

General ideas about the Schools of Indian Philosophy, Upanisadic concept of Self , Concept of Rta, Law of Karma and Rebirth

1. From which root verb has the term Darsana been arrived?

Ans: The term Darsana has been derived from the root verb 'Drs' which means 'to see'.

2. What is the etymological meaning of the term is Darsana?

Ans: In Indian literature Darsana means critical exposition.

3. Is Indian philosophy Hindu philosophy?

Ans: Indian philosophy is supposed to be Hindu philosophy on the ground that the word 'hindu' is taken in the geographical sense, meaning the people who lived in the Indus Valley. But if Hindu means followers of a particular religion, then the supposition is wrong.

4. What are the two broad classes of Indian philosophy?

Ans: Vedic and non-Vedic.

5. Name the Schools of heterodox system.

Ans: Carvāka, Buddha, Jaina.

6. Name the schools of orthodox System.

Ans: Nyaya, Vaishesika, Yoga, Mimamsa, Samkhya & Vedanta

7. What is Sadadarsana?

Ans: The six orthodox System of Indian philosophy are popularly known as Sadadarsana.

8. What are the fundamental divisions according to Indian philosophy?

Ans: The fundamental division according to which Indian philosophy has been divided is 'the authority of the Vedas'.

9. What are the common characteristics of Indian philosophical systems?

Ans: i. Practical necessity ii. Spiritual disquiet iii. Faith in moral order iv. Right Knowledge v. Ignorance as the cause of bondage vi. Believe in liberation.

10. What is meant by liberation?

Ans: Liberation is the supreme end of human life.

11. Is Indian philosophy pessimistic?

Ans: No, it is not a pessimistic because Indian philosophy has offered a way out of sorrows and sufferings.

12. Is Indian philosophy dogmatic?

Ans: No, Indian philosophy is not dogmatic, because it is a philosophy of rational speculation supported by testimony.

13. What is the root word of the vedas?

Ans: The term 'Vedas' is derived from the root word 'vid' which means to know.

14. What does Vedas etymologically mean?

Ans: Etymologically Vedas means knowledge.

15. What does the word Rta denote?

Ans: Rta denotes the order of the world.

16. What are the 5 sheaths of the individual self according to Upanishads?

Ans: Physical Sheath (Anamaya kosa), Vital Sheath (Pranamaya kasa), Mental Sheath (Manomaya kosa), Sheath of Consciousness (vijñānamaya Kosa), Sheath of bliss (Anandamaya kosa).

17. What are the 4 Stages of Jiva?

Ans: Waking, Dreaming, dreamless Sleeping and Turiya.

18. What is the individual self or Jiva?

Ans: The individual self or Jiva is different from body, mind, intellect and senses. It is caught in bondage due to its actions.

19. How many Schools are there in Indian philosophy? Name the Vedic and non-vedic Schools of Indian philosophy?

Ans: There are two schools in Indian philosophy, viz., Vedic and Non-vedic. The Vedic Schools are Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa, and Vedanta. The non-Vedic Schools are Carvaka, Buddha and Jaina.

20. What are the common characteristics of Indian philosophy?

Ans: All the System regard philosophy as a practical necessity and cultivate it in order that life can best led.

The firm faith in an eternal moral order dominates the entire Indian philosophy, barring the solitary exception of the Carvaka materialism.

All the Systems except Carvaka system believe in the Law of karma. This law of Karma not only governs life of individuals but also governs the order of the whole physical world.

Another common view is that ignorance of reality is the cause of the bondage and the true knowledge is necessary for liberation. Liberation is the process of stoppage of the process of birth and re-birth. It is the stage of perfection.

The necessity of concentration and meditation led to the development of an elaborate technique, fully explained in the yoga system. Continued meditation in true sense is needed to remove deep rooted false beliefs.

Self control is needed to remove passions that obstruct concentration. Self Control means the control of the lower self by the higher self.

Lastly all Indian Systems except the Carvaka believe in the idea of liberation as the highest end of life. Liberation does not mean the negation of pain but a state of bliss.

21. What is philosophy?

Ans: Philosophy in its widest sense means love of wisdom, love of knowledge. Philosophy is the rational reflection of a life. It is a criticism of life. It is mainly concerned with values, meanings and purpose of life. Philosophy is the study of the universe as a whole.

In India philosophy means Darsana. Every Indian System holds that there is a direct vision of reality. This spiritualist synthetic outlook of Indian philosophy distinguishes it from that of the west. Though the different schools of thoughts present diversity of views, yet we find in them the common stamp - Indian culture, the unity of moral and spiritual outlook.

22. Write about the nature of Indian philosophy.

Ans: Indian philosophy is essentially spiritual. The aim of Indian philosophy is to apply its realisation in practical life. In Indian thought religion consists in the real experience of truth and Philosophy means inner realisation of truth in real life. Thus philosophy and religion in India are concerned with one ideal – realisation of truth and its application to real life. On account of the close connection between theory and practice, doctrine and life. Indian philosophy approach to becomes a way of life, i.e., spiritual realisation.

Indian philosophy is tolerant as well as broad minded in nature. Various schools of thought coexist with mutual realisation in India. Criticising others view, the schools establish their own views by forwarding sufficient grounds. This is the principle of unity and diversity and coexistence of Indian philosophy.

23. Define vedic system

Ans: The systems which believed in the authority of the vedas are called vedic systems of Indian philosophy. Vedic systems are also known as Astika which means believer in the vedas. Nyaya-

Vaisesika, Samkhya - Yoga, mimamsa and vedanta- these six chief philosophical systems are vedic system. They are popularly known as Sada darsana.

24. Define non-vedic system.

Ans: The Systems which donot believe in the authority of the Vedas are called non-vedic systems of Indian philosophy. This system is also known as Nastika which means non-believer in Vedas. Carvaka, Jaina and Buddha - these three systems are non vedic.

25. What are the two Sub-divisions Vedic systems?

Ans: Vedic Systems are subdivided into two classes, viz., (i) System directly based on vedas (i) Systems based on independent reasoning.

Out of six vedic systems Mimamsa and Vedanta are directly based on the vedas and may be said to be the direct continuation of the Vedic culture. Nyaya-vaishesika and Samkhya,-yoga – these four systems though accept the Vedic authority are mainly based on rational thinking of their own.

26. What is the scope of Indian philosophy?

Ans: Indian philosophy is the vision of the Reality. It is an insight into the real nature of the Reality or in other words it is the direct realisation of the Truth. Most people misunderstood Indian philosophy just as most people have misconceptions of Philosophy. According to them Indian Philosophy means only Hindu philosophy. But it is not the case. Indian philosophy means all philosophical speculations of India, ancient and modern, Hindus and non-hindus, theists and atheists.

27. Explain the concept of Karma in Indian Philosophy?

Ans: All the schools of Indian philosophy except the Carvaka, believe in the law of karma. As we saw, so we reap. A right action inevitably produces good consequences. A wrong action inevitably produces bad consequences. Performance of a duty or prescribed action produces a merit (punya) in the Soul. Violation of a forbidden action produces a demerit (Papa) or vice (adharmā) . Merit or virtue produces happiness. Demerit or vice produces misery. Merit and demerit are unseen agencies (adrsta) which mature in course of time and bear fruits of life. They are predisposing causes of happiness or misery while eternal objects are their exciting causes in this life . There is no escape from consequences of actions. Their fruits must be reaped in this life or future life. There is no destruction of the fruits of right or wrong actions. One can never reap the fruits of action undone. The law of karma is the inexorable law of moral causation.

The Buddhist, the Jaina, the Shankara and the Mimamsa believe in an impersonal law of karma which adjusts the realm of nature to the realm of spirits the physical order to the moral order. It adjusts physical objects to the souls, and misery in accordance with their merits and demerits. But the other systems believe in God who is the dispenser of the law of karma. He creates the physical

objects out of atman or prakriti or His own nature and adjusts them to the unseen agencies in the individual souls.

Merits and demerits are called karmas. At a particular time we have accumulated karmas in the past births (prarabdha karma) and karmas which are being acquired in this birth will be added to the karmas acquired in future. They determine the kind of birth, length of life and enjoyments and sufferings. The enjoyer regards karmas as infra sensible verticals of matter generated by patience and evil actions which entrust the souls and obscure innate qualities.

28. Explain the concept of atman according to the Upanishads.

Ans: The individual self is different in nature from the body, senses, the mind and intellect. The kathopanishad says that the individual self endowed with body, the senses and mind is the enjoyer. Nothing remains of the body when the soul departs from it. This self is the knower, agent or doer and enjoyer. The individual self which is called jiva is different from body, mind, intellect and senses. It is caught in bondage due to its actions. The rebirth of jiva is according to its actions or karmas.

The jiva has four stages waking, dreaming, dreamless sleeping and turiya. In the waking stage the individual self enjoys the objects of this world and in this stage it is called the visva. In the dreaming stage, there is no external objects of knowledge, it knows only the subtle internal objects and enjoys them through mind and in this stage it is called Taijasha. The third stage of the individual self is deep dreamless sleep where the self is devoid of any disturbance it is one uniform, not conscious nor unconscious, and in this stage the jiva is called prajna. The fourth stage is the turiya stage when the jiva is known as atman which is neither conscious nor unconscious. It is one, non dual universal consciousness. This self is known as Brahman.

The Individual self is a collection of five sheaths. The body and the senses of the individual self constitute the physical sheath. Within the first extension or sheath there is another sheath known as vital sheath because the individual self develops because of vital breath. Within the vital breath is the mental sheath it depends on mind and in this stage the self is identified with the mind and its workings. The mental Sheath holds within itself the sheath of consciousness which depends on intellect and its activities. In it there is a dualistic stage of knower and the known. But it is distinct from it is the sheath of place, where the self is full of bliss and without distinction of subject and object. Peace is the essence of self, bliss is the brahman. All that we find in this universe are born of bliss (Ananda) are maintained by bliss and ultimately returned to bliss.

29. Explain the concept of Rta in Indian philosophy

Ans: The conception of Rta harmonizes the Gods with one another, and paves the way for monotheism. Rta is the physical order. It ignores the uniformities of nature. Rta reigns everywhere in the sky, in the sun, in the mountain, in the sacrifices and in truth. It is the natural order. The sacrifices should confirm to Rta which is the law of rites. It is the law of truth, right and justice. It is the moral law. Varuna is the custodian of the moral law or Rta adheres to the right, and punishes

sins. The Gods follow the laws of Rta. It is the physical order and the moral order. It points to the existence of one supreme God whose law is unalterable and inviolable. The concept of Rta prepares the way for monotheism, though it is an impersonal order which uphold the gods and the world.

30. Justify your answer with proper argument for “Indian philosophy is pessimistic”.

Ans: Indian philosophy has often been criticized as pessimistic in character and therefore, harmful in its influence on practical life. Pessimism is the attitude of mind which looks only at the dark side of things. Indian philosophy is pessimistic in the sense that it works under a feeling of spiritual disquiet and dissatisfaction of the exciting order of the things.

But the charge of pessimism against Indian philosophy is untenable. Indian philosophy is pessimistic if by pessimism is meant a sense of dissatisfaction with what is or exist. In this sense all philosophy is pessimistic. The suffering of the world proves the problem of philosophy and religion. If Indian philosophy held that life begins with suffering and ends also in suffering, we could regard it as pessimistic outlook. But Indian thinkers never regarded pain and evil as ultimate. On the contrary, Indian philosophy has offered way out of these sorrows and sufferings. Indian philosophy in reality is philosophy of optimism. No philosophy except the Indian philosophy held out such a note of hope in unambiguous terms for the downtrodden and misery stricken individuals. In Indian philosophy reality and perfection go together. We cannot in any way subscribe to the charge that Indian philosophy is pessimistic. If however, the critics insist on levelling this charge against Indian philosophy because of its reference to the presence of evil and suffering in the world, we shall retort that the influence of such pessimism on life is more wholesome than that of uncritical optimism. Optimism seems to be more immoral than pessimism for pessimism warns us of danger, while optimism lulls into security. Every Indian system ends with a note of optimism, a note of supreme peace and happiness of mind after the trials and sufferings.

31. “Indian philosophy is dogmatic”. Explain.

Ans: Indian philosophy in the opinion of some critics is dogmatic rather than critical and true philosophy cannot subsist with the acceptance of dogma. Dogmatism consists in uncritical acceptance of certain dogmas or belief. The critics have brought the charge of dogmatism only against the orthodox system but against the heterodox system also.

The answer to this charge, we may say that it is unjust to hold that Indian philosophy is dogmatic in character. The charge is not true in respect of heterodox schools, as they have built their respective philosophical systems by independent rational reflection. The charge is not even true in respect of the orthodox schools of Indian philosophy. Many of the systems of philosophy discussed the problem of knowledge, its origin and validity as a preliminary to a study of other problems. No Indian system has accepted the Vedas as the one and the only source of knowledge.

Even Mimamsa and Vedanta are based on reasoning. Mere acceptance of the authority of the Vedas cannot make Indian philosophy dogmatic. Indian philosophy becomes dogmatic only if the assertions of the Vedas are looked upon as superior to the evidence of the senses and the

conclusions of reason. The appeal to the Vedas donot involve any reference to extra philosophic methods. What is dogma with ordinary people is experienced to the pure in heart. Therefore, in philosophy is not dogmatic. Indian philosophy is a philosophy of rational speculation.

Unit II

Carvaka- Epistemology, Metaphysics

Jainism- Syadvada, Anekantavada

1. What does the word Carvaka mean?

Ans: Some derived the word Carvaka from Caru means nice or sweet and vak meaning word or tongue.

2. What is the root word of Carvaka?

Ans: The word Carvaka is derived from the root word Caru , it means chew or eat or sometimes it also means a demon.

3. What is the main doctrine of Carvakas?

Ans: Eat, drink and be merry.

4. With which word has Carvaka become synonymous?

Ans: The word Carvaka has become synonymous with the word materialists.

5. Why is the Carvaka called Lokayatika?

Ans: The materialist philosophy was very attractive to the common people and hence it was known as Lokayatamata or the doctrine of common people. The Carvaka or a materialist is accordingly called Lokayatika.

6. Name the chapter on Carvaka philosophy.

Ans: There is a chapter on Carvaka philosophy in Madhavacarya's Sarva Darsana Samgraha.

7. Which is the only dependable source of knowledge according to Carvaka?

Ans: Perception or Pratyaksa.

8. What are the sources that are rejected by Carvakas?

Ans: Inference and testimony.

9. Why is Carvaka philosophy called Indian materialism?

Ans: According to the Carvakas material objects are the only object whose existence can be perceived. So to the Carvakas matter is the only reality.

10. How many elements are admitted by Carvakas as the composite of the world and what are they?

Ans: Four kinds, namely, earth, water, air and fire.

11. Why is Carvaka theory known as naturalism?

Ans: Carvaka holds that every material element has got its fixed nature. It is by their nature and the laws inherent in them that they combine together to form the world. For this reason the Carvaka theory is sometimes known as naturalism.

12. Why is Carvaka theory known as mechanism?

Ans: The Carvaka thinks that whatever happens in the world happens accidentally. There is no existence of conscious purpose behind the world. The Carvaka theory is thus known as mechanism.

13. Why is the existence of consciousness admitted by Carvakas?

Ans: The existence of consciousness is admitted by Carvakas because it is proved by perception.

14. What are the two divisions of Carvakas?

Ans: Gross (dhurta) and cultured (sushiksha).

15. Do Carvakas believe in the existence of God?

Ans: The Carvaka doesn't believe in God's existence because it cannot be perceived.

16. Why is the term liberation meaningless to the Carvakas?

Ans: According to Carvakas the term liberation is meaningless because the expression freedom of the soul conveys no sense. It is nonsensical.

17. What is the root word of Jaina?

Ans: The word Jaina has been derived from the word Jina which again has been derived from the root 'Ji' (to conquer).

18. What are the two sections of the Jainas?

Ans: Svetambara (white robed) and Digambara (nude).

19. What is knowledge according to the Jainas?

Ans: Knowledge is the determinant cognition of an object as it really is.

20. What are the two forms of knowledge as admitted by the Jainas?

Ans: Immediate and mediate knowledge.

21. What are the two kinds of transcendental perception according to the Jainas?

Ans: Incomplete perception (vikala) and complete perception (sakola).

22. What is Naya?

Ans: Naya is a standpoint from which statement is made about a thing.

23. What is Syat?

Ans: The Jainas urge that every judgement should be qualified by the word 'syat' meaning 'may be', perhaps, somehow or some respect.

24. Write a brief account of Carvaka Epistemology.

Ans: It is said that the entire philosophy of any theory depends logically on their epistemology. How can we know the reality is the main question of epistemology. The Carvaka holds that perception is the dependable Source of knowledge and to establish this Carvaka criticises the possibility of other sources knowledge. According them matter is the only reality for that reason Carvaka philosophy is called Indian materialism.

The materialistic view of the Carvakas is logically based on its epistemology or theory of knowledge. According to Carvakas pratyaksa or perception is the only Source of Valid knowledge because knowledge collected by other two sources, i.e. Inference and testimony are not certain. They are probable and probable knowledge cannot be knowledge at all.

If inference is to be regarded as a source of knowledge or pramana it must yield knowledge about which we can have no doubt. Inferences sometimes lead us to error. Truth is not an unfailing character of all inferences, it is only an accident and a separable one. So, it cannot be regarded as a sure Source of valid cognition.

Carvaka says testimony or authority consists of words. But they are not free from error and doubt. Very often we are misled by so-called authority. Carvaka says that in so far we depend on any authority because we think it to be reliable. The knowledge obtained is really based on inference. Sometimes successful results sometimes not. So authority also cannot be regarded as valid Source of knowledge. Therefore perception must be regarded as pramana on source knowledge according to the Carvakas.

25. Give an account of Carvaka metaphysics.

Ans: Carvaka is the materialistic System of Indian philosophy. On account of the tendency of the school towards gross materialism, a theism, individualistic hedonism and radical selfishness it has become an object of ridicule.

Carvaka is the simplest example in Indian philosophy advocating the blind Satisfaction of desires as the Ideal of life. This attitude is the outcome of materialistic metaphysics of the Carvaka school. The materialism of the Carvaka is in turn the result of the total rejection of any other Valid knowledge than perception. The Carvaka raised a strong voice against metaphysics, emphasising that nothing should be regarded as real unless it was perceivable by the senses. Carvaka regarded sensual pleasure and satisfaction of biological needs as a goal. They based their hedonism even at the risk of incurring debt. They believed that after death there is no continued existence of human personality in any form. Similarly the existence of God and thereby the possibility of Moksha and the transmigration of soul is rejected by them.

The Carvaka ethics advocates wealth and the emotional value of Satisfaction of desires. They proclaimed that the Vedas contained doctrines invented by the cunning priests to dupe simple people. So, it is quite correct to say that for the Carvakas pleasure is the highest good and that to sacrifice the present to future is unjustified.

But at the end it is noteworthy that later on Carvakas leaned towards social wellbeing and Spiritualism.

26. Why are Carvakas Called the materialists in Indian philosophy? What are the elements do Carvakas believe in?

Ans: The word 'Carvaka' has become Synonymous with 'materialist'. Thus, Carvaka philosophy is known as Indian materialism. The word used for materialism is also known as Lokāyatāmata, that is the view of common people. A materialist is accordingly, called also Lokayatika.

According to the Carvakas the matter is the only reality and everything including mind and consciousness are products of matter. Matter is of four kinds, namely earth, water, fire, and air. Ether is rejected by the Carvakas as its existence is not perceived. There is no soul, no God, no after life and no before life also.

27. How do Carvakas account for the existence of Consciousness?

Ans: The Carvaka admits that the existence of consciousness is proved by conception. But consciousness is not found to exist in material object. It is found to exist only in living organisms. The Carvaka admits the reality of Consciousness but denies the existence of soul as any transcendental entity, because the soul is not perceived.

Consciousness is perceived to exist in the material body composed of the four gross elements of earth, water, fire and air. Hence Consciousness must be a quality of the material body and not non-material spiritual Substance.

The so-called soul is nothing but the body endued with consciousness. The material elements combined in a particular way and rise to the a new particular proportion give rise to living body in which emerges a new, namely consciousness. But it may be argued that consciousness is not perceived to exist in any of the ingredients which compose many of the material body and hence

consciousness is not a quantity of these ingredients. To this objection, the Carvakas replies that quality is not present in any of ingredients taken singly but may subsequently when the component factors are combined together in a particular proportion. None of the betel leaf, lime and betel nut is originally red. But they come to acquire a reddish colour when chewed together. In a similar manner, Consciousness emerges out of combination of the four elements. Consciousness is the quality of material body. Consciousness is the epiphenomenon or by-product of matter. Consciousness doesn't exist independently of the body.

Carvakas are divided into two groups - Gross (Dhurta) and cultured (Susikṣita). The Gross Carvakas identify the soul with the body. The cultured Carvakas maintained that there is a Soul apart from the body. But the soul is destroyed along with the destruction of the body. Consciousness disappears with the disintegration of the body and component factors of the body merge in their respective elements. The Soul is nothing but the body endowed with the consciousness.

28. How does Carvaka inference as a source of knowledge?

Ans: The philosophy of Carvaka is based on their theory of knowledge or epistemology. In order to establish that perception is the only dependable source of knowledge, they have criticized the possibility of other sources of knowledge.

The Carvakas rejected inference as dependable source of knowledge. The Nyaya holds that the inference takes the form of a five membered syllogism as-

The hill is fiery.

Because the hill is smoky.

Whatever is smoky is fiery, for example, kitchen.

The hill is smoky.

Therefore, the hill is fiery.

For inference of oneself, the first three members of the syllogism are sufficient. In any case, the inference depends on the inductive relation, i.e., universal concomitance between the middle term and the major term. The inductive relation is the invariable and unconditional relation obtaining between the middle term and the major term. Inference is not possible without the inductive relation.

The Carvakas urge that the inductive relation can neither be ascertained by external perception nor by internal perception. The Carvakas contended that the knowledge of the invariable concomitance would be acceptable, if we can establish the relation beyond doubt. But this is not possible. No universal relation can therefore be established by inference. Hence, inference as it depends on such universal relation, is not dependable as a source of knowledge.

The universal invariable relation can neither be said to be based on another inference. This will involve a *petitio principii*. Inference depends upon the universal relation, and the universal relation also depends upon the inference. This is arguing in a circle. This process also leads to infinite regress because the validity of inference by which the universal relation is sought to be proved, has to be similarly proved.

29. Critically discuss the Jaina theory of Anekantavada?

Ans: According to the Jaina theory metaphysics realistic pluralism. It is a doctrine of manyness of reality. Matter and spirit are regarded as the separate and independent reality. According to the Jaina theory there are large number of material atoms and individual Souls which are all separately and independently real. According to the Jainas every object has a large number of positive and negative qualities. It is not possible to know all the qualities of Something. To know all the qualities of thing means to become omniscient like God. Therefore the Jaina theory says that the reality is extremely complex in its nature. It makes the us understand that nature of all the possible Standpoints of an object is very complex. According to the Jainas a thing has many character and it exists independently, some are permanent while others are changing or accidental.

According to the Jainas the Substance has moods and therefore subject to degeneration and decay. To mistake anyone as the whole is to commit the fallacy of *Ekāntavāda*. All our judgements about objects are relatively true.

Of course our judgements about object are pointed out by the theory of Ekantavada is not always acceptable. The person may have the knowledge of the quality of a thing but it does not mean that has learnt all the quality of things.

30. What is Syadvada in Jainism?

Ans: According to the Jainas every being has innumerable characters. Imperfect being look at objects from a particular point of view at a time. Hence, they obtain a partial Knowledge. Such knowledge about a particular aspect of a multi form object is called by the Jainas *Naya*.

From the many sided nature of objects it follows that all judgements are relative. They are true under certain conditions. Considering this the Jainas urges that every judgement should be qualified by the word of the "Syat" meaning 'may be'. Jainas has come to be known as *Syadvada*, the doctrine of maybe. *Syadvada* is the view that every judgement passed by imperfect individuals like us is true only of the particular aspect of the object and Standpoint from which the Judgement is made.

There are Seven different ways of making judgement about an object. These 7 different ways are known as *Sapta-bhangi - naya*. Ordinarily we distinguish between affirmative & negative judgements. The Jainas distinguish the 7 kinds of judgements including these two. The Jainas qualify each judgement with a "Maybe" and 'Somehow'.

31. Who is considered to be the founder of Jainism? What are the 7 forms of Judgement according to Jainism?

Ans: 24 Tithankaras are the founder of the faith through whom these faith has come down from unknown antiquity. The last of them is known as Mahavira.

The 7 forms of judgement according to Jainism are:

Syat asti (may be something is)

Syat nasti (may be something is not)

Syat asti, nasti (may be Something is and is not)

Syat avyaktavyam (may be Something is in-describable)

Syat asti avyaktavyam, (may be something is and indescribable)

Syat nasti avyaktavyam (may be something is not and indescribable)

Syat asti Nasti avyaktavyam (may be something is, is not and indescribable)

32. How is Anekantavada related to Syadvāda?

Ans: The Jaina theory of judgement which is known as Syadvada is a logical corollary of the theory of reality advocated by the Jainas. The Jainas hold that every object known by us is indued with infinite number of qualities and modes. The Jainas urges that reality is extremely complex in it's nature. We may judge an object in one of its particular aspects from a particular standpoint. We think the partial aspect of the object to be the object as it really is and thereby becomes partial and incomplete. According to the Jainas when the objects are viewed in one of its many aspects and from a particular standpoint they are one sided (Ekanta).

All things possess infinite qualities and infinite relations. If one desires to have the knowledge as it is in itself, one should view it in all it's aspects and from all possible Standpoints This philosophic outlook of the Jainas has come to be known as anekantavāda or the theory of reality as many faced. All our Statements and judgements about objects are only relatively true. Our, judgements about object are true under certain conditions. Hence, one who comprehends one thing completely, comprehends all things completely and one who comprehends all things completely, comprehends one thing completely.

Unit III

Buddhism - Four Noble Truths, Pratityasamutpada, Nairatmavada, Ksanikatvavada,

1. What are the 4 noble truths ?

Ans: The four noble truths are:

There is Suffering (Duhkha)

It has a cause (Samudāya)

It can be suppressed (Nirodha)

There is a way to accomplish this (Marga)

2. What is Pratitya Samutpada?

Ans: According to Pratitya Samutpāda, nothing is unconditional, existence of everything depends on conditions.

3. What are the 12 Links?

Ans: The 12 links are Suffering (Jara Marana), is due to birth (Jati) which is due to the will to be born (Bhava) which is due to our mental clinging (Upadana) to objects which is due to our thirst (Trsna) for objects which is due to sense experience (Vedana), which is again due to Sense object contact (Sparsa), which is made possible by the six organs of cognition (Sadayatana) which are dependent on mind body organism (Nama-rūpa) which could not develop without Consciousness (Vijnana) entering into it, which is due to the impressions (Samskara) of past life which are due to ignorance (Avidyā), about the truth.

4. What is known as Bhavachakra?

Ans: The 12 links in the chain of Causation leads to birth and consequent sufferings. This chain of causation is known as Bhava chakra or wheel of rebirth.

5. What is Nirvana?

Ans: The extinction of suffering is Nirvana. It is not a state of inactivity.

6. What is Astangika Marga?

Ans: The 4th noble truth is the path leading to the extinction of Suffering which consists of 8 steps and is therefore called the 8 fold path or Astangika - Mārga.

7. What are the 8 fold paths?

Ans: Right views (Samyak drsti)

Right determination (Samyak. Samkalpa)

Right Speech (Samyak vak)

Right Conduct (Samyak karmānta)

Right livelihood (Samyak Ajiva)

Right effort (Samyak Vyayama)

Right mindfulness (Samyak Smrti)

Right Concentration (Samyak Samadhi)

8. What is the etymological meaning of Pratitya Samutpada?

Ans: Pratitya Samutpāda means arising (Samutpada) after getting (Pratitya).

9. What is accidentalism?

Ans: Accidentalism denies the law of causality and regards an event as an accidental happening.

10. What is naturalism?

Ans: Naturalism ascribes an effect to its own inherent nature. It regards the necessity to produce the effect as inherent in the cause.

11. What is meant by momentariness?

Ans: According to the theory of momentariness, all existence is momentary. All things last not even for a short period of time but exist for one part less moment only.

12. What is meant by impermanence?

Ans: The theory of impermanence means the worldly things are transitory or impermanent.

13. What is self according to Buddha?

Ans: According to Buddha self is only a stream of cognition. It is nothing but the series of successive mental and bodily process which are impermanent.

14. What does the doctrine of no-self mean?

Ans: The doctrine of no-self means two things:- the self is aggregate of impermanent mental and bodily processes, the world is devoid of Substances which is unsubstantial and void, and aggregate of impermanent qualities.

15. Briefly discuss the theory of Patityasamutpada (dependent origination),

Ans: The doctrine of Pratitya Samutpāda is the foundation of all the teachings of Buddhism. It is also known as the theory of dependent origination.

Pratityasamutpada tells us that in this empirical world dominated by intellect, everything is relative, conditional, dependent, - Subject to birth and death. Therefore, everything is impermanent. It also states that every object of thought is necessarily related. As it is relative, it is neither absolutely real nor Unreal. This View Buddha himself has made clear and avoids two extreme views - on the one side externalism and on the other nihilism. The theory of externalism states that some reality externally exist independent of any condition. On the otherhand, the theory of nihilism states that something exist can be removed or cease to be. Buddha claims to be hold the middle path. According to him every thing that we perceive has an existence. But it is dependent on something else. It means that the thing in a term doesn't perish without leaving some effects. Buddha believes that every Suffering has a cause. The theory of dependent origination helped him to find out the origin of suffering in ignorance through a 12 Linked chain. The links are of jaramarana (suffering & old age, disease and death), jāti (birth), bhava (will to be born) Upadana (mental clinging to the objects of the world), trsna (thirst of enjoyment), Vedana (Sense experience tinged with some pleasant things), Sparsa (contact of sense organs with object) Sadayatana (Six Sense organs), Namarupa (mind body Complex), Vijñāna (Consciousness), Samskara (impression of past experience) and Avidya (ignorance).

Out of these 12. Links some are related to the past life, namely Avidya and Samskara, some are related to the future life namely, birth and death and the rests are related to the present life. The doctrine of dependent origination is the central teaching of Buddhism. the theory of Karma, the theory of ultimate momentariness etc are based on this theory of pratityasamutpada.

16. Write a note on the theory of impermanence and momentariness (Anityavada and kramikavāda)

Ans: Buddha establishes that there is nothing permanent. This theory of impermanence follows from his doctrine of dependant origination. Everything originates from Some condition and it disappears when the condition ceases to be. Buddha has held that life worldly things are impermanent and transitory but he had not said that there exist one partless moment only. Buddha's doctrine of impermanence is developed by later Buddhist into the theory of momentariness. To say that things are Anitya is different from saying that they are ksanika that which is called mind, intellect, consciousness, constantly perishes as one thing and springs up as the another. They are not permanent.

This momentary character is extended to all things, mental and non-mental. By the later Buddhists we get the theory of momentariness. Not only everything is conditional and therefore have impermanent existence but also things last not even for a short period of time but exist for one part less moment only.

Existence is the capacity to produce some change in the order of things. Permanent things cannot cause this power of producing changes. Whatever capacity a thing has is at once and fully manifested. If conditions bring about the change, then they alone exist and not the permanent thing. If existence means causal efficiency than things that exist are momentary. Things do not remain

unchanged during any two moments. Since they do not produce the same effect during both moments. Thus, everything last only for a moment.

17. Critically explain the Buddhist theory of Nairatmavāda (no Soul).

Ans: According to Buddhism nothing is permanent. The law of change is universal. It is commonly believed that there is an abiding Substance called the Soul, in man which persists thorough changes that overcome the body, exists before birth and after death and migrates from one body to another. Consistently with his theories of conditional existence and universal change, Buddha denies the existene of such Soul., thoughts, feelings, desires etc arise at one moment and vanish at the next and this process continues perpetually, The Self is a Stream of cognitions. Buddha thus advocates the doctrine of no soul (nairatmavada).

But if there is no permanent soul how are we to explain the continuity of a person through the different stages of childhood, youth and old age? Buddha says that there is no continuity of an identical substance in man, there is continuity of the stream of successive states that composed his life.

The Continuity of life Series is based on causal connection running through different States. But Buddha believes in the law of Karma and re-birth. If a permanent Soul is denied, who will reap the consequences of actions in the life here after. To this Buddha replies that re-birth is not transmigration, it is the cognition of the next life by the present. The conception of Soul is thus replaced here by that of unbroken stream of consciousness

Man is only an Conventional name for a collection of different constituents, the material body, the immaterial mind and the formless consciousness. If mind is only Successive perception there is nothing that it is said that this phenomenon does not require any permanent individual because everything is momentary then we must say without a subject no synthesis, no knowledge no recognition is possible. So, we must admit the permanence of perceiving agents, since without it who will hold together and the past cognition and the present and compare them. So, that a judgment of similarity may result.

18. What are the four noble truths according to Buddha?

Ans: The first noble truth 'Suffering': - The first noble truth is the tyranny of pain, life is suffering. Birth is painful, disease is painful, death is painful, union with the unpleasant is painful, the separation from pleasant and any craving that is unsatisfied that too is painful.

The Second noble truth – 'Causes of suffering': Buddha explains the origin of Life's Suffering in the light of his special theory (pratitya Samutpāda) according to which nothing is unconstitutional. The life Suffering is due to birth, which is due to will to be born, which is again due our mental clinging which is due to thirst for objects which is due to sense experience which is due to sense object contact which is made possible by the six organs of cognition which are dependent on mind

body organism which could not develop without Consciousness entering into it which is due to the impressions of past life which are due to ignorance about the truth.

The third noble truth – ‘Ceasation of Suffering’: The third noble truth is the extinction of suffering which can be effective by removing and destroying the Causes that are responsible for suffering. The total extinction of Suffering is known as ‘Nirvana’.

The fourth noble truth- ‘Way to Cessation of suffering’: - The fourth noble truth is the leading to the extinction of suffering which consists of eight steps & and is therefore called the eight fold path (Astangika marga). The fourth noble truth gives us an idea of Buddha ethics.

Right view - The first step to moral reformation should be the acquisition of right views.

Right determination: The moral aspirant is asked to renounce all attachment to the world to give up ill- feeling towards other persons and to resist them from doing any harm to others.

Right Speech: The moral aspirant should first of all control his speech. Abstention from lying, unkind words are the results of right speech.

Right conduct: Right conduct consist in abstaining from doing injury to life, from Stealing and from indulging in improper gratification of the senses.

Right livelihood: One should earn his livelihood by honest means, one should not take to forbidden means even for the Sake of maintaining one’s life.

Right effort: The moral aspirants should maintain a constant effort to root out all evil ideas and prevent such thoughts from entering the mind again.

Right mindfulness: - The moral aspirants Should constantly bear in his mind what he has already learnt which will help him to remain free from attachment to object.

Right concentration: - The moral aspirant concentrates his pure mind in investigating the truths and as a result of this he enjoys in this satisfactory and pure thought.

Unit IV

Nyaya- Prama & Pramana, Pratyaksa, Anumana and its kinds Vaisesika – Categories and Atomism

1. What is Pramana according to Nyaya?

Ans: Pramana is the instrument of valid knowledge, namely perception, inference, Comparison, testimony.

2. Define knowledge after Nyaya.

Ans: knowledge is the manifestation of objects, it is revelatory of reality.

3. What is the difference between Prama and Pramana?

Ans: Valid knowledge (Prama) is the apprehension which agrees with the real character of the object apprehended. It is the certain and the unerring presentation of object, Valid knowledge is the knowledge of an object which object endowed with qualities which really exist in that object. Non-Valid knowledge (aprama) is knowledge of qualities in an object which don't really exist in that object. Non- valid Knowledge does not represent the real character of its object or apprehends what does not exist in.

4. What is perception ?

Ans: Perception is a kind of cognition which arises from the contact of a Sense organ with its object in expressible by words, unerring and well defined.

5. What are the factors involved in the act of perception?

Ans: Senses (Indriyas)

Their objects (Artha)

The conduct of the Senses with these objects (Sannikarsa)

Cognition produced by this conduct (Jnanam)

6. How do the Naiyayikas divide Pratyaksa?

Ans: The Naiyayikas, divide pratyaksa into Laukika or ordinary and Alaukika or extraordinary.

7. What are the 2 kinds of ordinary perception?

Ans: External perception (Bahya Pratyaksa) and Internal or mental perception (Manas Pratyaksa)

8. How many kinds of ordinary perception there according to the Naiyayikas?

Ans: According to the Naiyayikas there are 6 kinds of ordinary perception:

Visual (Caksusa)

Auditory (Srota)

Gustatory (Rasana)

Olfactory (Ghranaja)

Tactual (Sparsana)

Mental (Manasa)

9. What are the 3 kinds of extra ordinary perceptions?

Ans: Samanya Laksana, Jnana Laksana, Yogaja.

10. Name the two kinds of perception which are based on representation?

Ans: Indeterminate (Nirvikalpaka) and Determinate (Svavikalpaka)

11. What does Anumana etymologically mean?

Ans: Anumana literally means the knowledge (Mana) which we get after other knowledge (anu).

12. How many propositions and terms are required by Anumana and what are they called?

Ans: Three propositions and three terms which are called constituents and avayavas of the anumana.

13. What is Vyapti?

Ans: Vyapti is the invariable concomitance between the middle and the major Term.

14. What is Paksadharmata?

Ans: The presence of Paksa in Hetu is called Paksadharmata.

15. Name the three terms of Anumama?

Ans: Paksa (minor term), Sadhya, (Major term), Hetu (middle term).

16. Name the five members of Pararthanumana.

Ans: prajña, hetu, udaharana, upanaya, and nigamana.

17. What does Vyapti literally mean?

Ans: Vyapti literally means pervasion.

18. What is vyapya and Vyapaka?

Ans: Vyapti implies a co-relation between two facts of which one is pervaded (Vyāpya) and the other pervades (Vyapaka).

19. What are the 2 kinds of Vyapti?

Ans: Sama Vyapti & Asama Vyapti.

20. Name the kinds of inference based on causal relation?

Ans: Pūrvavat and Sesavat.

21. What are the different classification of inference according to the new School of Nyaya?

Ans: Kevalanvayi, and kevalavyatireki and anvaya vyatireki.

22. What does Padartha literally mean?

Ans: Padartha literally means the meaning of a word.

23. How to the many Categories are there according to the Vaisesikas ? Name them.

Ans: 7 categories, viz., dravya, guna, karma , Visesa, samavaya, samanya and abhava.

24. What is Samanya?

Ans: Samanya is one, eternal. The essential and common character belonging to all the individuals of a class is called generality or Samanya.

25. How many kinds of generality are recognised by Vaisesikas in respect of extend?

Ans: 3 Kinds, namely, The highest (Para) The Lowest (Apāra) The intermediate (para para).

26. Where from does the Vaisesikas derive its name?

Ans: The Vaisesikas derive its name from visesa.

27. What is particularity?

Ans: Particularity is a unique peculiarity of an individual external Substance.

28. What does Kanāda mean by inherence?

Ans: Kanada means by inhrence or Samavaya the relation between the material cause and its effect.

29. Does Kanada mention Abhava as an Independent Category?

Ana: Kanada doesnt mention Abhava as an Independent Category, it is the later Vaisesikas who recognise Abhava as an independent Category to explain negative facts.

30. What are the two broad classification of Abhava?

Ans: Samsargabhava and anyonyabhava.

31. How many kinds of Sangsargabhava are there?

Ans: 3 kinds, namely Pragabhava, Dhvamsabhāva and Atyantabhava .

32. What is atom?

Ans: Atoms are the material cause of Composite things.

33. What are the characteristics of atom?

Ans: The atoms are partless, eternal Super sensible, motionless and get globular.

34. What is Pratyaksa or Perception according to Nyaya philosophy? Mention different kinds of perception.

Ans: Gautama defines perception as non-erroneous cognition which is produced by intercourse of the sense organs with the objects, which is not associated with the name and which is well defined. This definition of perception excludes divine and yogic perception which is not generated by the intercourse of sense organs with the objects. Hence, Vishwanatha defines perception as direct or immediate knowledge or the cognition which is not derived through the medium or instrumentality of any other cognition. This definition includes ordinary as well as extraordinary perception and excluded inference, comparison and testimony.

The Naiyayikas have classified perception in different ways. There has been a distinction between laukika or ordinary and Alaukika or extraordinary perception. This definition depends on the way in which the senses come in contact with their object. Perception again is of two kinds, namely external and internal. The former is due to the external senses of sight, hearing, touch, taste and smell. The latter is brought about by the men's contact with physical state processes. We have 6 ways of laukika or ordinary perception, namely the visual, the auditory, the textual, the gustatory, the olfactory and the internal or mental perception. Extraordinary perception or Alaukika pratyaksha is of three kinds, namely samanya lakshana, jnana laksana and yogaja. According to another classification ordinary perception is of two kinds, namely nirvikalpa or the indeterminate and savikalpaka or the determinate.

35. What is extraordinary perception? Discuss briefly the various kinds of extraordinary perception.

Ans: According to Nyaya, perception is of two kinds, namely laukika or ordinary and Alaukika or extraordinary perception. When the sense organs come into contact with the object present to them in the usual way we have the laukika perception. In Alaukika perception the object is not ordinarily present to sense but is conveyed to them through an unusual medium. Extraordinary perception or Alaukika perception is of three kinds, namely samanya lakshana, jnana lakshana and yogaja.

Samanya lakshana perception is the perception of the universal. According to nyaya the universals are a distinct class of reals. They inhere in the particulars which belong to different classes on account of the different universal inhering in them. An individual belongs to a particular class because the universals of that class inhere in it. Thus, a cow becomes a cow because it has the universal coldness inhering in it. Ordinarily we perceive only the particulars and not the universals. We perceive particular cows but we do not perceive a universal cow.

The second kind of extraordinary perception is called jnana lakshana. It is the complicated perception through association. Sometimes different sensation become associated and form one integrated perception. Here an object is not directly presented to a sense organ but revived in memory through the past cognition of it and is perceived through representation, for example, I look at a blooming rose from a distance and say I see a fragrant rose. Fragrance can be perceived by the sense organ of smell and not by the sense organ of vision which can perceive only color. Here the visual perception of the rose revives in memory. The idea of fragrance by association which was perceived in the past to the nose. The perception of fragrant rose through the eye is jnana lakshana.

The third kind of extraordinary perception is called yogaja. This is the intuitive and immediate perception of all objects, past present and future possessed by yogins through the power of meditation. In the case those who have attained spiritual perfections such intuitive knowledge of all object is constant and spontaneous. In case of others who are on the way of perception, it requires the help of concentration as an ordinary condition.

36. Distinguish between determinate and indeterminate perception.

Ans: Nirvikalpaka or indeterminate perception is a state of consciousness which gives us mere existence. Nirvikalpaka perception is the immediate apprehension, the mere awareness, the direct sense experience which is undifferentiated and non relational and is free from assimilation, discrimination, analysis and synthesis. When we for the first time in our life, perceive a jar we were simply conscious of its existence, but had no knowledge of its special features, its generic character etc. Here we have an indeterminate perception of jar.

Svavikalpaka or determinate perception implies a knowledge of the genus to which the perceived object belongs, of the specific qualities which distinguishes the individual object from the other members of the same class and of the union of the two. Determinate perception is relational apprehension. It is a perceptual judgment. There is subject predicate relation in it as it involves assimilation, discrimination and association. It is knowledge about an object. When we perceive orange as a substance endowed with qualities of color, a size, shape and the like bearing the name orange and belonging to the class oranges and distinct from other fruits, We have determined perception. In determinate perception we relate the substance with its attributes.

37. Define Anumana. What is the structure of Anumana?

Ans: Anumana takes the form of syllogism. Anu means after and mana means knowledge which comes after some other knowledge. Anumana uses knowledge derived from perception or verbal testimony and arrives at something not given by perception. Anumana or inference as defined thus, is a process of reasoning in which we pass from the perception or some mark to the knowledge of something else by virtue of the relation of universal concomitance between the two for example

The hill is fiery.

Because it smokes.

And whatever smokes is fiery.

In this example we pass from the perception of the mark smoke in the hill to the knowledge of the existence of fire in it by virtue of our previous knowledge of the universal concomitance between smoke and fire.

In every anumana there are three terms namely sadhya, paksha, hetu. These 3 terms correspond to the major term, minor term and middle term respectively of the Greek syllogism. Hetu is also called lingo.

Anumana is that kind of process of reasoning which is preceded by the perception of hetu in the paksha and the remembrance of its invariable concomitance with the sadhya. So in the process of Anumana-

1. The first step is the apprehension of the hetu in the paksha.
2. The second step is the Recollection of the universal concomitance between the relation of hetu and sadhya.
3. The last step is the inferential knowledge of sadhya as related to in the paksha.

From these it appears that in anumana there must be at least three propositions which are all categorical and one must be affirmative and the others may be affirmative or negative. The first proposition corresponds to the conclusion. The second proposition corresponds to the minor premise and the 3rd to the major premise.

Thus we find that the order of arrangements and the propositions of anumana is the reverse of the arrangements of western syllogism.

38. What is vyapti? How is vyapti known or established?

Ans: The relation of invariable and unconditional coexistence between the middle term and the major term of an inference is technically called vyapti in Indian philosophy. For example,

Devadatta is mortal.

Devadatta is a man.

Therefore all men are mortal.

In this inference, man is the middle and mortal is the major term. And the relation of invariable concomitance or coexistence between these two term is vyapti. Vyapti literally means the state of pervasion. It implies a coexistence between 2 facts someone named lee we appear which is pervaded and we are packer which is pervades.

Vyapti may be of two kinds, namely sama vyapti and ashama vyapti. A vyapti between 2 terms of equal extension is called sama vyapti. Here the vyapti holds between 2 terms which are coextensive so we may infer one of them from the other. For example, whatever is nameable is knowable and also whatever is knowable is nameable. A vyapti between two term of unequal extension, on the other hand, is called asama vyapti. The vyapti holds between 2 terms which are not coextensive. So from one we may infer the other but not vice versa. For example, wherever there is smoke there is fire but whenever there is fire there may not be smoke as in the case of red hot iron ball. Now the question is how is vyapti known or how do we get a universal proposition.

According to Carvaka there is no such problem because to them inference is not a valid source of knowledge. The Buddhists base the knowledge of universal proposition on the principles of causality and essential identity. The vedantins hold that the knowledge of vyapti is the result of an unscientific induction.

The Naiyayikas agree with the vedantins but unlike them they supplement uncontradicted experience by few more step. So, according to nyaya, vyapti can be established on the basis of observation of particular instances through the knowledge of the class essence underlying such particular instances.

39. What are the different classifications of Anumana?

Ans: The Naiyayikas gives us the different classification of anumana according to their different principles according to the purpose, which an inference serves, anumana is of two kinds, namely,

1. Swathanumana is that in which we infer to acquire knowledge for our own selves. If we infer the existence of fire in the hill and perceiving smoke in the hill remembering the universal relation between the smoke and the fire, then it is called swathanumana.

2. Parathanumana, on the other hand is that in which we infer to demonstrate the truth of the acquired knowledge before others. It is a syllogistic expression which consists of five members. They are-

A . pratijna - the hill is fiery.

B. Hetu - for it has a smoke.

C. Udaharana - wherever there is smoke there is fire as in the kitchen.

D. Anayaya - the hill has smoke.

E. Nigamana - the hill is fiery.

According to the causal relation, anumana is of three kinds, namely,

1. Purvavat Anumana is that in which we infer the unperceived effect from a perceived cost. For example, when we infer future rain from the perception of dark cloud in the sky our inference is purvavat.

2. Seshavat anumana is that in which we infer the unperceived Causeway from a perceived effect. For example, when we infer past rain from the perception of swift muddy current of the river, our inference is seshavat.

3. Samanyatadrsta anumana is that which is based on certain observed points of general similarity between the objects of experience. For example when a man infers cloven hoof of an unknown animal simply by seeing it's horn, we have an example of samanyatadrsta anumana.

According to the application of the method anumana is of three kinds, namely,

1. Kevalanvayi anumana is that in which the middle term is positively related to the major term. This means that there is agreement between the two terms in respect of presence, for example,

All smoky objects are fiery.

The hill is smokey.

Therefore, the hill is fiery.

Here, the middle term Smokey is positively related to the major term fiery.

2. Kevalavyatireki anumana is that in which the middle term is negatively related to the major term this means that there is agreement between the two terms in respect of absence. For example,

No non fiery object Is Smokey.

The hill is smoky.

Therefore, the hill is fiery.

Here, the middle term Smokey is negatively related with the major term non fiery.

3. Anvayi-vyatireki anumana is that in which the middle term is related to the major term both positively and negatively. For example,

1. All smoky objects are fiery.

The hill is smoky.

Therefore, the hill is fiery.

2. No non fiery object is smokey.

The hill is smokey.

Therefore the hill is fiery.

In this example there is double agreement between middle and major term. They agree in presence in the positive instance and they also agree in absence in the negative instance.

40. What are padarthas? How many padarthas are there according to vaisheshikas? Name them.

Ans: The object of knowledge or reals are called padarthas or categories. According to the vaisheshikas there are 7 padarthas and these 7 padarthas are dravya, guna, karma, samanya, vishesha, samavaya, and abhava.

41. Who is the founder of vaisheshika system? Where from the term vaisheshika is derived?

Ans: Kanada was the founder of vaisheshika system. The vaisheshika take its name from the vishesha or particularity of internal substance.

42. Explain abhava as a category of vaisheshika system.

Ans: Abhava is the 7th category. The reality of abhava or nonexistence cannot be denied. Looking at the sky at night we feel as much as sheer nonexistence of the sun, as of the existence of moon and the stars.

Abhava or non existence is of two kinds, namely samsargabhava and ananyabhava. Samsargabhava means the absence of something in something else. Ananyabhava means the fact that one thing is not another thing.

Samsargabhava is of three lines, namely pragabhava, dhvansabhava and Atyantabhava. All kinds of samsargabhava can be expressed by a judgment of the general form S is not in P whereas ananyabhava can be expressed by a judgment like S is not P.

Pragabhava is the nonexistence of a thing before its creation. When one says a house will be built with bricks, there is non existence of the house and the bricks. This nonexistence of the house before its construction is pragabhava. It means the absence of a connection between the bricks and the house which is not yet built. It has an end but no beginning.

Dhvansabhava is the nonexistence of a thing on account of its destruction after production. Ajar which has been produced by a Potter may be broken into pieces and becomes nonexistent. This nonexistence of a thing due to its destruction is called Dhvansabhava. It is said to have beginning but no end.

Atyantabhava or absolute nonexistence is the absence of a connection between two things for all time, past, present, future. For example, the nonexistence of color in air. Hence, atyantabhava is the nonexistence of a thing in any particular time but for all time. It has no connection between past, present, future.

Anyoyabhava is the absence of a connection between two things. Ananyabhava implies the difference of one thing from another. A table is different from a chair. This means that a table does not exist as a chair or more simply a table is not a chair. In the similar way a cow is not a horse a jar is not a pot, our propositions which express the difference between a cow and a horse, a jar and a cloth. Like a Atyantabhava, ananyabhava is without a beginning and an end, that is eternal.

43. Explain samanya as a category of vaisheshika.

Ans: Samanya is a class essence of the generality of a certain class bearing a common name because they possess a common nature, man cows and Swans have something in common or they bear a general name. The question is what is that they have in common? The answer is that it is only the classes since corresponding to the class concept. The nyaya vaisheshika would say that it is their samanya or generality in the words of modern western philosophers it is the universal or class essence which is common in them.

Now what do we mean by universal or Samanya. There are three views of the universal. According to Buddha the idea of sameness that we may have with regard to a number of individuals of a certain character is due to their being called by the same name. It is only the claim that is general and the name does not stand for any positive essence that is present in all the individuals. Thus, certain animals are called cow, not because they possess any common essence but because they are different from all animals that are not cows. So, Buddha gives a nominalistic view of universal.

Nyaya vaisheshika offers a realistic view of the universal or samanya. According to them universals are eternal entities that in here in many individuals. There is the same (eka) universal in all the individuals of a class. The universal is the basis of the notion of sameness that we have with regard to all the individuals of certain class. Thus samanya or the universal is a real entity corresponds to a general idea or class concept in our mind. Some of the modern realists agree with the Naiyayikas in maintaining that universals do not come under existence. Those do not exist in time and space, but have been and subsists in substance, attributes and action. There is no universal subsists in another universal because there is but one single universal for one class of objects.

The jainas and the vedantins adopt the conceptual views of universal. According to them universal does not stand for any independent entity over and above the individuals stop on the other hand, universals are identical with the individuals in respect of existence.

Again universal may be distinguished into three kinds para, apara & parapara, while para is the highest, apara is the lowest and parapara is the intermediate between them. Being hood is the

highest universal since all come under it. Journeys is the lowest, since it is the most limited extent. Substantially thinghood is intermediate between the two.

44. Explain briefly the category of visesha as we find in the vaisheshika philosophy.

Ans: Viseshā or particularity is the opposite of the universal or samanya. Viseshā is the unique individuality of the eternal substances which have no parts and are therefore eternal such as space-time, akasha, mind soul and the atoms of earth, water light and air. How can we distinguish one mind or soul from another? How one atom of water is distinguished from another atom of water? Though they are different yet we cannot explain it by the different parts because they have no parts at all. They are similar in other respects. We have to admit some regularity or unique character whereby they are distinguished from one another. The category of visesa stands for these peculiar character of the substances.

Visesa or particularity are also eternal and distinguished from themselves we should not suppose that they pertain to the ordinary thing of the world like pots, chairs and tables. It does not belong to anything made-up of parts. Things which are composed of parts are easily distinguishable by their differences of their parts. So we do not require any category like we should show to explain their distinction. It is only when we come to the ultimate differences of the partless eternal substances that we have to admit certain original peculiarities called viseshas. There are innumerable particularities since the individual's in which they subsist are innumerable. There cannot be any perception of them, like atoms they are super sensible entities.

45. Explain samavaya as a category in vaisheshika philosophy.

Ans: Kanada means by inherence or Samavaya, the relation between the material Cause and its effect. The relation which binds substance and its qualities, substance and actions, a whole and its parts, generality and the individual, particularity and an eternal substance, cause and effect, is that of samavaya or inherence.

Samavaya subsists in inseparable things. Inseparable things are those one of which abides in the other, without being destroyed quality always exists in a substance. Quality cannot exist apart from substance. Hence the relation between quality and substance is samavaya and samavaya is eternal. It is also an inseparable relation. Severance of this relation leads to the destruction of at least one of the two relation. If we try to sever the qualities from their relation to the substance, the qualities will be destroyed which can exist apart from each other are called things. Inseparable things are those one of which cannot exist without the other. Samavaya or inherence is relation subsisting between two inseparable things.

Inherence cannot be regarded as an internal relation and internal relation is one which enters into the being of relata and constitutes their nature. The relata cannot exist apart from each other and internal relation implies mutual independence of the relata of each other. In samavaya the relation holds between substance and the quality the former can exist apart from the later

but the latter cannot exist apart from the former. The whole cannot exist apart from its parts, but the parts can. An activity cannot exist apart from the substance but the substance can exist without activity. An individual cannot exist apart from generality but the generality can exist apart from individuals. Thus, it is inherence only, one of the relata depends on the other. Inherence is to be regarded as an intimate necessary relation. There are many generalities, many particularities. But there is only one inherence. Inherence does not reside in anything but the relation of inherence. Since this would involve infinite regress. The kind of relationship is the same though the members related modified.

46. Explain Vaishesika atomism.

Ans: The Vaishesika regards akasha, space-time and soul as eternal and all pervading the mind or manners is also eternal, though atomic in character. Earth water fire and air are eternal as atoms and non eternal as composite products the things that we experience are all products that is discrete or made-up of parts. They are, therefore non eternal because these things are produced by the combination of parts and destroyed under the parts disjoined. Everything that is produced is an effect, and every effect must have a Causeway. The composite things that we experience have also their causes, which are of two kinds, material causes and efficient causes. The material cause of the composite things is the atom.

The atoms are existent realities. They have neither origin nor destruction. The atoms are therefore eternal. Atoms are not compound and not caused. There are innumerable atoms and each atom possesses a particularity which distinguishes it from other atoms stuff the atoms are naturally passive and emotionless will stop their motion is due to external agent. The unseen agencies residing in the individual souls produce motion in the atoms which produce the composite products for the experience of the individual soul. But the later vaisheshika hold that it is God who produces motion in their atoms and combines them into composite products which the aid of unseen agencies residing in the individual souls for their enjoyment and suffering.

The things that we experience are all products and are non eternal. The compound feature produced are non eternal while the component particles which are not produced are eternal. Composite products are divisible into parts which again are divisible into smaller parts. But this process of division go on add infinitum. We must stop at the minutest particles which are indivisible units in order to avoid infinite regress. These magnetized particles are called atoms or Paramanu. It may be argued that the process of division of composite things is endless the vaisheshika does not accept this argument because of the objection is accepted then the Himalayas and a small particle of dust are to be regarded as equal in heaviness and magnitude. Shankara raises difficulties about atomic combination. If the atom combines as holes, then there is complete in penetration and so there is no increase in bulk and the production of things is not possible. The vaisheshika replies that atomic combination is possible even though the atoms are partless.

47. Write a note on prama and pramana.

Ans: The nyaya epistemology deals with the nature of valid knowledge, its instruments, extrinsic validity and invalidity of knowledge and test of truth. The knower, the known object, the instrument of knowledge and valid knowledge constitute the validity. Elections. It desires to attain present objects and avoid painful objects known through pramanas, acts for their attainment or rejection and gets fruits of its efforts. Premier is the object that is known. Pramana is the instrument by means of which the self knows an object. Prama is the valid knowledge of an object. Pramana is the collocation of conditions which is the immediate antecedent of the production of valid knowledge. There are 4 pramanas, namely perception, inference, comparison and testimony which generate different kinds of valid knowledge. The self and an object are the common causes of all cognition of all objects. In their absence there is no valid knowledge which is produced when they are present. But ever when they are present, it is not produced in the absence of a pramana which is its special Cause. The self and an object are presupposed by a pramana which is an instrument of the cell by which it knows an object. It is a special cause of valid knowledge because it has not yet realized its end. And instrument depends upon an agent, but the latter does not depend upon the former. Knowledge cannot be specified by the self or an object. The self is the common inherent cause of knowledge which inheres in it. The conjunction of the Self with manners is the common non inherent cause of heat. Brahmana is the complement of conditions other than the self and an object which immediately produced valid knowledge.

Unit-V

Samkhya- Prakrti, Purusa, Evolution

Advaita Vedanta - Concept of Brahman and Maya

Visistadvaita - Ramanuja's Criticism of Sankara's concept of Maya, Brahman

1. Name the two different theories of causation which are prevalent among the Indian thinkers.

Ans: Satkaryavada and Asatkaryavada.

2. What is the meaning of satkaryavada?

Ans: The theory that the effect pre exists in the Cause is Satkaryavada.

3. Who are the upholders of satkaryavada?

Ans: The samkhya upholds Satkaryavada.

4. Who are the upholders of Asatkaryavada?

Ans: The nyaya vaisheshika and the Buddhist are the supporters of Asatkaryavada.

5. What is prakriti?

Ans: The ultimate material cause of the empirical universe is prakriti.

6. What are the two ultimate realities believed by the Samkhya philosophy?

Ans: Purusha and prakriti.

7. Name the three gunas which are the ultimate elements in the constitution of prakriti.

Ans: Satva, rajas and tamas.

8. What is purusha?

Ans: The second ultimate reality recognized by samkhya is purusha or the self. The self is pure consciousness beyond change and activity and is the silent spectator.

9. What is bahupurushavada?

Ans: According to Samkhya there are many selves, each body is inhabited by a distinct self this is known as doctrine of the plurality of selves or bahupurushavada.

10. How do the evolution of the world start?

Ans: The contact between purusha and prakriti is responsible for the evolution of the world.

11. What is the first product of the evolution of prakriti?

Ans: Mahat or buddhi.

12. Which is the second product of evolution of prakriti arise after buddhi?

Ans: Ahankara.

13. What are the three kinds of ahankara?

Ans: Satvika, rajas and tamas.

14. Name the five tanmatras.

Ans: The essence of sound, touch, color, taste and smell.

15. What are the five gross physical elements or mahavidyas out of which the five tanmatras arise?

Ans: Akasha, vayu, agni, jal and sthal.

16. Which are the two orders into which the whole course of evolution is distinguished?

Ans: Physical (buddhi sharga) and psychical (tanmatra sharga).

17. Name the two sections of Vedanta philosophy.

Ans: Advaitavada of Shankara and vishishtadvaitavada of Ramanuja.

18. Which is the main subject matter of Vedanta philosophy?

Ans: Inquiry of brahman.

19. What is called prasthanatraya?

Ans: The main scriptures of Vedanta philosophy of Vedas, brahmasutra and the gita together these three are called prasthanatraya.

20. What is Brahman according to Shankara?

Ans: Brahman is the only ontological philosophy.

21. What is self according to Shankara?

Ans: The self is the nature of existence (sat), consciousness (cit) and bliss (ananda).

22. What is the cause of the suffering according to shankara?

Ans: Avidya or ignorance.

23. What is maya?

Ans: Maya is the magical power of Brahman.

24. What is brahman according to ramanuja?

Ans: Brahman is one and without a second and it is the highest reality though not the only reality.

25. What is self according to ramanuja?

Ans: The individual soul is the embodied and is a part of brahman.

26. Does ramanuja accept the concept of maya?

Ans: No, ramanuja does not accept that the world is Maya because there is no locus and sit of Maya.

27. What is prakriti? How does samkhya prove the existence of prakriti?

Ans: The samkhya establishes the existence of prakriti with the help of satkaryavada or the theory that the effect really exists beforehand in the cause. If all effects latent in their causes and if infinite regress is to be avoided, there must be an uncaused Cause, which is prakriti.

The empirical world has evolved out of an unmanifested source which is variously designated as prakriti pradhana or avyakta. The term prakriti signifies that which becomes transformed prakriti is so-called because it transforms itself into the world of our experience.

The Samkhya holds that the non soul prakriti is the ultimate ground of the universe. Prakriti is not caused. It is uncaused cause or the 1st cause. If prakriti has a cause, then this cause will have another as its causes and it will lead to infinite regress. Prakriti is the unconscious metrics of all

modifications, physical and psychical. Prakriti is not primal matter since it is the ground of all objective existence, matter my life and mindful stuff

Arguments for the existence of prakriti:

a. The finite cannot be the source of the universe. The source of the universe must be an unlimited, infinite and self dependent substance, which is prakriti . (vedanam parimanat)

b. Things of the world poses certain common characters by virtue of which everyone of them is capable of producing pleasure, pain and indifference. Therefore, they must have a common source from which they issue. The common source is prakriti with its three constituents. (Samanvaya)

c. All effects proceed from the activity of some cause which contains their potentiality within it. Therefore the world which is an effect must have been implicitly contained in some world cause and that is prakriti. (Karyatah prvrtescha)

d. An effect arises from its costs and ease again resolved into the cause at the moment it is dissolved. The effect is reabsorbed at the moment of destruction. The empirical universe is the manifestation of prakriti. (Karana karyavibhagat)

e. The existence of prakriti cannot be denied on the ground that it is imperceptible the firmness of prakriti renders it's imperceptible. From the perception of the effect we can infer its causes, since there can be no effect without a cause. The world as an effect must also arise from a causeway, and this causes prakriti. (Abhi bhagat vaisyarupasya)

28. What are the three gunas we find in the Shankar philosophy. Explain.

Ans: Samkhya states that prakriti is constituted by the three gunas sattva rajas and tamas. Prakriti is the unity of sattva rajas and tamas held in a state of equilibrium. The shanka does not mean quality by the term guna there are the ultimate elements in the constitution of prakriti prakriti is a triad of the three gunas. They are called gunas because they are the three stands of the constitution of prakriti even as there are three stands in a string or because they lie down pushes to the empirical life prakriti is not something mere than three gunas. Prakriti is nothing but the three gunas when they are in a state of equitos prakriti has no independent existence apart from the gunas. We do not know the real nature of prakriti for the Gunners fills our knowledge is confined to phenomena. The gunas cannot be created or destroyed. They are eternal. The gunas are not participated by us. They are inferred from the objects of the world which are their objects. These three gunas are the constitutive of the ultimate substance, prakriti as also of all the objects of the world.

We can infer that the ultimate cause of thing must have constituted by three elements of pleasure, pain, indifference which are called by the Samkhya sattva, Rajas and Tamas respectively sattva is that element of prakriti which is of the nature of leisure. Sattva is potential consciousness and causes pleasure to the individual. Rajas is the source of all activity and reduces pain. It is due to rajas that the senses follow their objects and the mind becomes restless. Thomas is that we should resists activity and player produces the state of indifference.

There is a constant conflict among the three gunas. Each of the Gunas tries to suppress and dominate the others. The Gunas are inseparably related. There is no absolute rajas and absolute Thomas. Every object in the world exhibits the presence of course in different degree of the three elements. The Gunas may change each within itself, without disturbing the others. The sattva changes into rajas, rajas into rajas and tamas into Tamas. Such transformation is called swarupa parinama or change into the homogeneous. Such transformation does not produce objective result. There is another kind of transformation in which one of the gunas dominates over the other two and thus disturbs the state of equilibrium. When this happens we have the evolution of the world. Such transformation is called virupa parinama or change into heterogeneous.

29. Explain Samkhya view of purusha or the self.

Ans: Like the nyaya vaisheshika system the Samkhya aims at the knowledge of reality for the practical purpose of putting an end to all pains and sufferings it gives us a knowledge of the self which is clearly higher than that. Shankar recognizes two kinds of ultimate reality, namely self or purusha and matter or prakriti. In fact no one can deny the existence of the self, for the act of denying presupposes the reality of the denying self. So it has been saved by the samkhyas that the self exist, because it is self manifested. As to the nature of the self. The buddhist and some other empiricists regard the self as identical with the stream of consciousness.

According to samkhya the self and purusha is different from the body and the senses. The self is a conscious spirit which is always subject of knowledge and can never become the object of knowledge. It is not a substance which the attribute of consciousness, but it is pure consciousness as such. Moreover it is not a blissful consciousness. According to samkhya, the self is the transcendent subject which is above all change and activity. All change and activity, all pleasures and pains belong to the matter of prakriti. It is due to ignorance, the self confucius itself with the body and the mind not the intellect.

Nevertheless the existence of the self as the transcendent subject of experience is proved by the Samkhya by several arguments:

- a. Objects of the world are composed of parts and are means to the end of other beings these beings must be conscious selves, to whose end all physical objects are the means. (Shanghata parathatvat)
- b. All material objects including the mind and the intellect must be controlled and directed by some intelligent principle which is no other than self. (Trigunadivi paryayat)
- c. All objects of the world undergo pleasure, pain and indifference. But pleasure and pain has no meaning unless there is some selves who experience it. (Adhithanat)
- d. The concept of liberation presupposes a transcendent self who could get rid of earthly sufferings. This is possible for the immaterial selves that transcend the physical order. (bhaktrbhawat)
- e. All knowledge necessarily presupposes the existence of the self. All affirmative and all nations equally presupposes it. (Kaivalyartham pravrtteh)

30. Explain the proofs given by the Samkhya for the existence of plurality of selves.

Ans: The samkhya believes in the existence of the plurality of selves. They lay down the following proofs:

a. There is an obvious difference in the birth and the death and the sensory and the motor endowments of different individuals. If all persons had some self then the birth and death of one would cause the birth and death of all. Hence we are to admit the plurality of selves.

b. If there were one and the same self for all the activity of one would make all others active but as the matter of fact, when we sleep others become active and vice versa.

c. Again, if there is but oneself, then why there is so much difference between man, women, God, birds, beasts etc. Hence there must be multiplicity of selves which are eternal as well as intelligent, subject of knowledge as distinguished from prakriti which is one of the eternal object of knowledge.

31. What are the two Co present and Co eternal realities of Samkhya system?

Ans: Prakriti is the ultimate material cause of the world of object. It is called prakriti because it is the uncaused root Cause. It is pradhana, that is the first principle of the world. It is a avyakta, that is unmanifested. It is jara, that is unintelligent and unconscious. It is shakti, that is ever active and unlimited power. It is one yet mutable and evolves the world out of itself and reabsorbs at the time of destruction of the universe.

Purusha is opposed in nature to prakriti. Purusha for the self is suddha (pure), Buddha (intelligent), mukta (liberated), chaitanya sarupa (consciousness itself) and all pervading. Purusha is changeless inactive and a mere witness. It is due to ignorance purusha confuses itself with the not self and wrongly thinks itself to be the enjoyer. But in real nature it is inactive and a mere witness and indifferent and passive spectator. Purusha is not one but many. Each body is inhabited by a distinct self.

32. Explain briefly the Samkhya theory of evolution.

Ans: Prakriti evolves the world when it comes into the relation with purusha. The evolution of the world starts with the contact between the purusha and prakriti the evolution of the world cannot be due to the self alone because the self is inactive nor can the evolution be due to prakriti alone since prakriti is unconscious. Prakriti is the fundamental substance out of which the world evolves. Prakriti evolves under the influence of purusha. Prior to this, prakriti remains in an unmanifested condition in which the three gunas are held in equilibrium the presence of purusha disturbs the equilibrium of the gunas.

Mahat is the first principle of the evolution of prakriti viewed in its cosmic aspect, the first product is called mahat since it is the germ of the worst world. Ahankara, the second product of prakriti, arises after mahat. From ahankara in its sattva aspect are derived the mind, the five organs of

perception and five organs of action. What is the central organ which partakes of the nature of both organs of perception and action. From ahamkara in its tamasha aspect arises the five subtle elements. From the five subtle elements there are the five gross physical elements.

The whole course of evolution from prakriti to the gross physical elements is distinguished into two orders, namely the physical and psychical.

33. What is the nature of brahman according to shankara?

Ans: Shankara holds that brahman is the only ontological reality. The atman is the universal self and it is the brahman the absolute, the supreme reality. The principle of non contradiction, that is according to shankara, the test of truth the knowledge which is not contradicted is truth there can be no experience of the nonexistence of the soul. Shankara regards the self or atman as the supreme or ultimate. The atman is brahman. There is one, eternal universal consciousness. Brahman has no genus, nor is there any reality coeval with brahman there is no other reality than brahman.

Brahman is pure identity that is absolutely indifferent. Brahman is devoid of differences homogeneous heterogeneous and internal homogeneous difference is the difference between two same thing heterogeneous is the difference between two different things and internal difference is the difference between the parts and the whole. Brahman is one and without a second. There is no other reality similar to it. Brahman is attribute less brahman being devoid of all differences cannot admit of reference in quality or attributes. To affirm any attribute to brahman is to limit it the statement brahman is bliss means that there is no one attribute in brahman other than bliss. So brahman is attributeless and indeterminate.

Brahman is of the nature of existence consciousness and bliss these are not the attributes of brahman. Shankara knows that even the definition of brahman as sacchidananda is imperfect. Though it expresses the reality in the best possible way. Brahman or atman is devoid of activity. If it were reactive, it would be changed by its act could be non eternal. Brahman is unchangeable. Activity is of the nature of pain. Brahman or atman is of the nature of bliss. So it cannot be active. Briefly speaking brahman is one nondual indeterminate changeless, attributeless and inactive.

34. Discuss briefly shankara's doctrine of maya.

Ans: The doctrine of Maya is only another name of shankara's theory of non dualism. The doctrine of Maya the theory of appearances and the theory of non dualism, all these are the different names of one in the same theory. Shankara claims that beyond the unsatisfactoriness of the phenomena, there is the real spirit the appearances are the appearances of the self or brahman which is pure being. If brahman be the only reality then the world multiplicity cannot be real. Shankara borrows the word Maya from the upanishads and with the concept of Maya he explains the world Maya is a magical power of God and it is indistinguishable from him, as the burning power of fire is indistinguishable from fire itself. Brahman does not undergo real modification into the world and individual self the world is an illusion like that of a snake in a rope. The ignorance creating the

illusion not only conceals from our view. The real nature of the ground the rope, but positively distorts as snake.

The Ignorance which is the cause of the error and is called Maya. Maya has two functions, concealment of the real and projection of the unreal. Saints, Maya is deceptive in character, it is called avidya. Maya is not a negative entity, but a positive entity. For brahman Maya is the power to create appearances. This power does neither effect brahman nor deceive him brahman creates the world of appearances through Maya but remains himself, unaffected. Maya is the power of brahman and is absolutely dependent on him Maya falls and is unintelligible without the support of brahman. Maya is false because it is neither absolutely real nor absolutely unreal. So it is called indescribable or indefinable.

Maya cannot be different from brahman which has no second. But the world, which is due to Maya this changing world brahman is changeless. So brahman and Maya are not identical. Maya does not exist, the appearance of the world cannot be accounted for. If again Maya exist it will constitute a limit to brahman so Maya is neither real nor unreal . It is therefore indefinable. Whatever we call it, illusionary or real, it is necessary to account for the world appearance.

35. Give an account of shankara's concept of ishwara.

Ans: Ishwara according to shankara is the determinate brahman or saguna brahman. He is the Lord of Maya. Ishwara is the soul of souls, as well as the soul of nature. Ishwara is called the creator sustainer and destroyer of the universe creation is the manifestation of the wheel of ishwara. It creates the world by its power of maya god therefore is not a real creator . God alone is real and the creation is only an appearance of God. In the philosophy of shankara both ishwara and jiva are pure consciousness. Both ishwara and jiva have only empirical reality. But there is a difference between the two the jiva is the adjunct and the ishwara not at all touched by any experiences. Jeeva is the enjoyer and Ishwara is the ruler. Brahman is the transcendental reality but Ishwara is empirical reality.

36. What are the functions of Maya?

Ans: The word Maya is not self-explanatory this shows its phenomenal character. Maya signifies this phenomenal character. Brahman which is the ultimate reality, is one and without a second. How this ultimate reality is related to the world of plurality since the two are heterogeneous, is incomprehensible. This incomprehensibility is brought out by the word Maya when brahman is viewed as the cause of the world, we mean that the world is dependent on brahman, but brahman is in no way touched by it. The world which rests on brahman is called maya. The principle assumed to account for the appearance of brahman as the world is also called maya. The energy of God is also called maya.

Thus Maya has two functions, concealment of the real and production of the unreal. Since Maya is deceptive in character it is called avidya ignorance or false knowledge. Maya is not mere absence of knowledge, it is not negative character as in that case projection of something could be

impossible. Maya is not a negative entity, but a positive entity. Insofar as Maya positively produces some illusionary appearance, it is called positive ignorance bhava rupa gyanam in so far there's no beginning can be assigned to the world, Maya is said to be beginning less (anadi).

37. Explain shankara's concept of the eternal world.

Ans: The upanishads referred in many places to the brahman as indeterminate, as one and without a second, this statement denied the world of multiplicity. But there is also statements in the upanishads like the whole world is manifestation the opening shots teach that all multiplicity disappears with the realization of brahman. If the world is real how it can disappear only the unreal appearing as real can disappear when the knowledge of reality comes upon us we'll stop in this sense the apparently conflicting statements of the upanishads can be reconciled. According to shankara, brahman is the only reality and it is one and non dual. The jeeva and the world are not real transformation of brahman, they are the appearance of the brahman. Shankara compares the creation of the snake rope illusion. The rope is really present before us. This really existent rope appears to us as a snake. The illusion of snake has a real foundation. It resides in the rope. This objective foundation of illusion is called adhistana. The process of the imaginary attribution of something two where it does exist is called adyasha.

The cause of Adhyasa is ignorance of the foundation. But this ignorance is not negative is a positive false knowledge involved in it that is the knowledge of snake as the rope appears to be the illusionary snake, so also brahman appears to be the world brahman is the only reality and the world is unreal. Due to ignorance we project the unreal world on the real brahman and have the illusion of the world. Next slide the world is an illusion hence shankara's philosophy is known as the doctrine of Maya for brahman Maya is a power to create the appearance. Maya as the power of brahman is indistinguishable from him out of brahman with the power to create appearance, there arises firstly the five subtle elements and these elements are again mixed up together in five different weights to give rise to 5 gross elements.

38. Discuss the nature of self according to advaita vedanta.

Ans: The individual self (jiva) is brahman or atman appearing through the media or limiting engines. The atman is supreme, universal self, it is nondual or one. The jiva is the atman or brahman limited or individuated by the adjuncts of the body, the sense organs, mind, buddhi and ahankara. Jiva is the psychophysical organism, it is empirical self or ego. The one atman appears to be many individual selves owing to its limiting adjuncts. The jiva is subject object, self and not self, reality and appearance. The gross body, the senses, the vital forces, mind or intellect organ, Buddha and the subtle body these are the six limiting adjuncts. All these six adjuncts are material products. The atman clothed in these upadhis is the jiva which enjoys and suffers and acts from both of which conditions the supreme self or brahman.

The individual self, when ontologically viewed is brahman itself when this fact is realized in one's experience, what is denied is not the jiva as a spiritual entity but only some aspect of it, such as its

finitude and separateness from other selves in this state the conception of the jiva undergoes profound change, but it is not negated in the same way the way in which the world is negated. Individual self is not false. It can only be said that it is not truly the agent, the enjoyer and the knower. This brings out clearly which is meant by the identity of the jiva and brahman.

39. Explain the ramanuja's conception of the nature of brahman.

Ans: Brahman according to ramanuja is the highest reality though not only reality. The two integral parts of brahman, matter and finite spirit are equally real. The individual self evolved life of cheek and physical world out of achit. Ramanuja admits of the distinction of modes though denying quantitative distinction the individual souls and the world are as real and eternal as brahman though they are , in nature distinct from one another. Soil, matter and brahman are three on account of their natural differences.

Brahman, according to ramanuja is one, and without a second though brahman is not the only reality, yet it is one and without a second, since the other two realities soul and matter have their ultimate source or ground in brahman and have no existence apart from Brahman. Brahman is devoid of heterogeneous and homogeneous distinctions. Since brahman is ubiquitous and there is nothing outside it, but brahman is possessed of internal internal distinction as there are within him different conscious and unconscious substances which can be mutually distinguished.

Brahman is determined since it is possessed of internal distinction. Ramanuja holds against shankara that neither perception nor inference, nor the scriptures give us any knowledge of the indeterminate. Brahman is not attribute less. Brahman is possessed of any attribute and infinite number of infinitely good qualities. Brahman is defined as real, conscious and infinite. The definition brings out the truth of vishishtadvaita that brahman is and as reality and self consciousness and this infinite.

Brahman is the supreme person. According to ramanuja shankara's nirguna brahman is a blank, a void. In Ramanuja's view brahman is endowed with innumerable supreme and auspicious qualities. Brahman is the supreme personality. Brahman and god are nondifferent. Ramanuja's brahman is what is ishwara in shankara's advaita ISM to ramanuja God or brahman is the absolute or ontological reality. Next slide

40. Explain the concept of world according to Ramanuja.

Ans: Ramanuja holds that brahman who is only omnipotent creator of the world of material objects and individual selves by a gracious act of will. The ubiquitous brahman includes within himself the finite spirit and unconscious matter. The cheat is the source of the embodied souls and our cheat is the source of the world of material object. He believes brahman to be the material cause as well as the efficient cause of the world. The materials of the jivas are spirit and that of the physical world is matter. Brahman is therefore the material cause of the world. Brahman is also the efficient cause because he controls and guides the jivas on the world.

Prior to creation, brahman remains with the pure matter and bodiless souls in an unmanifested form. It is a subtle state when they do not possess the qualities by which they are ordinarily known when there is no distinction of individual name and form when matter is evolved and intelligence is constructed.

Impelled by the wheel of brahman the undifferentiated matter becomes differentiated into three kinds of subtle elements fire, water and earth. Gradually these elements become mixed up together and produce the gross objects perceived in the material world. Ramanuja holds the creation to be effect. The created world is as real as the creator brahman he admits that brahman is described as the wielder of magical power. But this means that the inscrutable power of which brahman creates the world is as wonderful as the magic of the magician. Ramanuja does not believe in creation the created world as illusion. He holds that all knowledge is true.

41. Explain the nature of individual self or jiva according to ramanuja.

Ans: Ramanuja holds that the jiva is as real as brahman. The identity between brahman and the embodied self as taught by the upanishads is not an unqualified one. It is observed that the embodied individual which is mine it can be identical with brahman. The individual self is an integral part of brahman and is eternal, real and unique. The individual self is the embodied soul. The body and the soul both are real. The body is made of matter which is a part of brahman. The soul inhabiting the body is the don't really existing and not made. The soul is also a part of brahman. The individual self is an aggregate of body, senses, vital force, mind, intellect and the soul of which the last is not material and the others are material in nature.

The jiva is of the nature of knowledge. Consciousness is the essential quality of the jiva stop but the self is not mere consciousness. It is conscious. Consciousness is the essence as well as an attribute of the individual self. Ramanuja holds that the jiva is consciousness as well as a conscious subject. Consciousness is an eternal quality of the self and remains with it under small conditions. Jiva is not only the knower but also the agent and the enjoyer. If jiva were not the agent, the scriptural dos and don'ts would be meaningless. The jiva is the controller of the body. It is the fruits of action done in the past life. Knowledge, agency and enjoyment are the natural qualities of the soul and therefore they remain forever with the soul.

The soul as a part of brahman, cannot be infinite. Ramanuja therefore takes the soul to be atomic. The plurality of keywords is evident from the distinctions of pleasures and pains. That jiva is not one with brahman seems that the jiva differs in essential character from brahman. The jiva is a part of brahman. Ramanuja says that the souls are parts in the sense of qualified forms or moods of brahman. Ramanuja mentions 3 classes of jivas eternally liberated, the liberated and the bound.

42. How did ramanuja refute shankara's doctrine of maya?

Ans: Shankara maintains that Maya is ignorance. Maya is the inscrutable power of brahman by which he creates the world. Ramanuja not only refuses to accept that Maya is avidya, he also raises some objections against shankara's doctrine of maya.

Firstly, ramanuja contains that maya must subsist in something. It cannot abide in the jiva since it is the product of an unreal appearance. It cannot abide in brahman since it is the nature of the knowledge which is contradictory to maya. Therefore maya cannot abide in any locus.

Secondly maya cannot avail the self luminous nature of brahman since self luminosity which is its essence would be destroyed. The manifestation of brahman is eternal and not produced. So maya is incapable of concealing the nature of.

Thirdly Maya is not real because it's reality is not admitted nor is it unreal for that case it is knowledge. Therefore the defect must be due to some other defect and so on to Infinity if brahman itself is the defect then it is tunnel like brahman. If the reality of Maya differ from brahman be not admitted, the different world of appearances cannot be regarded as false. So the reality of Maya is capable of being proved is incapable of being proved.

Fourthly ramanuja argues that all objects are known through experience. All experiences are either of the existence of nonexistence. If such a thing which is neither existent nor nonexistent where an object of appearance, then anything would be an object of any experience. So, maya cannot be indefinable.

Fifthly shankara maintains that Maya is destroyed by the integral knowledge of the identity of the knowledge of self. Ramanuja urges bondage is not apparent but real. The knowledge of identity contradicts the real nature of this duality and is therefore false. The knowledge of God who is different from the selves and who is there as our controller, is the means of liberation. The knowledge of identity is itself false and cannot destroy maya.

Lastly there can be no cessation of Maya since there is no knowledge which can destroy it it cannot be removed by the knowledge of the identity of the atman and brahman as shankara maintains. It can be destroyed by constant meditation on God, the true knowledge of the self, that these interested performances of duties relating to cast and stages of lives. So there can be no destruction of Maya by the knowledge of undifferentiated able Rahman as shankara supposes.

43. Explain the relation of brahman on one hand and self, the world on the other according to ramanuja.

Ans: Ramanuja recognizes as ultimate and real the three entities of brahman spirit and matter the relation between spirit and matter is that of the enjoyer and the object of enjoyment of the controller and the controlled as regards the relation of brahman is to the jiva and the world ramanuja says that it is one of difference. Jeeva and the world are different from brahman. The individual souls and the world are the body and the brahman is the soul of it. The relation subsisting between the world including the individual soul and brahman is termed ramanuja as inseparability. The relation between the brahman and the individual souls or the world is one of the inseparability. Neither the individual soul nor the world can exist or be thought of without brahman.

If the relation between brahman and the individual souls or the world is explained on the ontology of the soul and the body, may lead us to believe that the individual soul or the world is different in essence and the character from brahman. But ramanuja holds that the individual soul or world is in essence not different from brahman.

Ramanujan maintains that the individual souls and the world are different in from brahman. The individual souls and the world have their existence in brahman. We have dependent existence in and no existent independent of brahman. The world and souls are non different from brahman in the sense that they are inseparable from brahman the world and the souls are also non different from brahman in essence. To the point of difference, there are accordingly according to ramanuja, three real entities, brahman spirit and matter. But as spirit and matter are integral parts within the brahman, there is only one reality which is brahman a synthetic whole with spirit and matter with its moments.

44. Explain the relation of brahman on one hand and the self on the world on the other according to shankara.

Ans: Shankara boldly declares that brahman alone is real. The world is false, the individual self is brahman And nothing else. Shankara does not make any distinction between atman and the eternal consciousness. He regards the atman eternal universal self in the jiva as the witness of all cognition or mental moods. Brahman mother eternal, the transcendental consciousness is the substance of the individual self and the entire empirical world cannot exist apart from it. Next line from the practical or empirical standpoint the individual selves and the world are neither absolutely different nor absolutely non different from brahman. Brahman is the cause to which the world including the individuals is the effect.

In reality there is nothing else besides brahman. But the jiva through ignorance projects the empirical world on the brahman. The one brahman appears as the individual selves on the one hand and the world on the other. The world is neither wholly real like brahman as it disappears when the knowledge of brahman dance. The individual self is brahman itself appearing through all elements pertaining to the physical world and their industry. So we cannot say that the individual self is false. Hence, shankara declares that brahman alone is real the world is false and the individual self is brahman and nothing else.