves as the body of Nārāyaṇa. This forgetfulness of *śarīra-śarīri sambandha* or the relation of part-whole unit leads to sorrow and bondage. Freedom is thus, gaining knowledge of the nature of self and attaining the feet of the Lord in his abode, Vaikuntha.

Viśiṣṭādvaitin maintains that jīva is an eternal individual being that remains in its true nature in the state of liberation with infinite knowledge, relishing the eternal bliss of Brahman. Thus, each jīva has to realise its highest goal of reaching Nārāyaṇa and put forth effort to attain liberation. Liberation for Viśiṣṭādvaita is attaining the abode of Nārāyaṇa. It is not merely freedom from bondage but it is a positive state of existence in the higher realm without losing individuality. The liberated soul attains omniscience and enjoys the unlimited bliss like the Lord. The jīva after liberation is not subject to karma and therefore knowledge manifests in its fullest. Rāmānuja does not accept the concept of jīvanmukti because the abode of Lord can be attained only after exhaustion of all karma and fall of the physical body. The liberated jīva gains all the perfections of the Lord except that they remain atomic in size and does not gain the power to create, sustain or dissolve the universe.

The jīvas are classified, in Viśiṣṭādvaita, as baddha or bound selves, mukta or released selves and nitya or eternally free ones. Those jīvas who develop detachment towards ephemeral pleasures is said to be an aspirant of liberation. If the jīva knows the nature of five factors then with the grace of the Lord will attain liberation. The five factors (*arthapañcakam*) are nature of soul as subservient to God, nature of God as the ultimate and only reality, nature of goal as to attain the Lord and serve Him, nature of means being total surrender to win the grace of Lord, and the nature of obstacle as ignorance of the above four factors.

The means or upāya according to Viśiṣṭādvaita is bhakti or an unceasing meditation with love on the Supreme Being. Bhakti is generated with total observance of religious duties as prescribed in the scriptures adhering to the classification of class and stages of life. Bhakti is preceded by karma and jñāna and hence karma and jñāna are subsidiary or subservient to bhakti and bhakti is the direct means to liberation. Since bhakti is the direct means to liberation, according to Viśiṣṭādvaita,

it prescribes the process of development of highest devotion or parābhakti towards the Lord. Initially, one develops love for the Lord, caused by study of scriptures and by intimate association with other devotees. This is known as general devotion or sāmānya bhakti. Then one should rigorously practice karma yoga by accepting any consequence as the offering of the Lord. By gaining God's grace, one reflects upon the true nature of the individual self, is known as Ātmanusaṅdhāna. The next stage is the realisation of self as subservient to God, this is known as knowledge of being a part of Lord or seṣatvajñāna. The gradual progress to the next stage is realisation that the highest attainment is oneness with the Lord. Parābhakti is that wherein one develops the utmost desire and determination to see the Lord. The concept of prapatti or total surrender to the Lord is also considered as the direct means to liberation. In fact, according to Viśiṣṭādvaita, both bhakti and prapatti are two sides of a same coin and hence they function as the direct means to attain the feet of the Lord. These two means are however, different and distinct with a specific role in the spiritual development. The bhakti is considered as sādhanā bhakti and prapatti is known as sādhyā bhakti, that is, one is the means and the other is the end. In fact, at a later stage, the School emphasised the role of prapatti since bhakti yoga demands a high level quality that may distance many seekers from attempting to pursue liberation. Rāmānuja interprets the mahāvākya 'tattvamasi' in the following manner. The word 'tat' in the mahāvākya refers to God having the entire universe as his body, and the word 'tvam' refers to God having the individual beings as his body. Thus, acit and cit as attributes of God is revealed by these two words. Finally the verb 'asi' in the mahāvākya reveals the identity of the embodied in both, viz, God.

21.14 LET US SUM UP

In this unit we have tried to give a general understanding of the Philosophy of Śaṅkara, Rāmānuja and Madhva. The purpose of Epistemology is discussed and the Metaphysical categories are defined and examined separately. Knowledge as the means to liberation is an important tenet of Advaita that differentiates itself from other Schools of Vedānta. Rāmānuja's approach is an attempt to unite the personal theism with the philosophy of the Absolute. The Philosophy of Ramanuja is widely known as 'Qualified Monism'. The sole aim of Madhva was to establish the independent nature of the Lord and dependent individuals. This, according to Madhva, paves way for developing a bond with the Highest Being, namely, Nārāyaṇa.

21.15 KEY WORDS

<i>Anādi</i>	:	that whose beginning cannot be determined in the concept of time and space.
Artha prakāśa	:	manifestation of object
<i>Brahmaloka</i>	:	the region said to be the seventh heaven presided by Lord Brahma who imparts knowledge resulting in gradual liberation.
Dharmabhūtajñāna	:	knowledge as an essential attribute of the Self.

Śarīra-śarīri sambandha : the organic relation of the body to the soul and of the cosmic universe of cit and acit to Īśvara , according to Rāmānuja.

Vedānta:
Śaṅkara, Madhva,
Rāmānuja

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21.17 ANSWERS TO CHECK YOUR PROGRESS

Answers to Check Your Progress I

1. The first stage of the secondary implication is Samānādhikaraṇya or the Appositional usage, the words 'tat' and 'tvam' are in apposition and hence refers to the same locus. But the word-meanings are opposed to each other.

Answers to Check Your Progress II

1. Dvaita recognises ten categories or padarthas; dravya, guṇa, karma, sāmānya, Particularity viśeṣa, viśiṣṭa, amśī, śakti, sādrśya and abhāva.

Answers to Check Your Progress III

1. Viśiṣṭādvaitin accepts three pramāṇa; Perception, Inference and Verbal Testimony.



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UNIT 22 ŚAIVISM AND VAIṢṆAVISM*

Structure

- 22.0 Objectives
- 22.1 Introduction
- 22.2 Origin and Development of *Śaivism*
- 22.3 Origin and Development of Vaiṣṇavism
- 22.4 Philosophical Schools of *Śaivism*
- 22.5 Philosophers of Vaiṣṇavism
- 22.6 Let Us Sum Up
- 22.7 Key Words
- 22.8 Further Readings and Reference
- 22.9 Answers to Check Your Progress

22.0 OBJECTIVES

In this unit, you are exposed to the medieval religious philosophies of *Śaivism* and Vaiṣṇavism. Slightly different in character from the classical orthodox systems which concentrated much on pure, abstract and speculative philosophical discussions, Śaiva and Vaiṣṇava religious traditions had a specific flavor of blending practical living with philosophical thinking. As a part of bhakti movements they emerged as much acclaimed popular philosophies. Students would be enjoying reading and learning these philosophical traditions that came to stay very strongly in the life of Indians for many centuries.

22.1 INTRODUCTION

Śaivism and Vaishnavism are the very popular forms of Hindu faith with large number of followers. Lord Śiva and Lord Viṣṇu are worshiped as Supreme Being respectively in these religious traditions. However, in popular Hinduism Śiva is one of the Trinity and carries on the function of Annihilation, while Brahma and Viṣṇu are said to be the Gods of creation and sustenance respectively. Both *Śaivism* and Vaiṣṇavism have diversified religious beliefs and practices. Various sects of them are found all over India. They are considered to be very ancient faiths in India. There are few direct and indirect references to these gods in the Vedas too. Nevertheless Vedic understanding of Śiva and Viṣṇu was not very much developed as to regard them as Supreme Being. As a result of medieval bhakti movements these religious traditions have witnessed a development both in religious sphere and in philosophical sphere. Let us enumerate various aspects of these developments both in Saivite and Vaishnavite religion and philosophy.

22.2 ORIGIN AND DEVELOPMENT OF ŚAIVISM

Śaivism is said to be the oldest and pre-historic religion in India, perhaps in the

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world. *Śaivism* is commendable not because it is the oldest religion, but because it is still a living religion practiced by multitudes. It is a religion which holds Śiva as the supreme Lord. Scholars try to trace the origin of *Śaivism* to the pre-Vedic period. From the excavations in Mohenjadarō-Harappa sites, Sir John Marshall says: "Side by side with this Earth or Mother Goddess, there appears at Mohenjadarō a male god, who is recognizable at once as a prototype of the historic Śiva." He further goes on to state that *Śaivism* has a history going back to Chalcolithic Age and the most ancient living faith in the world. There is a difference of opinions among scholars whether *Śaivism* is Vedic or non-Vedic. Scholars like Sir John Marshall, G.U. Pope, G. Slater, Maraimalai Adigal are of the opinion that *Śaivism* is pre-Aryan and pre-Vedic. They try to trace its origin as the indigenous Dravidian tradition, as opposed to Vedic tradition. Scholars like K.A. Nilakanṭha Śāstri have a counter-opinion and they advocate the Vedic origin of *Śaivism*.

One of the minor deities of the Vedic period, Rudra is said to be associated with Śiva. The qualities of Rudra, as in *R̥gveda*, reveal that he was an atmospheric god, quite fierce, destructive and physically attractive. He is the lord of animal sacrifices and is associated with the destructive powers of nature such as the storms, lightning and forest fires. The evolution of Śiva is found in *Yajurveda* where one hundred names are attributed to him. Among these names, *paśupati* (God of animals), *Nilagrīva* (blue-necked), and *Sitikanṭha* (white-throated) are notable. The omnipotent and omniscient aspects of Śiva are also mentioned here. Further in *Śvetāśvatara Upaniṣad*, Śiva is referred to as Hara, Mahādeva, Īśa, Īśana, Maheśvara and Bhagavat. He is mentioned as 'dweller in the mountains,' 'Lord of the mountains,' 'the thousand-eyed' and 'one who stands alone, steadfast.' The Epic *Mahābhārata* refers to one thousand and eight names of Śiva and gives the mythical account of marriage of Śiva with Uma, the daughter of Himalayan mountain king, Himavān. In *Rāmāyana*, Śiva is associated with origin of Gangā. The celestial Ganga was made to descend from heaven by Bhagiratha and Śiva trapped her in His matted locks to control her turbulence and force, before allowing her to flow on the earth. Later in puranic literatures such as *Śiva, Liṅga* and *Padma Purāṇas*, Śiva is described as Ardhanārīśvara, mixture of male and female principles. Śiva is also presented as a teacher of truth and as a silent yogic who meditates in peace. In this position facing south, he is known as Dakṣiṇāmūrti. It has been claimed that the origin of such form could be from Proto-historic period, from Indus valley civilization. Śiva is also known by the names of mahāyogin, mahātapah, yati, taponitya and yogīśvara.

The epics and puranas contain a multitude of anecdotes pertaining to the annihilation of evil persons like asuras. Śiva is thus came to be understood as God of destruction or annihilation and is known as samharamurti. The puranic literature contains reference to several other epithets of Śiva. His description found in the *Mahābhārata* as a God clad in animal skin (deer or tiger), with matted hair and crescent on His head, bearing serpents, carrying a trident (*triśūla*) and having a bull for His ensign, becomes a distinguishing feature of Śiva. The third eye of Śiva on his fore-head symbolizes his wisdom. Śiva's arms hold the fire, the axe and the drum. The crematorium is said to be his dwelling place and his body is smeared with ash. Śiva as a Dancing Lord is an another powerful representation. Śiva has been referred to and described in great detail in Tamil literature. The reference to Śiva in ancient Sangam literature onwards

is a witness to his prowess and popularity in Tamil country. Śiva performed sixty four divine sports which are well described in Tamil devotional literature. Various epithets, forms, deeds, assets, weapons, ornamentation, episodes, metaphors describing His persona and qualities are very much seen in the devotional literature.

As noted above, Śiva was known even in the epoch of the Indus Valley civilization. A fusion came about when the Vedic Rudra became identified with the indigenous Śiva. By the time of Svetesvatara Upaniṣad Śiva was absorbed in the Vedic pantheon and was given a lofty position as mahadeva. The earliest specific mention of Śiva by a foreigner is traceable to Megasthenes. In the age of the Guptas the worship of Śiva assumed a considerable importance. But a bhakti movement of Śaivism is only traceable to south India and reached a great height.

22.3 ORIGIN AND DEVELOPMENT OF VAIṢṆAVISM

Sources of origin of Vaiṣṇava religious tradition are varied. Some scholars trace it in the Vedic tradition itself. Diverse concept of Supreme Viṣṇu as found in various concepts of God in different Vaiṣṇava sects are relied upon in speaking of its origin. They are from the concept of Visnu (god with three strides) as found in the *Veda*; the concept of Nārāyaṇa (the cosmic and philosophic god); the concept of Vasudeva (the historical god); and the concept of krisna (the pastoral god). While some view that Vaiṣṇavism had its origin from Visnu as mentioned in Vedas, others consider that it appeared after bhagavatam arose. With regard to South Indian Vaiṣṇavism, some consider that Kriṣṇa cult in the south started with Yādavas in Madurai who were said to be a section of the Vṛṣṇi people that colonized the pandya country. Yet another view holds that Viṣṇu cult from the ancient Tamil period would have been from the mullai region whose god is said to be perumal. Vaiṣṇavism is also known by the name *bhāgavata*, meaning the cult of bhagavat, the lord. It draws inspiration for its beliefs from *Bhāgavata purāna*, *Gīta* and *Nārāyaṇīya* a section of *Mahābhārata*. *Pañcarātra* and *Vaikānasa āgamas* are certain religious literatures that are regarded as canonical in Vaiṣṇavism. *Pañcarātra* are texts of ritual worship, which deals with, the knowledge of God, the method of mental concentration, yoga, the construction of temples and the installation of images there in, *kriyā*, and the observance of daily rites and the celebration of festivals, *caryā*. In *Vaikānasa āgamas*, detailed instructions are given for construction of temples and moulding of images.

Viṣṇu resides in His abode is called vaikunṭha. There He sits enthroned beside his consort, the goddess lakṣmī or Śrī. She is considered as patroness of good fortune and temporal blessing. Five forms of Visnu are the transcendent (*para*), the grouped (*vīyha*), the incarnated (*vibhava*), the immanent (*antaryāmin*) and the idol (*arcā*). God as the transcendent possesses six attributes, namely knowledge, lordship, potency, strength, virility, and splendour. The grouped forms of god are four; they are vāsudeva, saṁkarṣana, pradyumna, aniruddha. There is a distinctive function assigned to each of those vyuhas in cosmic creation as well as in the act of redeeming souls.

The incarnated forms are *avatāras*. Out of His own concern for the world, He

Orthodox Systems

descends from time to time in the form of an incarnation, *avatāra*. According to Vaiṣṇavite tradition, there have been only nine such incarnations; there is one yet to come. God descended to earth when the world was in danger of chaos or of perishing by wickedness. The incarnations as fish, tortoise, boar, etc. are popular legends, yet have very little religious value at the present day. In these forms, God appeared in the form of an animal to save the world from floods. *Narasimha* (man-lion), and *Vāmana* (the dwarf) are the incarnations in which he saved the world from destruction by demons. *Paraśurāma* is His incarnation as a human hero to destroy the aggressive and arrogant warrior class and to establish the supremacy of the Brāhmanas. Rama and Kriṣṇa incarnations are more important ones as Viṣṇu is worshipped in these forms chiefly in North India. Two great Epics describe the legends in detail. The ninth form is added only in the middle ages, Buddha, which is a surprising one. Different notions are said about the purpose of this incarnation such as, to put an end to animal sacrifice, but later as to lead wicked men to deny the *Vedas* and thus to ensure their destruction. The final incarnation known as *kalki*, is yet to come. At the end of this Dark Age, Visnu is believed to descend once more to destroy the wicked and restore the age of gold, the *kṛta Yuga*.

The idol, *arcā* is the most concrete of God's forms. Vaiṣṇavism regards the image of Viṣṇu, *arcā*, as one of the real forms of the Lord. The belief is that God descends into the idol and makes it divinely alive, so that he may be easily accessible to his devotees. More stress is laid on service to the *arcā* as the primary duty of the devotee.

Check Your Progress I

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. Briefly describe origin of *Śaivism*.

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2. Explain different forms of Viṣṇu.

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22.4 PHILOSOPHICAL SCHOOLS OF ŚAIVISM

General Concept of God: Śiva has a dark and grim side to his nature besides being beneficent. From the concept of Vedic Rudra, the nature of Śiva is often described as fierce, lurking in horrible places like cremation grounds,

as wearing a garland of skulls and dancing the rudra thandava with which he destroys the world at the end of the kalpa. Yet, Śiva is also thought of as the great ascetic, wrapped in continual meditation on the slopes of mount kailāsa in the Himalayas, his head covered with matted hair, in which the crescent moon is fixed and from which the sacred river Ganges flows. Evidently the characteristics of an agricultural and pastoral fertility god have been merged in the Śiva. He is often known as lord of beasts, paśupati, the patron of procreation in men and animals. He is commonly worshipped in his emblem, the linga. Some Śiva cults have developed some unpleasant features, such as animal sacrifice, psychopathic self mortification. Most of the sects consider Śiva as God of love and grace. The literature of Tamil Śaivism describes him in very exalted terms and with strong moral emphasis. In this Śaivism all harsh elements of the Śiva have practically disappeared. He is considered to be the compassionate father of all things living, who cares for them in his love and justice and defends them from evil. There are many forms of Saivite religious and philosophical traditions in Śaivism. Let us deal about them in brief.

THE PĀŚUPATAS OR KĀPĀLIKAS

The pāśupatas are the oldest Śaivite tradition in the north. In them ascetic tendencies were much in evidence. Although their doctrines express closeness to doctrines of Sāṅkhya and yoga philosophy, they distinguish themselves from these schools and emphasize their Śaivite monotheism. For them, Śiva is absolutely independent and the instrumental cause of the world. Nature and souls are effects and are rooted in God's will. The liberated souls become eternally associated with Śiva. Their yogic practice consists of a constant meditative contact with Śiva in solitude. That is the reason they go frequently to burial places. Their ritual practices were often regarded as revolting. More extreme groups, called kapālikas, believed in an ostentatious indifference to anything worldly. They hold firmly that it is the best method of freeing oneself from saṃsāra. They carried human skulls, kapāla, and a bowl of liquor. Due to this factor they are worshipped as the skull bearer, kapālika or the frightful one, bhairava.

KĀSHMĪR ŚAIVISM

In the ninth century a monistic form of Śaivism developed in Kashmir. The sect is known as *trikaśāstra* or simply *trika Śaivism*. The basic texts of the Trika are *Siddhāntantra*, *Mālnitantra* and the *Vamakatantra*. These texts are revelatory in character, containing certain theological rather than philosophical thoughts. It was Vasugupta who first explained systematically trika philosophy in his *Śiva Sūtra*. Later, it was developed by Saivite thinkers like Somānanda, Utpaladeva, Bhāskarācārya, Abhinavagupta and Kṣemarāja and so on. *Kāśmīr Śaivism* treats the absolute under the three principles of God, soul and matter. Being influenced by advaita, Kashmiri Śaivism teaches that Śiva is the absolute reality from which all else has emanated. For Trika the Absolute is both Śiva and Sakti, from a theological, theistic perspective. The absolute is not only God but also Godhead. Although reality is single and one, it is understood from two perspectives. Synthesising the Śaivite and Śākta aspects of the Trika, Abinavagupta gave a philosophy that is both non-dualistic and theistic as well. Non-dual Absolute is the sole reality, transcendent and beyond mind, intellect and speech. Śiva is the Absolute as pure consciousness in the static aspect. Through dynamic

aspect Absolute manifests itself as the universe as Ś'akti. The manifest universe is not due to māyā or avidyā, as they are considered to be the result of Divine Energy, Śakti. The phenomenal manifestation is not illusion but is true as it is the Absolute that appears as the universe. Hence from Absolute point of view the world is non-different from Absolute. Absolute does not undergo any kind of change, transformation or division, while manifesting itself as the universe. The process of manifestation is by reflection of Absolute's self consciousness within it, like that of reflection in a mirror. God himself appears as a limited and finite universe and individual. Kashmiri Śaivism attempts to give important status to matter more than Advaita School of monism. It rejects outright the negative view of life in the world. Having deep roots in Tantrism, it does not believe in the renunciation of the world, but affirms the world. Bondage is that activity of God whereby He obscures His essential nature. Liberation is nothing by the revelation of essential nature of the Lord. It stresses the importance of knowledge for liberation. Liberation is the intellectual realization that the absolute and individual selves are one and the same. Goal of liberation can be attained through the enjoyment of life in the world. In Trika Śaivism various ways to salvation are prescribed keeping in view the temperament as well as the intellectual ability of the individual. There is also scope for bhakti in this Śaivism. It rejects the yogic view that one can by effort gain liberation. Self effort plays as much role in liberation as does divine grace, krpā, Anugraha, prasāda. The school believes that no form of self-effort will succeed unless grace is granted. Grace of Śiva is necessary and sufficient for realization of the self as identical with Absolute. Grace is a free gift of God and is not dependent upon or the result of one's good deeds. It is an unasked and motiveless gift flowing froth freely and spontaneously from God. The individual self surrender and Grace go together, one intensifying and fortifying the other.

VĪRA ŚAIVISM

Vīra Śaivism or Liṅgāyatism as a saivite religious movement gained momentum during the beginning of 12th century in the North-Western parts of Karnataka. The Liṅgāyat cult was also based on the twenty eight Śaiva Āgamas. Tradition believes that it is very old and was founded by five ascetics namely, Ekorama, Panditaradhya, Revana, Marula and Visvaradhya who were considered to be springing from the head of Śiva. However, Śri Basavesvara was considered to be the founder. He broke from traditional Hinduism and vehemently protested against meaningless rituals by refusing to undergo the sacred thread ceremony. His followers believe he was an incarnation of Nandī. This tradition regards Śiva as superme and people must worship only Him. The term 'Vīra-Śaiva' comes from being such stalwart Śaivas. The liṅgāyats are distinguished by a small liṅga enclosed in a metal box which they wear around the neck. They theoretically abandon all caste distinctions and grant women equal status with men. They are strict vegetarians, and they are opposed to all forms of magic and sorcery. The liṅga is not necessarily a phallic symbol for the liṅgāyats, rather it is regarded as a concentration of fire and light which purifies the body and mind of the individual. Fire is regarded as so pure that it is not to be used for creation purposes; consequently the liṅgāyats bury rather than burn their dead. The inner power of Śiva is in every person that enables one to view all as the manifestations of the divine.

Śaiva Siddhānta is a system of philosophy developed in Tamil Śaivites, based on the *Śaiva Āgamas*, *Upaniṣads*, 12 Tirumurais and 14 Meikanta Śāstras. Siddhānta literally means the established conclusion. *Śaiv Siddhānta* is claimed to be a conclusive philosophy of all those who worship Lord Śiva. This philosophical system has been very popular in South India. Śaiva Siddhānta is called Āgamanta, the conclusion of the āgamas. Though it is the outcome of Āgamic tradition, it never rejects the Vedic tradition. The Vedas are held to be the general source. The Āgamas form the special source for this system. Śaiva Siddhānta is a theistic philosophy, containing both philosophy and religion. As a pluralistic realism it accepts three eternal realities. As any other philosophical system, it sought to determine the relations of God, matter and the soul. It declared that matter and souls were, like God, eternal. The Absolute through its 'grace- form' is forever engaged in the rescue of souls from the bondage of matter and the three stains (malas) which defile their purity. God is not identical with soul or the universe. He is not their substance but dwells in them and they in Him. Advaita is not Oneness, but inseparability. Guru or the teacher let the light of enlightenment, although Śiva is the source of all enlightenment, sole embodiment of intelligence and grace.

NATURE OF GOD AND SOUL

According to Śaiva Siddhānta, God in his essential nature is static, immutable and immeasurable by the limits of time and space. He transcends all empirical knowledge. He has no name and form. The following eight divine qualities are said to be God's essential characters. These are Self-dependence, Immaculate Body, Natural understanding, Omniscience, Eternally free, Infinite grace, Infinite potency, Infinite bliss. God in his essential nature is called as *Para Śivam* and His inseparable energy is called *Parāśakti*. God transcends description as he is beyond the word and its content. Though God transcends everything, He pervades all of them and is immanent in all beings as their indweller and inner ruler. God assumes various forms and names for the benefit of the souls, out of His boundless compassion. Śiva and Śakti are inseparable like sun and its rays. The static state of the Absolute is Śiva and its dynamic state is Śakti . There is no Śiva without Śakti and no Śakti without Śiva. The Lord's grace is personified in theistic terms as His consort Śakti. The Lord discharges the cosmic functions, namely, creation, protection, destruction, obscuration and bestowal of grace through His Śakti. The purpose of these functions is to bestow on the souls all the earthly and celestial happiness and granting the everlasting bliss. Creation of the world is to enable the souls to engage in activities and to get experiences so that the root evil, Āṇava would be exhausted. Protection is exercised for making the souls experience the fruits of karma. Destruction takes place in order to give the souls rest after experiencing the fruits. Obscuration works through Āṇava to enchant the soul to earthly pursuits and enjoyment till its power is completely emptied. The purpose of obscuration is meant for the maturation of āṇava. God bestows grace on the souls observing the ripening of Āṇava and the spiritual progress. The Lord appears as a Guru purifying them and imparting wisdom.

God is termed as Pati, meaning the Lord. He is called as Paśupati, the lord of

the individual selves. The souls are infinite in number and from the beginning they are in contact with anòavamala. These souls came to existence by the grace of god. According to the intensity of the malas, the souls are divided into three groups; the vijñānakalas, pralayakalas and sakalas. Vijñānakalas are the souls which possess only ānavamala. The souls with all the three malas, the anòava, karma and Māyā are the sakalas. When the soul is in contact with the physical body the organs of knowledge and action, the objective world and objects of enjoyment, it experiences worldly knowledge, pleasure and pain. It also passes through five different conditions; *jāgrat* (waking), *svapna* (dream), *susupti* (dreamless), *turīya* (deep sleep) and *turiyātīta* (beyond deep sleep). Through various births and deaths, the soul exhausts its karmas and by god's grace, it attains Mokṣa, liberation. Soul is considered to be eminent, glorious and spiritual being, next only to God. Siddhānta believes in the capacity of the soul. It has certain qualities in common with God. It is intelligent being but not omniscient. It has will power and inner intuition. It only grasps the grace of God. Since it has divinity within, it can know God. Matter does not have this. Having the will power to eschew evil and pursue good, it can with the help of God, elevate itself from being mala-ridden to becoming a jīvanmukti. Several schools deny the existence of soul. Some schools locate different things as locus of soul. Siddhāntins (One who holds the thesis; Siddhāntin) refute all of them and establish the nature of soul. The value of promoting soul is the purpose of creation. In Śaiva Siddhānta, the soul is the agent and experiencer of the actions and their fruits.

BONDAGE AND LIBERATION

Paśu means literally as one that is bound. The bond is pāśa, the defects or impurities. They are āṇava, karma and māyā. Āṇava is basic defect in man. The spiritual darkness is the natural dirt attached to man. Māyā and karma, are used only to counteract the bad influence of spiritual darkness. Anòava hides the consciousness of the individual self even as the verdigris hides the bright lustre of a copper plate. Nature of āṇava is to prevent the soul from being active. There is a beginningless connection between āṇava and the soul. It is as old as the individual self itself. The second bondage is Māyā. It is the material cause of the elements. Māyā is the material cause of the universe, substratum of all, primordial cause, real and eternal. Nature of Māyā is subtle, imperceptible, formless and perceived. Māyā is 'ma' and 'ya', resolution and evolution. Māyā is in subtle form. Tattvas is the result of evolution of Māyā in manifested forms. By God's will they evolve for the purpose of saving the souls. It is by God's intervention. Karma is the third bondage. It is in the form of merits and demerits, dharma and adharma.

Śaiva Siddhānta emphasises that service and worship, the paths of cariyai and kriyai, are means to liberation. Service is stressed to be the powerful means to secure the grace of God. Yoga and jñāna are the other means. By the constant practice of the means (sādhanas), the soul attains a state of balanced outlook, where it is neither annoyed nor elated in adversity or prosperity. The soul in its engagement with the world through various activities exhausts its Āṇava and karma, when it reaches a state called as *malaparipagam*. In the journey of perfection, the Lord himself appears in the form of a Guru, preceptor and instructs the nature of reality. Anugraha Śakti, grace of God is bestowed on

to the soul. Thus illumined by God, the soul is released from the bondage and attains blissful nature, liberation or mukti.

Check Your Progress II

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. Explain the main features of Śaiva Siddhānta?

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22.5 PHILOSOPHERS OF VAIṢṆAVISM

Driven by the bhakti movements of various saints and sages, Vaiṣṇavism flourished both in religious and philosophical spheres. We have a separate unit on these movements in our study. Here we shall enumerate salient features of some prominent Vaiṣṇava philosophers. Among them of course, on Rāmānuja and Madva we have separate lessons as well. We shall quickly brief on these two philosophers and go to deal with others.

The greatest among the Vaishna philosophers was Rāmānuja, a theistic philosopher. He proclaimed that the way of devotion, bhakti-mārga, leads to a state of bliss. It is only to be gained by intense devotion to God. The worshipper fully realizes in devotion that one is a fragment of God and wholly dependent on Him. Liberation is to be attained by completely abandoning oneself into the hands of God and humbly waiting for his Grace. Absolute has a personality. Creation is an expression of the personality of God, of His primeval need to love and be loved. The individual soul is made out of God's own essence. Yet it is never completely identical with Him. Even in the highest state of bliss the soul is permanently joined to God but is ever wholly one with Him. It retains certain degree of individual self-consciousness. If the soul loses its self-consciousness, it would cease to exist as an individual soul. It can never perish as it is a part of the divine essence and shares the eternity of the divine. Hence the liberated soul is one with Him, yet separate. Hence the philosophical system of Rāmānuja is known as qualified monism.

Madhva proclaimed the doctrine of dualism. According to him, God, souls and matter are eternally distinct. Liberation is not the union with God but being drawn closer to God and dwelling for ever with God in the contemplation of His glory. Liberation is granted entirely by God's grace. Deep devotion and strict morality on the part of soul are not that helpful. God's grace is bestowed on the righteous and on deserved.

In the twelfth century, after Rāmānuja came Nimbārka. He was likely to have preceded Madhva. Nimbārka was a devotee of Kṛṣṇa and he spent his time mostly in Mathura the birth place of Kṛṣṇa. For him, Brahman is Gopala-Kṛṣṇa accompanied by Radha. He wrote a brief commentary on *Brahma Sūtra*. The

doctrine expounded by him is known as Dvaitadvaita, duality in unity. He adapted the Bhedābheda doctrine of Bhāskara, difference-in-non-difference. As the *Upaniṣads* have many passages which speak of the Supreme Being as one without a second and without any attributes, there is a difficulty in interpreting the number of passages that describe Him as possessed of countless attributes. The Advaitins support the theory of attributeless non-duality by bringing in doctrine of Māyā and the theory of two tiers of Reality, the really real and the apparently real. Bhedābheda doctrine of Bhāskara presents a Brahman who has innumerable attributes but without any particular form. Brahman transforms Himself into the world of duality and change, without losing His entity as the Absolute. For Nimbārka, the three realities, Brahman, souls (cit) and matter (acit) are equally eternal. Brahman is the controller (niyantr), the soul is the experiencer (bhoktr) while the matter is the object experienced (bhogya). Brahman is independent being, whereas the soul and matter are dependent realities. The relation between them is as relation of natural difference and non difference (svābhāvika- Bhedābheda). The souls and matter are different from Brahman as they have dependent and distinct existence (*paratantrasattābhava*). They are non-different as they have no independent existence (*svatantrasattābhava*). The relation of identity-in-difference is understood from cause-effect relation and whole-part relation. As the pot is both different and non-different from clay, the souls and matter are related to Brahman. The souls do not lose their individuality in the state of liberation. In this state the soul only realises its essential similarity to God. Liberation is attained through work (karma), knowledge (jñāna), meditation (upāsana), self-surrender (prapatti) and devotion to preceptor (gurupasatti). Love of God is the means to liberation. Love of God is not based on just recognition of God's greatness (*ais'varyā-pradhāna-bhakti*) but on His infinite sweetness (*mādhuryā-pradhāna-bhakti*). According to Nimbārka the souls can attain liberation only at the end of life and not while living in the body. Vallabha (1479-1531), born at Banaras, was another saint and philosopher who made Vaiṣṇava bhakti movement very popular. He popularized the worship of Śrī Kriṣṇa and preached that salvation could be achieved by bhakti towards Kriṣṇa. Among his many religious works, two books, namely subhodini and siddanta rahasya become very popular. Kṛṣṇa-Gopāla is the supreme Brahman in his system. The relation between Brahman and the world is one of pure non-difference (Suddhādvaita). His system is qualified as pure non-dualism, śuddha-advaita, different from that of Śaṅkara's kevalādvaita. For him, Śaṅkara's system is impure as it has to depend on Māyā as the principle of illusion to explain the world. The highest reality is known as Brahman in the Upaniṣads and as paramĀtman in the *Gīta*. He is the Supreme Person, puruṣottama. He is sat-cit-ānanda-rasa. He possesses all qualities. He is eternal and unchanging, yet becomes all things through his māyās'akti. Hence, he is not different from the world and the souls as the former is created by him and the latter emanate from him. For Vallabha the Supreme Brahman appears as the antaryāmin and *Akṣara Brahman*. He dwells in the souls as antaryāmin, limiting its bliss. The jñānis meditate upon the *akṣara* to reach their goal. The soul is an aspect (amśa) of Brahman and is eternal. The souls emanate from the Akṣara Brahman as sparks from fire. The souls are cognizers, agents and experiencers. In them the sat and cit are manifest and ananda remains latent. There are three types of souls, pravaha (those who wallow in the stream of saṁsāra), maryada (those who follow the Vedic path), and puṣṭi (those that worship God

out of pure love with His Grace). The world is not unreal or illusory. It is non-different from the Brahman. The world is a transformation of Brahman where the element of sat is manifested, while the other elements of cit and ānanda are latent. Jīva's notion of 'I' and 'mine' is unreal which is to be destroyed by knowledge.

The most celebrated and popular Vaiṣṇava reformer of Bengal is Chaitanya who was a contemporary of Vallabha. He preached Kriṣṇa bhakti through kirtans or devotional songs. He popularized devotional songs extolling the love of Radha and Kriṣṇa. For Caitanya, Brahman as sat-cit-ananda is not a bare distinctionless identity. He has an infinite number of powers, śaktis. The main powers are svarūpaśakti, māyāśakti and jīva-śakti. The self-power, svarūpas'akti exists in him eternally and is responsible for all his sports, līlas. Māyāśakti is the Lord's power which is responsible for the material world. It is God's external power having two aspects, cosmic (guṇa-māyā) and individual (jīva-Māyā). By the cosmic power he creates the universe out of sattva, rajas and tamas. By individual power he makes the jīva forget its self-nature and taste the sweets and bitters of life. Jīvaśakti forms the essence of the finite souls and stands between the other two powers. God is rasa, (aesthetic sentiment) as well as rasika (enjoyer of sentiment). His ś'akti is Rādhā with whom he is united in love. They are two-in-one, inseparably bound together. The antaryāmin Brahman is the immanent aspect of God and is pervasive of the universe. The nirvis'ṣa Brahman is the lower aspect of the Supreme which is distinctionless being. For Caitanya, the path of bhakti is better than jñāna or yoga. The culmination of bhakti is a complete self-giving, as unconditional self-surrender to God. Kevala-bhakti is not merely a means, it is the final human end as well, the fifth puruṣārtha. It goes beyond even mokṣa. One who realizes it desires nothing but exclusive service of Kṛṣṇa. The relation between the soul and the world with that of the God is acintya-bhedābheda (incomprehensible difference and non-difference). It is the relation between cause and effect, whole and part, possessor of power and the power. This relation is one of simultaneous difference and non-difference and is inexplicable or incomprehensible.

Check Your Progress III

- Note:** a) Use the space provided for your answer
b) Check your answers with those provided at the end of the unit

1. Illustrate Nimbārka's Concept of God.

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2. Write a short note on *Vaiṣṇava Philosophy of Caitanya*.

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22.6 LET US SUM UP

Śaivism and Vaiṣṇavism are popular religious and philosophical traditions that have become very strong in India since the middle ages. They have a blend of practical living with philosophical thinking. Each tradition has their God, Śiva and Viṣṇu as their Supreme Being. As spread over all regions of India, they have various sects of religious beliefs and practices with varied philosophical concepts of God, Soul and World. Yet in all of them a common thread of philosophy of devotion and love is found. Coming to the question of origin of these two religious traditions, one can say that they are very old and ancient. Śaivism is said to be the oldest living tradition, even as pre-Vedic and pre-Āryan. Some argue that the Vedic god Rudra was later developed into a Supreme Being, Śiva. Śaivism developed in the course of time, in ritual practices and in philosophical concept of God, Soul and World. Prominent sects of Śaivite religion are Pāśupatas, Kashmiri Śaivism, Vīra Śaivism and Śaiva Siddhānta.

Similarly, Vaiṣṇavite religious tradition too has very ancient, vague and diversified sources for its origin. Viṣṇu is considered to be the Supreme Being. There are five important forms of Viṣṇu by which he reveals himself to his devotees. There are various bhakti sects of Vaiṣṇavism. In fact, devotional practices are found with much anthropomorphic elements and emotionalism in Vaiṣṇavism. Philosophy of bhakti is well developed in many of Vaiṣṇava sects. There are many prominent Vaiṣṇava Saints and philosophers. Among them Rāmānuja, Madva, Vallabha, Nimbārka and Caitanya are worth noting. We have elaborated to some extent the recurring themes of these thinkers. In summing up our deliberation on these two traditions we could say that they are religious philosophies with concreteness for practical human existence.

22.7 KEY WORDS

Turiya : deep sleep

Prapatti : self-surrender

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22.9 ANSWERS TO CHECK YOUR PROGRESS

Answers to Check Your Progress I

1. Origin of Śaivism: Śaivism is the oldest pre-historic religion in India. For Vedic origin of Śaivism, there are traces of Śiva in the Vedic god, Rudra. From the primitive notion of Śiva in Vedas, the later development of concept of Śiva took place. There are also views that Śaivism had entirely depended on non-Vedic tradition. From the proto-Śiva of Indus Valley Civilisation the origin of such Śaivism is traced. A fusion came about when the Vedic Rudra became identified with the indigenous Śiva. The earliest specific mention

of Śiva by a foreigner is traceable to Megasthenes. In the age of the Guptas the worship of Śiva assumed a considerable importance. The development and inclusion of Śiva into Hindu pantheon as a powerful God is seen from the evidences available in Vedic literature, the Epic and Puranic literature and Tamil Sangam literature and devotional literature. In later development of Hinduism, Śiva is considered as one of the Trinity and carries on the function of annihilation alone.

2. Different Forms of Viṣṇu: Five forms of Visnu are the transcendent (para), the grouped (vūyha), the incarnated (vibhava), the immanent (antaryāmin) and the idol (arcā). God as the transcendent possesses six attributes, namely knowledge, lordship, potency, strength, virility, and splendour. The grouped forms of God are four; they are vāsudeva, saṁkarṣaṇa, pradyumna, aniruddha. There is a distinctive function assigned to each of those vyuhas in cosmic creation as well as in the act of redeeming souls. The incarnated forms are avataras. Out of His own concern for the world, God descends from time to time in the form of an incarnation, avatara. According to Vaishnavite tradition, there have been only nine such incarnations; there is one yet to come. As an indweller in the world and in the hearts of people, God is immanent always. The idol, arcā is the most concrete of God's forms. Vaiṣṇavism regards the image of Viṣṇu, arcā, as one of the real forms of the Lord. The belief is that God descends into the idol and makes it divinely alive, so that he may be easily accessible to his devotees. More stress is laid on service to the arcā as the primary duty of the devotee.

Answers to Check Your Progress II

1. Features of Śaiva Siddhānta: It assumes three eternal principles or fundamentals which are realities and have existed from all eternity, viz, god, which is described as independent existence, unqualified intelligence, and absolute bliss, the universe, and the souls. Souls and the world owe their existence to god, Śiva, who is both immanent and transcendent. The main purpose of its creation is the liberation of the beginningless souls, which are conceived as cattle, Paśū bound by the noose, pasa of impurity, mala or spiritual ignorance, which forces them to produce karman. This karman process, however is a benefit, for as soon as the soul has sufficiently ripened and along an elaborate path of salvation reached a state of purity enabling it to strive after the highest insight, and there are four paths, or means of attaining salvation along which this process can take place, viz. the well known, caryā, kriyā, yoga and jñāna. God is willing graciously to intervene. Then he appears in the shape of a fully qualified and liberated spiritual guide, who is Śiva's equal, through whose words god permits himself to be realized by the individual soul.

Answers to Check Your Progress III

1. Nimbārka's Concept of God: For Nimbārka, Brahman is Gopala-Kṛṣṇa accompanied by Radha. Brahman is the controller (niyanṭṛ), the soul is the experiencer (bhokṭṛ) while the matter is the object experienced (bhogya). Brahman is independent being, whereas the soul and matter are dependent realities. The relation between them is as relation of natural difference and non difference (svābhāvika-Bhedābheda). The souls and matter are

different from Brahman as they have dependent and distinct existence (paratantrasattabhava). They are non-different as they have no independent existence (svatantrasattabhava). As the pot is both different and non-different from clay, the souls and matter are related to Brahman. The souls do not lose their individuality in the state of liberation. In this state the soul only realises its essential similarity to God. Liberation is attained through work (karma), knowledge (jñāna), meditation (upāsana), self-surrender (prapatti) and devotion to preceptor (gurupasatti). Love of God is the means to liberation.

2. Philosophy of Caitanya: Philosophy of Caitanya is purely a religious and devotional philosophy. For him, God is sat-cit-ānanda. God is not only rasa, aesthetic sentiment, but also rasika, enjoyer of sentiment. His śakti is Rādhā with whom he is united in love. Rādhā and Kṛṣṇa are two-in-one, inseparably bound together. In his immanent aspect God is antaryamin and is pervasive of the universe. Divine Lord sports himself with his playmates, who are all parts of him. Better than jñāna or yoga is the path of bhakti. The culmination of bhakti is a complete self giving, as unconditional self surrender to god. Keveala or suddha bhakti is not merely a means; it is the final human end as well, the fifth puruṣārtha. It goes beyond even Mokṣa. One who realizes it desires nothing but exclusive service of kṛṣṇa. Philosophy of Caitanya is technically called *acintya-Bhedābheda* that explains the philosophical debate of finding the relationship between God and the soul. The relation between the souls and the world on the one hand, and god on the other is acintya Bhedābheda, incomprehensible difference and non difference. Their relation is one of simultaneous difference and non difference. This is of course, inexplicable or incomprehensible.

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