



S.Y.B.A. (PHILOSOPHY)
SEMESTER - III (CBCS)

PAPER - III
INDIAN PHILOSOPHY

SUBJECT CODE: UAPHI302

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S.Y.B.A. (PHILOSOPHY)
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The OBJECTIVES of the course on Indian philosophy are:

1. To acquaint students with the basic philosophical questions that philosophers in India have addressed.
2. To equip students with argumentative and analytical skills involved in philosophical reasoning.
3. To encourage a spirit of rationality in philosophizing while appreciating and respecting differing philosophical systems and perspectives.

Unit 1. Introduction to Indian Philosophy (12 lectures)

Vedic Cosmology, Upanishadic philosophy (Brahman, atman and world), various classifications of schools of Indian Philosophy, Introduction to six Darsanas (General features of the Darsanas)

Unit 2 Carvaka Philosophy (11 lectures)

Denial self, liberation and God, perception as the only valid source of knowledge, Rejection of inference and testimony, Hedonism

Unit 3. Jaina philosophy (11 lectures)

Classification of reality, *Syadavada*, *anekantavada*, *Triratnas*; *Anuvrata* and *Mahavrata*

Unit 4. Buddhist philosophy (11 lectures)

Four-Noble Truths, Theory of No-Self (*anatmavada*), *Kshanikavada*

Semester End Exam Evaluation [100 marks]

1. There shall be five compulsory questions
2. First four questions shall correspond to the four units
3. Question 5 shall be Short Notes (one from each unit and attempt any 2 of 4)
4. All questions shall contain internal choice
5. Each question shall carry a maximum of 20 marks

References and reading list recommended for the course

Bishop, Donald (ed.) *Indian Thought: An Introduction* (New Delhi: Wiley Eastern Private Ltd., 1975)

Chattopadhyay D.P., *Lokayata: A Study in Ancient Indian Materialism* (people's Publishing House; Third edition (2006))

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Gethin, Rupert. *The Foundations of Buddhism* (Oxford University Press, 1998)

Glaser, Helmuth Von. *Jainism: An Indian Religion of Salvation* (Delhi: Motilal Banarasidas Publishers, 1998)

Gokhale, Pradeep P. *Lokayata/Carvaka* OUP, New Delhi, 2015

Nagin Shah. *Jaina philosophy and religion*, Motilal Banarsidass, (2001)

Hiriyanna, M. *Outlines of Indian Philosophy* (Delhi: Motilal Banarasidas, 1993)

Humphreys, Christmas. *The Buddhist Way of Life* (New Delhi: Indus Publishers, 1993)

Raju, T. *The Philosophical Traditions of India* (London: George Allen & Unwin Ltd., 1971)

Sangharakshita. *The Essential Teachings of the Buddha* (New Delhi: New Age Books, 2000)

Shah Nathubhai. *Jainism: The World of Conquerors* (Delhi: Motilal Banarasidas Publishers, 1999)

Srinivasachari, P.N. *Ethical Philosophy of the Gita* (Madras: SriRamakrishna Matt, 2001)

INTRODUCTION TO INDIAN PHILOSOPHY

Unit Structure

- 1.0 Introduction
- 1.1 Vedas
- 1.2 Indian Philosophy
- 1.3 Introduction to Six Vedic schools of Indian Philosophy
- 1.4 Conclusion
- 1.5 References

OBJECTIVES

- To understand the meaning and nature of philosophy
- To know the general nature of Indian philosophy.
- It is possible to learn about philosophy of Vedas

1.0 INTRODUCTION

Introduction to Indian philosophy means the study of Vedas, Upanishad, Ramayan, Mahabharat, Bhagwat Geeta, Philosophy (Darshana (दर्शन) / Tattvadnyan (तत्त्वज्ञान), Chanakya Niti, Vidur Niti, Hatha yoga, Panchatantra, Rushi, Munni, Sant so on. Introduction to Indian philosophy means 1) The study of human beings, developing the human culture, education, and tradition. 2) The study of cosmology, understanding nature and its cause and effect, and establishing the connection between humans. 3) The study of God, understanding the Brahman and establishing the spiritual connection between humans. 4) The study of philosophers and thinkers, understanding their thoughts and establishing their theories and practices.

1.1 VEDAS

The Vedas are the oldest literature developed by Maharishi Ved Vyasa. The name Veda (knowledge) stands for the Mantras and the Brahmanas. Mantra means a hymn addressed to some god or goddess. The collection of the Mantras is called Samhita. There are four Samhitas—Rig, Sama, Yajur and Atharva. The appendages to these Brahmanas are called Aranyakas mainly because they were composed in the calmness of the forests. The Aranyakas mark the transition from ritualistic to philosophic thought. We find here a mystic interpretation of the Vedic sacrifices. The concluding portions of the Aranyakas are called the Upanisads. These are intensely philosophical and spiritual and may be rightly regarded as the cream of the Vedic philosophy. The knowledge of the Brahmanas, Mantras, Samithas, Aranyakas, Upanishad and Philosophy are in two parts

one is theory (description) and practice (rituals). The practices (rituals) are called the Karma-Kanda or the portion dealing with the sacrificial actions and the theory (knowledge) is called the Jnana-Kanda or the portion dealing with knowledge. The Brahmanas, Mantras, Samithas, Aranyakas, Upanishad and Philosophy represent a transition from the Karma-Kanda to the Jnana-Kanda.

1.1.2 Vedic concept of Cosmology –

They consider and believe that God has made (created) the world. They don't know how to create the world, nor do they know the process, method, or technique. They also knew that humans can't create this world.

Varuna, Surya, Agni, Indra are some important Gods in the Vedas who manage the relationship with the human and the nature. These gods are the master of the moving spirits of the different powers of nature. Man had direct communion with Gods without any meditation. Gods were looked upon as friends of their worshippers. Vedic Gods are Guardians of Rta. [Rtasya Gopa]. However, Gods are not superior to the cosmic and moral order. Gods themselves are subject to Rta. The concept of Rta is the fundamental concept in Vedic philosophy. Rta is the eternal, cosmic, and moral order. Rta represents the basic truth, harmony, or system of the universe which no one can violate. Rta is Truth or truths (Satyasya Satyam), the center of centers (Kendrasya Kendram). It is the Divine order which is designated as “Vrata” in Vedic literature. Anrta is the opposite of Rta. Anrta represents complete disorder and confusion. The path of Anrta goes against natural laws. It leads a man towards disease and death. Vedic cosmology describes that the universe is being continually created and annihilated in an unending cycle that lasts approximately 333 trillion years. As such, the “Big Bang” is not a single event, but is the repeated creation of the cosmic universe by the Superconsciousness, Sri Vishnu.¹

The trimurti is a theological grouping of three gods in Sanskrit literature bringing together Brahma, Vishnu, and Shiva into a role-oriented scheme where each is said to be responsible for the tasks of creation, preservation, and destruction of the cosmos according to a sophisticated theory of cosmogony.² Further philosophy has explained the formation (creation, preservation, and destruction) of the universe and the human being through the concept of panchmahabhutas. Philosophically all the above explanations about cosmology and the relation of the human being are the same. Only they are made more comprehensive in language and more rational from time to time.

1.1.3 Upanishadic Philosophy

The Upanisads which are the concluding portion as well as the cream of the Veda and are therefore rightly called 'Vedanta'. Upanishads are in continuation of Vedic thought but it is not merely continuation but enlarging and transforming the hidden thought mentioned in Vedic verses. Upanishads are regarded as secret doctrines. This knowledge is open for all those who are capable and fit to receive it and who are the true seekers of knowledge. “The word 'Upanisad' is derived from the root 'sad' which

means (i) to sit down, (ii) to destroy and (iii) to loosen. 'Upa' means 'nearby' and 'ni' means 'devotedly'. The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest reality which loosens all doubts and destroys all ignorance of the disciple. One of the important features of Upanishads is search for the truth. The Upanishadic teaching, being the highest was imparted at private sittings only to the qualified disciples. With regard to number of Upanishads, there is difference of opinion. The Muktikopanisad gives the number of the Upanisads as 108".³ From these some are considered as major or Principal Upanishads like - Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chhandogya and Brihadaranyaka on which Shankaracharya has commented. Adi Shankaracharya explains in his commentary on the Katha and Brihadaranyaka Upanisads that the word Upanisad means Atmavidya, that is, "knowledge of the Self ", and Brahavidya, that is, "knowledge of Brahma".

The authorship of most Upanishads is uncertain and unknown. The Upanishads include sections on philosophical theories that have been at the foundation of Indian traditions. For example, the Chhandogya Upanishad includes one of the earliest known declarations of Ahimsa (non-violence) as an ethical precept. Discussion of other ethical premises such as Damah (temperance, self-restraint), Satya (truthfulness), Dana (charity), Arjava (non-hypocrisy), Daya (compassion), and others are found in the oldest Upanishads and many later Upanishads. Similarly, the Karma doctrine is presented in the Brihadaranyaka Upanishad, which is the oldest Upanishad.

1.1.4 Upanishadic Brahman –

Brahman is the essence of the universe and the Ultimate Reality. Brahman is the material, efficient, formal, and final cause and source of all existence, both manifested and unmanifested, the formless infinite substratum and from which the universe has grown. It is that from which everything flows and into which everything returns. It is the pervasive, genderless, infinite, eternal truth and bliss which does not change, yet is the cause and source of all changes. From the objective side this ultimate reality is called Brahman. "The word is derived from the root 'Brh' which means to grow or to evolve. In the beginning it meant sacrifice, then prayer and then it acquired its present meaning of ultimate reality which evolves itself as this world. Brahman is that which spontaneously bursts forth as nature and soul".⁴ In the Taittiriya, Brahman is defined as that from which all these beings are born, by which they live, and into which they are reabsorbed.

We have seen that the same reality is called from the subjective side as 'Atman' and from the objective side as 'Brahman'. The two terms are used as synonyms. The Absolute (Brahman) of the Upanisads manifests itself as the subject as well as the object and transcends them both. The Brahman is as certain as the Atman and also as infinite as the Brahman. This blending of the subject and the object in a transcendental principle, this synthesis of the self and the not-self in the Brahman, this dialectical march of pure self-consciousness from the subject through the object to its

own synthetic nature was arrived at by the Upanisadic sages. 'That thou art' (tat tvam asi) is the great saying (mahavakya) of the Upanisads. 'I am Brahman'. 'Atman is Brahman'. 'I am that'. 'I am the non-dual Bliss'. The subject lacked infinitude and the object lacked certitude. The Absolute has both infinitude and certitude. The self and the not-self are equally manifestations of the Absolute and are at bottom one. The individual self is, in fact, no longer individual, but universal.

This Brahman is described in two ways in the Upanisads, para and apara. It is called cosmic (apara), all-comprehensive, and full of all good qualities Saprancha, Saguna and Savishesa. And it is also called acosmic (para), qualityless, indeterminate, indescribable Nisprancha, Nirguna, Nirvishesa and Anirvachaniya. The former is called lower Brahman (apara Brahma) or Ishvara, and the latter higher Brahman (para Brahma) or the Absolute. The cosmic (apara) Brahman is regarded as the cause of production, maintenance and destruction of this universe. The acosmic (para) Brahman is the transcendental Absolute, the Turiya or the Fourth, the Amatra or the Measureless, the Anirvachaniya or the Indescribable.

1.1.5 Upanishadic Atman

The Atman is individual self (soul). The word Atman means the inner self, the soul, the immortal spirit in an individual, and all living beings including animals and trees. The individual self stands self-proved and is always immediately felt and known. It is called the ultimate witness or the Sakshi and as such is one with the Absolute. One is absolutely certain about the existence of one's own self and there can be neither doubt nor denial regarding its existence. The individual self is the highest thing we know and it is the nearest approach to the Absolute, though it is not itself the Absolute. The individual self (Atman) is a product of Ignorance. The senses, the mind, the intellect, feeling and will, the internal organ antahkarana are all products of Avidya and they invariably surround the individual self and constitute its 'individuality' self (soul). From the subjective side this individual reality is called Atman. In fact the individual self is a mixture of the real and the unreal, a knot of the existent and the non-existent, a coupling of the true and the false. But its essence is the light of the Absolute. Its real nature is pure consciousness, self-shining and self-proved and always the same. But the self really is above them, being the Absolute. Atman is a central idea in all the Upanishads, and "Know your Atman" their thematic focus. These texts state that the innermost core of every person is not the body, nor the mind, nor the ego, but Atman – "soul" or "self". Atman is the spiritual essence in all creatures, their real innermost essential being. It is eternal, it is ageless. Atman is that which one is at the deepest level of one's existence.

The true self has been the main topic of investigation in the Upanisads. "The word 'Atman' originally meant life-breath i.e. Prana and then gradually acquired the meanings of feeling, mind, soul and spirit. Shankaracharya quotes an old verse giving the different connotations of the word 'Atman'. The verse says that 'Atman' means that which pervades

all; which is the subject and which knows experiences and illuminates the objects; and which remains immortal and always the same”.⁵

1.1.6 Upanishadic World

The Upanishads describe the universe, and the human experience, as interplay of Purusha (Ajada, the eternal, unchanging principles, consciousness) and Prakruti (Jada, unintelligent and unconscious, the temporary, changing material world, nature). The former manifests itself as Atman (soul, self), and the latter as Maya. The Upanishads refer to the knowledge of Atman as "true knowledge" (Vidya), and the knowledge of Maya as "not true knowledge" (Avidya, Nescience, lack of awareness, lack of true knowledge).

In the Upanishads, Maya is the perceived changing reality and it co-exists with Brahman which is the hidden true reality. Maya, or "illusion", is an important idea in the Upanishads, because the texts assert that in the human pursuit of blissful and liberating self-knowledge, it is Maya which obscures, confuses and distracts an individual. The Brahman of the Upanishads manifests itself as the subject as well as the object and transcends them both in the form of the world.

The Brahman is the cause and source of Atman and World creation. The evolution of the Atman and World is given in this order: From Brahman arises Atman. From Atman arises ether, from ether air, from air fire, from fire water and from water earth. “But the real theory of evolution is given in the doctrine of the five sheaths (koshas) in the Taittiriya Upanishad. The lowest level is that of matter (annamaya koshas). Matter is unconscious and dead and cannot account for life. It is purely on the physical plane. The inorganic matter must be transformed into organic life. Hence the second state of evolution is life (pranamaya koshas). Now we are on the biological plane. But the destiny of life is fulfilled only when consciousness is evolved. Hence the third state of evolution is mind or perceptual Consciousness (manomaya koshas). Here we are on the mental or psychological plane. The subject- object duality is absent here because it has not yet been evolved. The end of this instinctive consciousness will be fulfilled only when a higher principle has been evolved where consciousness becomes self- conscious or rational. Hence the fourth state of evolution is self-conscious reason (vijnanamaya koshas). Here we are on the metaphysical plane. The subject-object duality wants to transcend itself ; not that it wants to fall back on the instinctive undifferentiated feeling which it has left far behind, but it wants to fulfill its destiny by merging itself in the Absolute, the Abode of Bliss, where there is no trace of duality and plurality. The fifth and the highest state of evolution, therefore, is the non-dual bliss (anandamaya koshas). Here we are on the mystic plane”.⁶

1.2 INDIAN PHILOSOPHY

The etymological meaning of the word ‘philosophy’ is ‘love of learning’. Another word for philosophy is Darshana (दर्शन) and Tattvadnyan (तत्त्वज्ञान).

The word Tattvadnyan means – principle (Tattva) + knowledge (dnyan), Tattva = Tat + Tva + dnyan, where 'tat' means stretched, expanded or pervaded and 'Tva' means facts. The word Darshana is derived from the Sanskrit root 'Dris' which means to see. Darshana means 'vision' and also the 'instrument of vision'. It stands for the direct, immediate and intuitive vision of reality, the actual perception of truth and also includes the means which lead to this realization. 'See the Self' (atma va are drastavyah) is the keynote of all schools of Indian Philosophy. Philosophy signifies a natural and a necessary urge in human beings to know themselves and the world in which they 'live and move and have their being'. It is impossible for man to live without a philosophy (Knowledge).

The origin of Indian Philosophy may be easily traced in the Vedas. Indian Philosophy has been, however, intensely spiritual and has always emphasized the need of practical realization of truth. Realization of supreme happiness is the end, and shravana (hearing the truth), manana (intellectual conviction after critical analysis) and nididhyasana (practical realization) are the means in almost all the schools of Indian Philosophy. Indian Philosophy, as an autonomous system, has developed practically unaffected by external influences. The word Darshana (दर्शन) and Tattvadnyan (तत्त्वज्ञान) is associated with schools of Indian philosophy like, Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa, Vedanta, Bauddha, Jaina and Charvaka.

Classification of the Indian Philosophical Schools -

Indian philosophical systems have been classified into two classes called Orthodox (Astika) and Heterodox (Nastika). Here the word Astika or Nastika does not mean the (Astika) theist or one who believes in God or (Nastika) atheist - means do not believe in God. In Indian philosophy Astika means one who believes in the existence of a self or Brahman and Nastika means one who does not believe in the existence of self or Brahman according to the Vedas and Upanishads. The Astika class or Orthodox systems includes six systems of Indian philosophy which are collectively known as shad darshana. These schools are Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa and Vedanta. The Nastika class or Heterodox systems of Indian philosophy are those which do not believe in the existence of self or Brahman are the Jainas, the Bauddhas and the Carvakas.

In another way the Indian philosophical systems have been classified into two traditions called Brahmanical tradition (Vedic) and Shramana tradition (Non-Vedic). In Indian philosophy Vedic means one who believes in the testimony of the Vedas i.e. they accept the authority of Vedas and Non-Vedic means one who does not believe in the testimony of the Vedas i.e. they do not accept the authority of Vedas. The Brahmanical tradition (Vedic) includes six systems of Indian philosophy which are collectively known as shad darshana. These schools are Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa and Vedanta. The Shramana tradition (Non-Vedic) of Indian philosophy are those which do not believe

in the testimony of the Vedas i.e. they do not accept the authority of Vedas are the Jainas, the Bauddhas and the Carvakas.

Accordingly the students can classify Indian philosophy based on their world perspectives or based on materialist or based on spiritualist or based on epistemology or based on metaphysics or based on ethics or based on philosophy of life and so on.

The following are the major Indian philosophical schools or systems (darshanas) and the author or founder of the system -

- 1 The Nyaya system of Aksapada Gautama
- 2 The Vaishesika system of Maharshi Kanada
- 3 The Sankhya system of Kapila muni
- 4 The Yoga system of Patanjali
- 5 The Mimamsa system of Jaimini
- 6 The Vedanta system of Badarayana Vyas
- 7 The Bauddha System of Gantama Buddha
8. The Jaina system of Vardhamana Mahavira
9. The Carvaka system of Carvaka (Brahhaspati)

1.3 INTRODUCTION TO SIX VEDIC SCHOOLS OF INDIAN PHILOSOPHY

General Features of the Indian Philosophy -

Philosophy means the study of Human beings, the study of an environment, and the study of God. Philosophy is the study of awareness. Does philosophy mean knowledge that teaches us how to live a life? How to win or conquer life (Self)? What does the human Being need to develop discipline, honesty, language, respect, truthfulness, logic, mathematics, science? The answer is Indian Philosophy and its culture and tradition. Indian Philosophy means theory (knowledge), practice (practical), and spiritual realization of truth. All the six Indian Philosophers of Indian Philosophy have systematized the theory, practice, and spiritual practices in various branches called metaphysics, epistemology, ethics, logic, religion, and so on. Indian Philosophy also discusses three paths called Jnana marg, Bhakti marg, and Karma marg. Today we can see all these marg are practiced in Yoga marg. The Karma marg is the backbone (spine) of Indian Philosophy. All the spiritual and ritual practices are in connection with the environment and the human being. In Indian Philosophy the researcher or the practitioner can modify the theory and practice according to his capacity on various levels like physical, mental, intellectual, spiritual, social, financial so on, and so forth. Indian Philosophy has interpreted human beings and his various activities in a

comprehensive manner. It helps to coordinate the various activities of the individuals and the family, friends and society at large.

1.3.1 Sankhya and Yoga system –

Sankhya is undoubtedly one of the oldest systems of Indian philosophy. Kapila is the founder of the system. The word ‘Sankhya’ is derived from the word ‘Sankhya’ which means right knowledge as well as number. The Gita uses this word in the sense of knowledge, so does the Mahabharata at other places also. Sankhya means the philosophy of right knowledge (samyak khyati or jnana). The system is predominantly intellectual and theoretical. Right knowledge is the knowledge of the separation of the Purusa from the Prakrti. Yoga, as the counterpart of Sankhya, means action or practice and tells us how the theoretical metaphysical teachings of Sankhya might be realized in actual practice. Thus Sankhya-Yoga forms one complete system, the former being the theoretical while the latter being the practical aspect of the same teaching. Sankhya is also the philosophy of numbers, because it deals with twenty-five categories.

Sankhya maintains a clear-cut dualism between Purusa and Prakrti and further maintains the plurality of the Purusas, and is silent on God. It is a pluralistic spiritualism and an atheistic realism and an uncompromising dualism.

Patanjali is the traditional founder of the Yoga system. Vedanta definition of yoga - The word ‘Yoga’ literally means ‘union’, i.e., spiritual union of the individual soul with the Universal Soul and is used in this sense in the Vedanta. Gita definition of yoga - The Gita defines Yoga as that state than which there is nothing higher or worth realizing and firmly rooted in which a person is never shaken even by the greatest pain; that state free from all pain and misery is Yoga. Patanjali definition of yoga - Yoga does **not** mean union but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between Purusa and Prakrti.

Yoga is intimately allied to Sankhya. The Gita calls them one. Yoga means spiritual action and Sankhya means knowledge. Sankhya is theory; Yoga is practice. For all practical purposes, Sankhya and Yoga may be treated as the theoretical and the practical sides of the same system. Yoga mostly accepts the metaphysics and the epistemology of Sankhya. It shows the practical path by following which one may attain Viveka-jnana which alone leads to liberation. Yoga accepts the three pramanas— perception, inference and testimony of Sankhya and also the twenty-five metaphysical principles.

The Yoga-sutra is divided into four parts. The first is called Samadhi-pada which deals with the nature and aim of concentration. The second, Sadhanapada, explains the means to realize this end. The third, Vibhutipada, deals with the supra-normal powers which can be acquired through Yoga. The fourth, Kaivalyapada, describes the nature of liberation and the reality of the transcendental self.

1.3 .4 Vaishesika and Nyaya system –

Vaishesika system is next to Sankhya in origin. The word Vaishesika is derived from ‘Vishesa’ which means particularity or distinguishing feature or distinction. The Vaishesika philosophy, therefore, is pluralistic realism which emphasizes that diversity is the soul of the universe. The founder of this system is Kanada who is also known as Kanabhuk, Uluka, and Kashyapa. This system is also called after him as Kanada or Auluka darshana. He was called Kanada because he used to live as an ascetic on the grains picked up from the fields. Kana (in addition to meaning ‘grain’) also means a particle or a particular and the word Kanada suggests one who lives on the philosophy of particularity ‘vishesa’.

Originally the Vaishesika believed in the six categories and the seventh, that of abhava or negation, was added later on. The Vaishesika divides all existent reals which are all objects of knowledge into two classes—bhava or being and abhava or non-being. Six categories come under bhava and the seventh is abhava. All knowledge necessarily points to an object beyond and independent of it.¹ All that is real comes under the object of knowledge and is called a padartha. The seven padarthas are: (i) substance (dravya), (2) quality (guna), (3) action (karma), (4) generality (samanya), (5) particularity (vishesa), (6) inherence (samavaya), and (7) non-being (abhava).

The sage Gotama is the founder of Nyaya School. He is also known as Gautama and as Aksapada. Nyaya means argumentation and suggests that the system is predominantly intellectual, analytic, logical and epistemological. It is also called Tarkashastra or the science of reasoning; Pramanashastra or the science of logic and epistemology; Hetuvidya or the science of causes; Vadavidya or the science of debate; and Anviksiki or the science of critical study.

Nyaya is a system of atomistic pluralism and logical realism. It is allied to the Vaishesika system which is regarded as ‘Samanatantra’ or similar philosophy. Vaishesika develops metaphysics and ontology; Nyaya develops logic and epistemology. Both agree in viewing the earthly life as full of suffering, as bondage of the soul and in regarding liberation which is absolute cessation of suffering as the supreme end of life. Both agree that bondage is due to ignorance of reality and that liberation is due to right knowledge of reality. Vaishesika takes up the exposition of reality and Nyaya takes up the exposition of right knowledge of reality. Nyaya mostly accepts the Vaishesika metaphysics. But there are some important points of difference between them which may be noted. Firstly, while the Vaishesika recognizes seven categories and classifies all reals under them, the Nyaya recognizes sixteen categories and includes all the seven categories of the Vaishesika in one of them called Prameya or the Knowable, the second in the sixteen. The first category is Pramana or the valid means of knowledge. This clearly brings out the predominantly logical and epistemological character of the Nyaya system. Secondly, while the Vaishesika recognizes only two Pramanas—perception and inference and reduces comparison and verbal authority to inference, the

Nyaya recognizes all the four as separate—perception, inference, comparison and verbal authority.

1.3 .4 Mimamsa and Vedanta system –

The word 'Mimamsa' literally means 'revered thought' and was originally applied to the interpretation of the Vedic rituals which commanded highest reverence. The word Mimamsa is now used in the sense of any critical investigation. The school of Mimamsa justifies both these meanings by giving us rules according to which the commandments of the Veda are to be interpreted and by giving a philosophical justification for the Vedic ritualism. Just as Sankhya and Yoga, Vaishesika and Nyaya are regarded as allied systems, similarly Mimamsa and Vedanta are also treated as allied systems of thought. Both are based on and both try to interpret the Veda. The earlier portion of the Veda, i.e., the Mantra and the Brahmana portion, is called Karmakanda, while the later portion, i.e., the Upanisads is called Jnanakanda, because the former deals with action, with the rituals and the sacrifices, while the latter deals with the knowledge of reality. Mimamsa deals with the earlier portion of the Veda and is therefore called Purva- Mimamsa and also Karma- Mimamsa, while Vedanta deals with the later portion of the Veda and is therefore called Uttara- Mimamsa and also Jnana- Mimamsa. The former deals with Dharma and the latter with Brahma and therefore the former is also called Dharma- Mimamsa, while the latter is also called Brahma- Mimamsa. Purva Mimamsa regards the Veda as eternal and authorless and of infallible authority. The Mimamsa - Sutra of Jaimini which begins with an inquiry into the nature of Dharma. The Upanisads, the Brahma-Sutra and the Gita are called 'Prasthanatraya' or the three basic works of Vedanta on which almost every great Acharya has commented. The Vedanta begins with an inquiry into the nature of Jnana.

1.4 Conclusion

Philosophy is the root of all knowledge. It is considered as the mother of all sciences. Philosophy is the study of general and fundamental problems concerning matters such as the nature of knowledge, truth, justice, mind, language etc. Man is a rational animal. He/she wants to bring co-ordination among the various experiences that he/she comes across throughout his/her life. Philosophy helps in understanding the significance of all experiences. A person does not want to live in chaos man wants to know oneself. Similarly he/she also wants to know the world in which one is living: what is the true world in which one is living? What is the true nature of the world? What is relation of a man and society? How is the world originated? What are the aims and objectives of one's life? What is knowledge? Or what is the world? These are some of the fundamental problems with which philosophy deals? Philosophy tries to understand the universe in which one lives as well as to know one's relation to others or one's relation with the world. Philosophy tries to answer the deepest questions of life. Philosophy is a guide to life because it addresses the basic issues of living.

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PHILOSOPHY OF CARVAKA

Unit Structure

- 2.0 Introduction
- 2.1 Metaphysics of Carvaka
- 1.2 Indian Philosophy
- 1.3 Introduction to Six Vedic schools of Indian Philosophy
- 1.4 Conclusion
- 1.5 References

OBJECTIVES

- To understand Carvaka Philosophy
- To know Carvaka theory of knowledge
- To make one aware of Carvaka Metaphysics
- To understand Carvaka Ethics

2.0 INTRODUCTION

Though the basic tendency of Indian philosophy is spiritual, it is not entirely spiritual. Apart from spiritualism Materialism is also a part of Indian philosophy, Carvaka is materialistic philosophy. According to Carvaka, the world has originated from matter. Spirit is the invention of matter. There is no separate text of Carvaka philosophy or any one founder of Carvaka philosophy like other philosophies. Carvaka Philosophy has emerged from the process of refutation of other Indian philosophies. All other Indian philosophies have put forward these views as a precondition to refute Carvaka. It is also clear that Carvaka philosophy has developed before other philosophies.

Different names and meanings of 'Carvaka'

This philosophy is well known by the name 'carvaka' philosophy. The term Carvaka is derived from two separate words 'Charu' and 'Vac'. 'Charu' and 'Vac' are formed together carvaka. Charu means sweet and Vac means language, speech. In short Carvaka is a sweet spoken.

It is said that there was a thinker named Carvaka who was a supporter of materialism.

After a while, emphasis has been given on materialism by his followers. Group of his followers and its members came to be known as Carvaka.

'Charva' means to bite or 'to eat'. etymologically the Carvaka is derived from 'Charva'. There the people possessing the attitude of eat, drink and be

merry are being called carvaca. This opinion shows the hedonistic mindset of Carvaka. Philosophy of Carvaka

According to some thinkers Brihaspati is the founder of this philosophy. Brihaspati has written 'Barhaspatya Sutras'. Sutras are 10 to 12 in numbers, But due to less numbers of Sutras, this text can't be considered as authoritative text of Charvaka philosophy. Brihaspati was considered as a guide of Deitres, Carvaka philosophy is also known as 'Barhaspatya Darshan' by his name.

'Lokayata' is another name for the philosophy. This name is given because of the nature of Carvaka philosophy. 'Loka' means people. Thus Lokayata means the philosophy which is easily accepted by the people. The philosophy named as Lokayata philosophy because it represents to common people. 'Loka' means this world and Ayata mean 'depended'. Thus Lokayata is a philosophy which depended on this world. This is another one opinion. Dr. Sarvepalli Radhakrishnan says, [Carvaka philosophy is known as Lokayata philosophy, because it believes only this world.]

The Sastra is Called Lokayata for it holds that only this world or Loka is - (Indian philosophy vol. 1. P.279.).

By one meaning Loka means Senses. Therefore, the world know by senses is Lokayata. Lokayata believes in the world which is know by senses and only this world is know senses. The only philosophy is named as Carvaka after 6th century A.D. Barhaspatya and Lokayat are early names comparatively.

Generally in any philosophy Metaphysics, Epistemology and ethics are studied.

The Metaphysics and ethics of Carvaka are depended upon its epistemology. So we should start from it's epistemology

Epistemology of Carvaka. Carvaka gives importance to epistemology at first. Carvaka philosophy represents Common people. So they believe in knowledge derived only from sense organs like general people. 'प्रत्यक्षम् एवम् प्रमाणम् (only direct perception is valid) This is the main theme of Carvaka philosophy, Carvaka is a only philosophy which believes only one means "Pramana" of knowledge. 'Pratyaksha' means which that which is seen directly by eye. Earlier Carvaka belives in directly seen things but latter on they changed their view and started believing in thing directly precepted by Senses/ five senses. Three things are necessary for direct Knowledge: 1 Senses 2. Object 3. Contact in Senses and object

Things are know by Senses. But only Senses and things are not enough, there shout of be Contact between them.

The Contact of Senses and objects is Called as 'Sanni Karsha'. (सन्नीकर्ष). According to Carvaka Direct perception is clears and distinct. There is no any need of other pramana's (means of Knowledge) to direct perception.

Convaka's View about inference;

Carvaka was very critical about the other sources of knowledge. Carvaka do not believe in inference i.e. 'Anumama' and testimony means 'Shabda'. Inference is an uncertain leap from the known or the observed to the unknown. Inference is called 'Anumana' in Sanskrit. Etymologically Anumama is Combination of two words. i.e. 'Anu' (later) and 'mana' (knowledge). Thus Anumana mean's Later knowledge. Here later indicates later to perception. The Smoke is perceived on the hill. From this perceived smoke, we take a leap to the unperceived fire. Here we have perception at first and later on we infer about fire. Logician point out that inference is based on universal relation between Hetu (reason) and the Sadhya (fire), According to Carvaka Inference is not beyond doubt.

Universal relation of invariable concomitance can not be established conclusively. We do not have knowledge of all the cases of fire and presence of fire. We See some cases of smoke and presence of fire. We can not pass from some cases to all cases. Because 'Some is not all'. Even Causal relations can not be established by means of perception Validity of inference can not be based on some other inference, Therefore Carvaka Says, अनुमानम् अप्रमाणम् i.e. Inference cannot be a valid Source of Knowledge. In Logic above mentioned problem is called as problem of induction.

Inference is a knowledge after perception. It is totally dependent knowledge, depended on perception. Therefore it can not be certain and doubtless like perception.

Inference is depend upon Constant relation between 'Hetu' (reason) and Saddwga (end) what is called as 'Vyapti'.

But 'Vyapti' can not be established practically. For that there should be direct perception of contact between two objects at every place and all time, and it is impractical.

'Vyapti' Cannot be established by inference itself. Validity of an inference cannot be based on other inference, because it will involve a petitio principii (arguing in circle) which called as Chakraka tarkadosha.

We can not accept Verbal testimony as a source of valid knowledge. Because validity of testimony depends upon inference, and inference itself not a source of valid knowledge.

Therefore Inference cannot be proven by perception, inference itself and verbal testimony.

According to Carvaka Cause effect theory Can not prove vyapti (Relation between reason and end). Because Cause-effect relation itself is a general relation. Therefore cause effect relation itself vyapti relation. If yapti is tried to prove by cause-effect relation it will be logical fallacy i.e. fallacy of petitio principii

Prof. Shrinivas Dixit says, Our daily routine is depended upon inference like if we have thirst, we drink water, hungry man eat something, we don't put our hand on fire because we know it will result in burn. So inference can not be denied according to prof. Dixit. He makes counter argument on Carvaka that Carvaka decided by inference that inference is not valid source of knowledge and it is logical fallacy.

Inference can be divided in two types. Inference can be made in terms of Sensory Subject and transcendental subject. Parandar (a charvaka) seems to have accepted the inference of the senses. But he has rejected inference on the Subject of the senses. But later the view of Carvaka changed somewhat and they also included inference on the subject of sensory possibilities.

1) According to Nyaya philosophy.

आप्तस्तु वाक्यम् प्रमा **Nama** ('Apta's Words should be considered as a valid source of Knowledge. 'Apta' is, a trustworthy person, a benefactor, but Carvaka says how to decide if a person is a 'Apta'. (In English we can use Authority for Apta)

2) Even if authorities words are to be taken for granted, their inclusion must be taken into inference for example

- a) The words of all authority persons should be considered as valid source of knowledge.
- b) The is a authoring person,
- c) Therefore, his words should be considered as valid source of knowledge.

Thus, according to Carvaka, Knowledge gained through testimony is based on inference. It has already been proven that inference is not a valid source of knowledge, so it would be inappropriate to assume a testimony valid based on it.

3) Indian philosophy has been classified as vedic an non-vedic i.e. orthodox and heterodox according to standard of Vedas. (Vedas considered as valid source of knowledge), Those who call vedas as valid source of knowledge are called Vedic philosophy. The Vedas are valid sources of Knowledge because their writers are sage authorities. But Carvaka speaks in very sharp words :

त्रयोवेदस्य कर्तारि धूर्त भाण्ड निशाचरः ।

The writers of three vedas are cunning and and nocturnal nightmares. They have created Vedas to fill the stomachs of them and their generations. Therefore, their words cannot be considered as valid, says Carvaka.

4) According to Carvakas, Vedmantras have three defects:

- 1) Amruta (अमृत) - There are some mantras in it which express falsehood like heaven- hell, Sin-Virtue etc.
- 2) Vyaghata (व्याघात) - There is a Contradiction in the Vedic mantra.
- 3) Punaravrutti (पुनरावृत्ती) There is a fault of repetition in Vedic Mantras.
- 5) Perfection of transcendental subjects is given by the word proportions, for example - Soul-sprit, heaven - hell. According to the Carvaka, this is outright fraud. This is a form of deceiving the common people by showing tation & fears of heaven and hell.

So testimony is not a valid source of knowledge but the tool of such deceitful people.

2.1 METAPHYSICS OF CARVAKA

Metaphysics is the theory of reality. The Carvaka theory of reality follows from their epistemology which states that perception is the only source of knowledge. - The Metaphysics of Carvaka is called as materialism. This is because they say that the ultimate principle of the world is matter. That is considered as physical. Assuming immaterial and super natural elements, it does not hold to their epistemology. Once it is decided to accept only perceived thing as real then the limit of Knowledge is limited to material things. Hence they are called materialists. The five material principles are known to us as Panchmahabhuta. Almost all the schools of Indian philosophy hold the view that material world is made up of five elements- earth, water, fire, air and ether. The first four are known through sensation and the last one is know through inference, where as the Carvaka recognizes only four elements. The Caraka fail to recognize ether because its existence cannot be perceived, it has to be inferred. It is through the union of these four elements creates the universe as well as consciousness. The Creation of material world from matter is acceptable, but the question remains as to how consciousness is formed from matter.

In this context, Carvaka gives. beautiful illustrations for the formation of consciousness by the union of these four elements.

जहभूत विकारेषु चैतन्यं यन्तु दृश्यते

ताम्बूलचूर्णानां योगादराग इथोत्थितः सर्वदर्शन संग्रह

The red color is formed by the simultaneous consumption of betel leaf, lime, and nut. Carvaka point out that the qualities not present originally in any of the component factor may emerge subsequently when the factors are combined together betel leaf, lime and nut none of which is originally red. In similar way it is possible to think that material elements combined in a particular way give rise to consciousness, however there is no

evidence of its existence apart from body into a non material body called soul. Consciousness is not an independent quality but a stage of development of material elements. भुतेभ्यः चैतन्य Of course, their theory is that consciousness arises from matter.

Denial of the Soul :

Unlike other philosophies, the Carvaka do not present a self different from the body. That is why they have denied that if the body is destroyed then the soul remains and then it is reborn. The body is a combination of matter elements. At a Certain stage, the quality of consciousness is formed in a combination of matter elements. The Same consciousness specific body is a soul. This view is called Carvakas Dehatmvada (देहात्मवाद). The Creation of the soul along with the formation of the body and the destruction of the body means the destruction of the soul is called Dehatmvada. (Body is the Soul.)

There is no soul except the body because the description of 'I' we give is based on the body. I am thick, in I am thin, I am black, I am White etc.

This is the description of the body. Even the Western philosopher Hume does not believe in the soul as it does not percept. Jayant called a well-educated Carvaka, who believes in the soul as long as there is body. (Jayant is Naya philosopher). According to these Carvakas, just as the soul remembers everything from its infancy to its birth, if It is considered an indestructible soul, then the things of the previous birth should be remembered. But that doesn't happen. So the Soul does not exist before birth and after death. The perception is the only source of knowledge and eternal soul does not perceived.

Naturalism (Swabhavavada)

The Carvaka have denied the existence of God along with the soul. God is generally regarded as the creator and manager of the universe. But according to Carvaka, all events in this world take place according to the physical laws apart from consciousness. The combination of the four elements creates disorder in and shapes a diverse world. There is no need to believe in God for that. Whatever happens, happens by nature. Peacock's dance, Cuckoo's singing, sugarcane's sweetness, honey's sweetness and Neem's bitterness. This is the nature. There is no need of God for this.

Liberation: Liberation is ultimate aim human life according to all Indian Schools of philosophy except Carvaka. Liberation means Complete cessation of sorrow, Liberation means realization of God, Liberation means realization of soul. Liberation means liberation from the Cycle of birth and death. Such different interpretations have been made by the philosophers. In none of these senses does the Carvaka accept the concept of salvation. Denying the existence of soul and God, there is no reason to consider the realization of these two as Salvation. Sorrow is a real phenomenon. So its complete cessation is impossible. Carvaka advocates the idea of doing something to alleviate grief or reduce the effect of grief.

Rejection of the eternal soul does not leave a reason for the cycle of birth and death and there is no question of getting rid of it. Carvak says, as long as there is a body there will be misery. Sorrow can be reduced and standard of happiness can be increased. Complete cessation of sorrow is not possible. It is possible only after death. Therefore Carvaka say, मरणमेवापवर्गः Death is Liberation. No intelligent being will desire death, so according to Carvaka, Liberation can not be the goal of human life.

Ethics - Metaphysics of Carvaka is based on their epistemology, while ethics is based on their Metaphysics. What is the achievement of human life is the important question of ethics. All Indian Philosophies have considered the four achievements of life. Out of the four human values artha, dharma, Kama and Moksha only sensual pleasure is regarded as the ultimate end, artha is regarded as the means to realize the end, according to Carvaka, Dharma and Moksha (Liberation) are altogether rejected. Pleasure is regarded mixed as up with pain but that is no reason why it should not be acquired.

According to Carvaka Dharma-Adharma is a subject of scriptures, Karma which is favourable to the Vedas is Considered as Dharma while anti Vedic Karma is considered as Adharma. Carvaka deny the authority of Vedas. Therefore they also deny Dharma as achievement of life. According to Carvaka, Since the Vedas were originally created by the Brahmins to deceive the people, Dharma has become their tool.

Carvaka do not believe in reincarnation because they do not believe in the existence of soul and therefore do not believe in Liberation because liberation is Salvation from the cycle of birth and death.

Artha : Carvak Considered Artha as goal of life but it is not. ultimate aim of life or summum bonum. Artha is a means to achieve Kama. Carvaka says, We Should try for gaining money. But it should be done by the path of truth. Carvaka accepted morality for earning. According to Carvaka, it is the right way for a wise person to earn through means like agriculture, animal husbandry, trade, government system. Carvaka have not supported theft anywhere. They also mention the wrong path and advise to stay away from it.

It is the duty of a person who has no intellect and no manhood to make living by burning the ashes and reciting Vedas.

Kama: Kama' is ultimate aim for Carvaka. Hedonism of Carvaka included in this aim. Carvaka have thought only this world's pleasure. Carvaka regarded only Sensual pleasure as the Summum bonum of life, eat, drink and be merry. The ethics of Carvaka. is crude individual hedonism. The pleasure of the senses in this life is the Sole end. Mimamsaka, one of the schools of Indian philosophy believes that the highest goal of life is heaven, neither is this acceptable to Carvaka as it is based on the unproved existence of the life after death. According to Carvaka, since our existence is confined to the existence of the body we must regard the pleasure arising out of body as the only good thing and

should through away any opportunity to enjoy it. A good is a life of maximum enjoyment. Pleasure is the highest goal. Philosophy of Carvaka

Life is a mixture of pleasure and pain. Sorrows cannot be denied or considered as illusory, But don't be afraid to be a fugitive. Try to reduce sorrow and increase happiness. They set a beautiful example for this. Carvaka say, there are thorns so why stop eating fish ? Why not fish with no thorns & Peel a squash, grate it and eat the rice.

Carvaka have also considered time in happiness. They say, get what you get today, Don't expect tomorrow's great happiness. Don't leave today's dove for tomorrow's peacock.

The following Verse is famous for its hedonism of Carvaka.

यावज्जीवेत सुखं जीवेद ऋणं कृत्वा घृतं पिबेत्, भस्मीभूतस्य देहस्य पुनरागमनं कुतः॥

Live happily as long as you are alive. Take out the debt-on occasion and eat ghee because once the body is reduced to ashes, we do not return to this world.

There are differences of opinion regarding this verse. According to some thinkers, this verse has been inserted in their names to discredit the Carvaka. Some opines, it does not matter if it is considered as a verse of Carvaka. It is moral. Dr. Uday Kumthekar says what is wrong with Carvaka, they simply say, live happily, take out debt and drink ghee. They don't say drink alcohol.

Nowhere does the Carvaka say to look after one's own happiness by disturbing the happiness of others. They did not say that you should do wrong for the sake of happiness.

There is nothing immoral about advising them to take out a loan. Borrowing for industry is everywhere today. They did not say that the debt should be paid off. Therefore, this verse does not discredit the Carvaka.

QUESTIONS

1. What is the valid source of knowledge according to Charvaka?
2. Explain in detail Carvaka metaphysics.
3. Bring out the important features of Carvaka ethics.

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JAINA PHILOSOPHY

Unit Structure

- 3.0 Objective
- 3.1 Introduction
- 3.2 Jaina Concept of Reality
 - 3.2.1 Classification of Reality
 - 3.2.2. Six Universal Substances
- 3.3 Jain epistemology
 - 4.3.1 Anekāntavāda (the theory of many-sidedness)
 - 4.3.2 Syadavada
- 3.4 Ethics of Jainism
 - 3.5.1 Three -fold path of Moksha
 - 3.5.1 *Triratnas* (Three -fold path of Moksha)
 - 3.5.2 Anuvrata and Mahavrata
- 3.5 Conclusion

3.0 OBJECTIVE

- To acquaint students with Jain philosophy.
- To make the students know the nature of reality in Jainism.
- To make students aware of the metaphysical, epistemological and ethics of Jainism.

3.1 INTRODUCTION

Jainism emerged in India at around the same time as that of Buddhism and it was well established in the 6th – 5th century BCE. This was the time when Mahāvīra preached in the eastern part of India, then known as Magadha. Jainism is a religion of purely human origin and is preached by one who has attained omniscience and self – control by his own personal efforts. As per Jaina traditions, there are 24 Tirthankaras or great preachers. The tradition of Jainism as a faith is present on the Indian subcontinent, without any break.

The term '*jina*' means a conqueror, or *Tīrthaṃkaras* ('Ford-makers', because they have crossed to liberation) who provide ultimate models to the followers to conquer greed, hatred, anger, desire, pride etc, which if not controlled leads to passion and bondage in worldly existence of the cycles of life and death. It is believed that human beings have the potentiality to become Jinas, based on certain principles. As such, Jainism is not an *apauruseya*, i.e. religion propounded by a non – human

being or based on a sacred book of non – human origin but a religion of purely human origin.

The ancient Indian philosophical system found in Jainism is referred to as Jain philosophy. The dualistic metaphysics of Jain philosophy, which holds that there are two distinct categories of existence, the living, conscious, or sentient being (jiva) and the non-living or material being (ajiva), is one of its main features (ajiva). Jain texts cover a wide range of philosophical topics, including epistemology, metaphysics, ethics, cosmology, and soteriology. Jain thought is primarily concerned with understanding the nature of living beings, how they are bound by karma (which is viewed as fine material particles), and how living beings can be liberated (moksha) from the cycle of reincarnation. The Jain belief in a beginningless and cyclical universe, as well as their rejection of a Creator deity, are also noteworthy.

Jains take five main vows: ahimsā (non-violence), satya (truth), asteya (not stealing), brahmacharya (sexual continence), and aparigraha (non-possessiveness). These principles have affected Jain culture in many ways, such as leading to a predominantly vegetarian lifestyle. The texts containing the teachings of Mahavira are called the Agamas, and are the canonical literature - the scriptures - of Svetambara Jainism.

3.2 JAINA CONCEPT OF REALITY

Realists do not regard only one reality as valid. They establish the theory of the reality of physical objects independent of and entirely different from any mind, intellect, experience, consciousness, individual or spirit. The general conception of Realism is that whatever is, is real in the sense that it exists and functions independently of any mind and its interference whatsoever. Amongst the multitude of philosophies Jain philosophy provides its conception of Reality.

Jain Philosophy does not give credence to the theory that the God is a creator, survivor, or destroyer of the universe. On the contrary, it asserts that the universe has always existed and will always exist in exact adherence to the laws of the cosmos. There is nothing but infinity both in the past and in the future. The Jain thinkers have mentioned the word “Sat”, “tattva”, “artha”, padartha”, and “tattvatha” as synonyms for the world reality. They generally did not make any distinction among substance, reality, existence etc. In Jain thought the shape of universe has been described as that of the figure 8 or a man standing akimbo which is tapering at bottom, middle and top with bulges in between.

3.2.1. Classification of Reality

The world of reality or universe consists of two classes of objects:

Living Beings	Conscious, Soul, Cheta, or Jiva
Non-living Objects	Achetan, or Ajiva

Non - living objects are further classified into five categories:

1	Matter	Pudgala
2	Space	Akasa
3	Time	Kal or Samay
4	Medium of Motion	Dharmastikay
5	Medium of Rest	Adharmastikay

The five non- living entities together with the living being, totalling six are aspects of reality in Jainism. They are known as six universal entities, or substances or realities. These six entities of the universe are eternal but continuously undergo countless changes. During the changes nothing is lost or destroyed. Everything is recycled into another form.

3.2.2. Six Universal Substances

Jainism believes that the universe is made from the combination of the six universal substances. All of the six substances are indestructible, imperishable, immortal, eternal and continuously go through countless changes.

A	Soul of Consciousness	Jiva	Living Being
B	Matter	Pudgala	Nonliving Being
C	Medium of Motion	Dharma	Nonliving Being
D	Medium of Rest	Adharma	Nonliving Being
E	Space	Akasa	Nonliving Being
F	Time	Kal or Samay	Nonliving Being

A. Soul (Jiva) or Living Being

Soul's essential characteristic is consciousness. This is the only knowing substance. It possesses knowledge, vision, power, and bliss. It also possesses the property of contraction and expansion like that of light. They are of innumerable numbers. Living being cannot be created or cannot be destroyed. The total number of living beings remains same in the entire universe at all the time. All living beings are classified into two major categories.

Liberated or Free (Mukta) Soul:

Liberated or Free soul is defined as a pure consciousness, a soul that has completely exhausted all of its karma. It is also known as Siddha. All Siddhas are defined as Gods in Jainism. All Tirthankaras and other Arihants become Siddhas at the end of their human life (death).

Worldly (Samsari) Soul:

Worldly soul is defined as a soul that is covered by the karma particles. Hence its qualities are changed from the liberated soul. Worldly souls are divided according to the number of senses they possess.

B. Matter (Pudgala):

Matter is a non-living substance. It is the only substance which possesses physical body consisting of mass and volume. The smallest particle of matter is known as *Parmanu* (atom). It occupies only one unit of space called Pradesa.

There are four divisions of matter:

- Skandha (whole matter):
 - Any object, which has a mass of matter
 - e.g. stick, stone, knife, a particle of sand
- Skandha desa (portion of matter):
 - A part, portion, or division. An undetached portion of skandha is called skandha desa. When a part of the skandha (skandha desa) is separated from the whole, it also becomes another skandha.
 - e.g. A hand of a statue is known as a skandha desa but when separated from the statue is known as skandha.
- Skandha pradesa (smallest particle of matter):
 - The smallest undetached portion of skandha, which cannot be further divided
- Paramanu or Anu (atom):
 - When the smallest portion of the matter is separated from its skandha, it is called paramanu or anu. Paramanu matter cannot be further subdivided, cut, or pierced.

C. Karma or Karmic Matter (Karma Pudgala):

Karma is one of the categories of matter. It is known as karmic matter (karma pudgala). Karma particles are of very fine matter not perceptible to the senses. The entire universe is filled with such karmic matter.

Every living being is covered by karmic matter from the beginning of time. It is the karmic matter that keeps the soul away from realization of its true nature. It is due to karma one feels pleasure and pain, reincarnates

in the different form of life, acquires certain types of physical body, and the duration of life.

D. Medium of Motion (Dharma):

Jainism considers the Medium of Motion a non-living substance. Its primary function is to help in the movement of soul and matter. It possesses the following qualities:

- Helps in the movement of soul and matter
- Does not possess senses, color, or body
- Does not have a consciousness or knowledge
- Exists in the entire universe (Lokakas)
- e.g. Water provides a medium for fish to move

Medium of Rest (Adharma):

Jainism considers the Medium of Rest a nonliving substance. Its primary function is to help to rest the movement of soul and matter. It possesses the following qualities:

- Helps to rest soul and matter
- Does not possess senses, color, or body
- Does not have consciousness or knowledge
- Exists in the entire universe (Lokakas)
- e.g. People rest in the shade of a tree

E. Space (Akasa):

Space provides room to all other substances of the universe. Its qualities are as follows:

- Provides room to soul, matter, medium of motion, and medium of rest
- Pervades everywhere (infinite)
- Supports everything and thus it is self supported
- Have no form, color, taste, smell, and touch
- Does not perform any active action (inactive)
- Provides accommodation to soul and matter of their actions
- Is one and whole

Space is divided into two parts:

- Lokakas - Where medium of motion and rest substances exist
- Alokakas - The remaining space, which is empty and void

F. Time (Kāla)

There are two views that exist in Jainism with regards to time: Time is an imaginary thing; it has no real existence.

1. Time has a real existence consisting of innumerable time atoms.

The smallest indivisible portion of time is called Samaya. Combination of samayas are called moment, second, minute, hour, day, month, year, etc.

Check your progress

1. Jainism believes that the universe is made from the combination of universal substances.

2. State the characteristics of Jiva.

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3. Define Pramanu.

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4. Give the four divisions of matter.

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5. Write a note on Karma and Akasa.

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6. State the two views on time (kala)

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3.3 JAIN EPISTEMOLOGY

Jain epistemology includes three related doctrines which deal with the complex and manifold nature of knowledge: *anekāntavāda* (the theory of many-sidedness), *syādvāda* (the theory of conditioned predication) and *nayavāda* (the theory of partial standpoints).

3.3.1 Anekāntavāda (the theory of many-sidedness)

One of the most important and fundamental doctrines of Jainism is *anekāntavāda* which literally means ‘no one, singular doctrine’ or ‘doctrine of non-absolutism’. It refers to a kind of ontological pluralism and to the idea that reality is complex and multi-faceted and therefore can only be understood from a multiplicity of perspectives. The metaphysical side of reality of *anekantavada*'s doctrine states that the object of knowledge have three aspects: (i) substance (*dravya*), quality (*guna*) and mode (*panyaya*). (ii) it is extended over past, present and future times (iii) it is extended over infinite space, (iv) it is simultaneously subjected to origination, destruction and permanence.

The doctrine states that it is difficult for an ordinary person to understand different aspects of the same reality and, therefore, their partial conclusions contradict each other. The multi-fold nature of truth can be explained with the help of parable of seven blind men and the elephant: each one touches only a part of an elephant and concludes that the elephant is like a log of wood, like a fan, like a wall, drain pipe, pillar, etc. Now, each of these presented a true aspect when he related what he had gained from experiencing the elephant. None of them had strayed from the true description of the elephant. Yet they fell short of fathoming the true appearance of the elephant

Anekāntavāda does not, however, mean compromising or diluting one's own values and principles. On the contrary, it allows to understand and be tolerant of conflicting and opposing views, while respectfully maintaining the validity of one's own view-point. The Jain doctrine of *Anekāntavāda* emerged as a social effort to a reconciliation of conflicting viewpoints and harmonization of all standpoints by appreciating the relativity of the different aspects of reality.

The basic difference between *Syadavada* and *Anekāntavādais* that *Anekāntavādais* the knowledge of all differing but opposite attributes whereas *Syadavada* is a process of relative description of a particular attribute of an object or an event.

1. Anekāntavāda is the side of reality.

2. Define Anekāntavāda.

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3. State the metaphysical side of reality of anekāntavāda doctrine.

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4. Explain the importance of *anekantavada*'s doctrine as a social effort.

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3.3.2 Syadavada

Syadavada is the Jain doctrine of epistemological relativism underpinning all Jain logic, which is central to their philosophical perspective that all propositions about truth are based on finite, limited, and contextual postulates. It is also known as theory of probabilities, or the theory of "May be" or the theory of predications. It is also known as *Saptabhangi* or the seven postures.

According to this theory, it is not possible to consider all aspects of reality at once due to the limitations of the human mind. However, we can look at each aspect at once. Since understanding involves an opinion, each prediction can be confirmed or disagreed using seven different probabilities ranging from "Yes" to "No". Each represents an opinion and holds the good from that particular point of view. Using this approach, one can make a series of seven statements about an object or reality, expressing its positive, negative and inexpressible aspects as follows. These seven propositions are described as follows:

- i. *Syad-asti*, i.e., in some respects, it is;
- ii. *Syan – nasti*, i.e, in some respect, it is not;
- iii. *Syad – asti – nasti*, i.e. in some respect, it is and it is not;
- iv. *Syan-avaktavya*, i.e. in some respect, it is indescribable;

- v. *Syad -asti, avaktavya*, i.e., in some respective, it is and it is indescribable;
- vi. *Syan – nasti, avaktavya*, i.e. in some respect, it is not and is indescribable, and
- vii. *Syad -asti – nasti, avaktavya*, i.e., in some respect it is and is indescribable.

These seven propositions are formulated by the three expressions, viz., *asti*, *nasti* and *avaktavya*, the word *syat* being common to all of them and their combinations. An example will help to understand the proposition well. For eg. A woman is the mother, and is not the mother and is both – are perfectly intelligible statements, if one understands the point of view from which they are made. In relation to a particular boy she is the mother; in relation to another boy she is not the mother; in relation to both the boys taken together she is the mother and she is not the mother. Since both the ideas cannot be conveyed in words at the same time, she may be called indescribable; still she is the mother and is indescribable; and so on.

Further, it may be noted that the seven propositions can be formulated in regard to the eternality and non-eternality, identity and difference, etc of any object. The Jaina philosophers believe that the seven modes of predication together gives us an adequate description of reality.

Moreover, it is obvious that the combinations of points of view cannot be more than seven as reality is open to seven statements and not to more. The reason why the number of modes is neither more nor less than seven is because it is believed that any complex situation is amenable to treatment by this seven-fold technique.

Significance of *Syadvada*

The aim of *Syadvada* is to unify, coordinate, harmonise and synthesise the individual view points into a predictable whole. *Syadvada* is like music, which blends discordant notes so as to make perfect harmony. The importance of *syadvada* is also to be noticed not only in solving ontological problems but also has a bearing upon human being's psychological and spiritual life.

Check your progress

1. Define *Syadvada*.

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2. State the significance of *Syadvada*.

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3. Can the number of propositions in *Syadavada* be more or less than seven? Give reasons.

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4. Why is the theory of *Syadvada* known as the theory of possibility?

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3.4 ETHICS OF JAINISM

Jain ethics is rooted in its metaphysics, particularly in its karma theory. According to Jain philosophy, purification of soul and liberation can be attained only when the karmas are completely removed from the soul. The Jain philosophy believes that harmful actions (his) taint and defile the soul with karmas. In fact, karma (both good and bad) is constantly flowing (*asrava*) into the soul as a result of actions by the body, speech, and mind, just as water flows into a lake. As a result, those who seek to stop (*samvara*) the influx of bad karmas (in order to achieve liberation) should follow certain ethical rules.

3.4.1 *Triratnas* (Three -fold path of Moksha)

The goal can be attained through the practice of *Triratnas*. In Jainism, the three jewels also called *ratnatraya* are understood as *samyagdarshana* ("right faith"), *samyagjnana* ("right view") and *samyakcharitra* ("righteous conduct"). These three virtues together form path to *Moksha*. This is mentioned in Tattvarth Sutra, a book by Poojya Acharya Umaswami in 2nd century CE. One of the three cannot exist apart from the others, and all are necessary for spiritual liberation. further, the ethical code prescribed by Jainism for both the householders and the ascetics is based on this three-fold path of liberation. The description of tri-ratnas is as follows:

a. Right Belief - *Samyak Darshana*

Right Belief comes first and it forms the basis upon which the other two jewels, viz., right knowledge and right conduct, rest. This is the basic conviction in the fundamentals of Jainism because it has been asserted that only on the acquisition of Right Belief, the Knowledge and Conduct becomes right.

b. Right Knowledge - *Samyak Jnana*

It is considered desirable that on attaining right belief one should strive after right knowledge. The relation between right belief and right

knowledge is a clear relation of cause and effect between them, just as it is between a lamp and its light. The Jaina scriptures describe right knowledge as “that knowledge which reveals the nature of things neither insufficiently (Naya) nor with exaggeration, nor falsely, but exactly as it is and with certainty (Pramana).

C. Right conduct - *Samyak charitra*

The third and the most important path to the goal of moksha is right conduct. This means living your life according to Jain ethical rules, to avoid doing harm to living things and freeing yourself from attachment and other impure attitudes and thoughts. The jains believe that the conduct becomes perfect only when it is in tune with right belief and right knowledge.

3.4.2 Anuvratas and Mahavratas

The Jaina ethics has been so designed that the rules of conduct can be followed by all persons. To attain this end, the rules of conduct prescribed by Jainism have been divided into two categories, viz

- (i) Those prescribed for *sravakas*, i.e., householders or laymen, and
- (ii) Those prescribed for *munis*, i.e., ascetics.

The anuvratas are a category of vows that are part of twelve vows of a layperson in Jainism. They are also known as small vows or vows limited in nature. the laypersons observes the anuvratas only for a limited period and more moderately as his life circumstances allows him to do so. The same vows when it is observed by the monks very strictly, it is known as mahavratas or ‘great vows’.

Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation in Jainism. In order to acquire these, one must observe the five great vows:

(a) Ahimsa – abstention from violence or injury to living beings

Nonviolence (Ahimsa) is the supreme religion (Ahimsa parmo dharma). In Jain literature, it is repeatedly stated, "Do not injure, abuse, oppress, enslave, insult, torment, torture, or kill any creature or living being."

According to Jainism, all living beings are equal, regardless of size, shape, or spiritual development. Every living being has the right to exist, and it is necessary to live in perfect harmony and peace with all other living beings.

Practically, it's impossible to survive without killing or injuring a number of tiniest living beings. Some lives are killed even once we breathe, drink water, or eat food. Therefore, Jainism says that minimum killing of lowest form of life should be our ideal for survival.

In the universe, there are different sorts of life, such as, human beings, animals, insects, plants, bacteria, and even smaller lives, which can't be seen even through the foremost powerful microscopes. Jainism has classified all the living beings consistent with their senses.

It is more painful if life of higher forms (more than one sense) is killed. Hence Jainism allows laypeople to use only vegetables as a food for survival. All non-vegetarian food is formed by killing living beings with two or more senses. Therefore, Jainism preaches strict vegetarianism, and prohibits non vegetarian foods.

Jainism explains that violence isn't defined by actual harm, for this might be unintentional. It's the intention to harm, the absence of compassion, unawareness, and therefore the ignorance that creates an action violent. Without violent thought there are often no violent actions. Non-violence is to be observed in action, speech, and thought. One shouldn't be violent, ask others to try to do so, or approve of such an activity.

(b) Satya – abstention from false speech –

The Jain agamas prescribe Satya as one of the five virtues. To speak truth, moral courage is required. The vow prescribes a person to be away from breeding grounds of falsehood and one is required to keep lust, anger, greed, arrogance, delusion jealousy in check. They believe that passion is the underlying cause of falsehood which also leads to cause *himsā* (injury).^[41]

According to the Jain text *Sarvārthasiddhi*: "that which causes pain and suffering to the living is not commendable, whether it refers to actual facts or not".

(c) Asteya – abstention from theft

This vow demands total honesty in action, thought and speech; it emphasises that not only one must not steal things, but one must also not acquire things other than by totally honest means. The vow also requires to take bare minimum requirements and anything taken, consumed more than required is considered as a theft.

(d) Brahmacharya – abstinence from sexuality or unchastity

For the monks who observe *Brahmacharya* as Mahavrat it means complete abstinence, abjuration from sexual desires and activity. Householders observe it as Anuvrat and therefore do not abstain totally but are ordained to curb sexual desires and activity as much as possible, restricting to minimum for the purpose of limited procreation.

(e) Aparigraha – abstention from greed for worldly possessions

The vow requires one should hold onto material wealth or possessions as minimum as possible.

Aparigraha is an important link with other four vows, since it reminds the followers to do no harm and to live in harmony with the cosmos. Self-restraint becomes important as in Jainism non-possession doesn't just mean giving up *material* possessions. It means giving up emotional attachments too. It prescribes to give up all pleasures where consumption should only occur when it is necessary for survival. For the Jains, Aparigraha is second only to Ahimsa in degree of importance to everyday life.

The other vows are supplementary and meant to strengthen and protect the vows of anuvratas. The five vows when observed strictly are known as *maha – vratas*, i.e., great vows which are practices by the monks and nuns. Laymen, however, cannot observe vows so strictly and therefore they are allowed to practice them so far as their conditions permit. Therefore, the same vratas, i.e. vows when partially observed are termed as anu-vratas, i.e. small vows with additional seven vows. In addition to five main *vratas* or vows, a householder is enjoined upon to practice three *guna-vratas*, i.e. the multiplicative vows, which increase the value of main vows and the four *siksa – vratas*, i.e. disciplinary vows which are devised to prepare an individual to follow the discipline prescribed for the ascetics.

Check your progress

1. Describe Tri-ratnas in detail.

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2. State the difference between anuvratas and mahavratas.

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3. Write the significance of ahimsa as mahavratas.

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3.5 CONCLUSION

As one of the earliest and most influential of the sramana systems, Jainism influenced other Indian systems of thought. Scholarly research has shown that philosophical concepts that are typically Indian – Karma, Ahimsa, Moksa, reincarnation and like – either have their origins in the sramana traditions (one of the most ancient of which is Jainism). The Jain system of philosophy and ethics is also known for having had a major impact on modern figures like Dayanand Sarasvati and Mohandas Karamchand Gandhi

QUESTIONS

1. Write a detailed note on Jaina notion of reality.
 2. Describe the triratnas and its significance in Jaina philosophy.
 3. Define Syadavada and state its importance.
 4. List the five vratas and distinguish between anuvratas and mahavratas.
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BUDDHIST PHILOSOPHY

FOUR-NOBLE TRUTHS, THEORY OF NO-SELF (ANATMAVADA), KSHANIKAVADA

Unit Structure

- 4.0 Life of Buddha
- 4.1 The Four Noble truth
- 4.2 Noble Eightfold Path
- 4.3 Theory of No-Self (Anatmavada)
- 4.5 Kshanikavada

Objectives

- To understand the Four Noble truths
- To know the philosophical importance of Noble Eight fold Path
- To appreciate the contribution of ancient Buddhist thought in the field of Metaphysics

4.0 LIFE OF BUDDHA

Gautama Buddha (563B.c.- 483B.C) Was a great Philosopher, social reformer, and founder of Buddhism. He was born in Lumbini in 563B.C.E. Gautama Buddha's birth name was Siddharth. He Was the son of King Suddhodana and Queen Mahamaya. His mother passed away on the seventh day of his birth. After losing his mother Siddhartha's aunt Mahaprajapati Gautami raised him as her own child. Prince Siddhartha was given proper education. Siddhartha married a queen named Yashodhara and got a son named Rahul. Siddhartha left his home and his luxurious life at the age of 29 in the search of the truth of life. After 6 years long hard practice of austerities, Prince Siddharth became the Enlighted one (Buddha).

He decided to share this valuable path with all human beings for their welfare. His aim was to lead others towards freedom from suffering.

The first teaching of the Buddha, delivered after he attained enlightenment at Sarnath, near Varanasi, was on the "Four Noble Truth." The Four Noble Truth are the core training of Buddhism; they were realized, and taught by the Buddha himself. The following Four Noble Truths summarize the true nature of life and the universe.

The fourth Noble Truth is the "Truth of the path leading to the end of suffering," which is to find the way to transcend the world of suffering and find real happiness via what the Buddha called the Noble Eightfold Path.

He emphasized that people introspect their own character. According to him due to ignorance, man always reacts and makes his own loss and the loss of others too.

4.1 THE FOUR NOBLE TRUTH

The Four Noble truth (*cattāri ariyasaccāni*) comprises the substance of Buddha's teaching, they are

1. The first truth is *dukkha* (There is suffering)
2. The second truth is *dukkha samudaya* (There is the cause of suffering)
3. *Dukkha Nirodha* (There is the end of suffering)
4. *Dukkha Nirodha Gamini Patipada* (There is the path that leads to the end of suffering)

Four noble truth means, suffering exists; it has a cause; it has an end, and it has a cause to bring about its end. The notion of suffering isn't intended to convey a negative worldview, but rather, a realistic perspective that deals with the world as it is, and attempts to adjust it. Buddha has not denied pleasure but it is considered as temporary.

1. First Noble Truth: There is suffering (*Dukha aya sattya*)

The first noble truth is the "truth of suffering." The word "truth" in the Four Noble truth means ultimate reality. The first noble truth is about the presence of suffering or pain. Humans are born into a world of suffering. Birth, aging, illness, misery, sadness, death is painful. According to Buddhism sorrow is the essential condition of human life. Life is full of suffering.

According to Buddha life is full of misery and we don't find ultimate happiness or satisfaction in anything we observe. This is the problem of reality.

The problem is that, when this suffering is present in experience, it prevents us from being genuinely in the moment. For one thing, this suffering impels us to act, and in acting, we feel the process of flowing on. It also prevents us from seeing our experience "as it is," and "makes us to view it, as we want it to be." The expecting something, itself, is the chain, the tie, the attachment.

2. The second noble truth: There is the cause of suffering (*Dukkha samudaya*)

The second noble truth is that there is cause of Suffering. Everything in this universe is conditional and dependent upon its origin. In Buddhism, ignorance is the root cause of suffering-ignorance about the reality of this world. This world is impermanent and continuously changing but due to ignorance we feel that this world is permanent and we get attached to it. The Second Noble Truth teaches that the cause of suffering is craving or desire. Seeking the pleasures of the senses is the cause of suffering.

Attachment with this temporary world gets us into trouble. Buddha says that the root of this suffering is in the mind itself. In the early Tripitaka, the real word is tanha, and it's correctly explained as "thirst" or "desire"

The Second Truth isn't telling us that we must give up everything that we have. But desire, related to pleasure, material goods, and eternity, desire for material effects can no way be satisfied. As a result, we can only carry suffering. It isn't that we attach with only to physical effects but also to opinions and ideas about ourselves and the world around us. Also, it generates disturbance in the mind when the world does not be the way we anticipate it should and our lives do not conform to our prospects.

All reality is conditioned, without condition, nothing is happening in this world. However, if A is there then B also will be there, if A is not there then B also will not be there, likewise, if the desire is there then misery will be there if the desire is not there then misery also will not be there. Thus, if you want to remove misery from your life then you must remove desire. Buddha believes that there are multiple causes of misery. To explain it, Buddha has given 12 links of misery.

The doctrine of dependent origination is the foundation of all the teachings of Buddha which is also called Pratityasamutpada (प्रतीत्यसमुत्पाद). Dependent origination or Pratityasamutpada is that doctrine which states that whatever exists arises from causes and conditions. This is because everything is conditional and dependent on a cause. It is contained in Buddha's Second Noble Truth which says that there is a cause of suffering. According to Buddhism if you do good action then you'll be returned with good effect and if you do bad action the effects will be bad.

According to Buddhism suffering, is dependent upon the chain of 12 links. If we are able to break the chain misery will disappear.

The twelve links i.e Dvadash Nidan are as follows; -

1. Ignorance (Avidya),
2. Impression (Samnskar),
3. consciousness (Vijnanya)
4. Name and form (Nam Rup)
5. Six sense organs (Shadayatan)
6. Contact (Sparsh)
7. Sense experience (Vedana)
8. Carving (Trishna)
9. Clinging (Upadana)
10. Tendency to be born (Bhava)
11. Birth (Jati)
12. Old age, death (Jara maran).

As per Dvadash Nidan (12 links) Ignorance is the root cause of all pain. Understanding of removing ignorance breaks the chain of suffering. It can

help to achieve Nirvana. The first link of ignorance gives rise impressions and so on. The twelve links are so intimately connected that the last link i.e. pain is said to be the direct result of ignorance.

As per twelve links the primary two are related to our past life, the last two to future life and the rest of others to present life. Therefore, it is accepted that there is cycle of birth and death. It is related to cause-and-effect theory. This circle of cycle never ends with death only. Death is considered as the beginning of a new life. It is called Bhava-chakra. The twelve links of dependant origination can be end if its root cause called ignorance is destroyed. Pratityasamutpad denied accidentalism.

3. The Third Noble Truth: There is an end of suffering (Dukha Nirodha)

The Third Noble Truth is the Cessation of Suffering which is the complete decline and destruction of suffering. According to Buddhist teaching freedom and detachment from desire can help to remove suffering from life. It is about getting away from suffering forever and getting freedom from the cycle of rebirth. If we are able to completely destroy all kinds of desires and never allow them to arise again it is called Dukkha Nirodha. The Third Noble Truth is about the remedy.

The first noble truth tells the pessimistic characteristic of Buddhist philosophy. Though, pessimism in the Buddhist approach is only preliminary a starting point. Even if Gautam Buddha begins his philosophy with the mention that life is full of suffering, he further also provides an elaborate path to end that suffering. So, Buddha's approach is ultimately optimistic even if it's starting point may appear negative. Freedom from desire can be led to end suffering.

The end of misery comes with the end of desire. As desires are the eventual cause of our suffering. We cannot change the effects that happen to us, but we can change our responses. If we change our way of responding then in the future we may not suffer. Buddhism believes in karma theory according to which everything depends upon its cause and condition. If we are able to remove cause of suffering then suffering will disappear eventually.

According to Buddhism, everything depends upon its causes and conditions. If the causes and conditions are removed, the effect must cease to exist. Sorrow also depends upon the chain of 12 links. If the chain is broken, sorrow cease to exist. As per 12 links of suffering the ignorance is the root cause of all pain. Knowledge attained, by removing ignorance, breaks the chain of suffering. The cessation of pain is Nirvana, which is attainable here, in this life. Nirvana is the extinction of misery and not the extinction of activity. Buddha pointed out two kinds of actions – one that is under attachment and another without attachment. The work done without attachment does not create bondage. After attainment of Nirvana there will be no suffering.

4. The Fourth Noble: There is the path that leads to the end of suffering (Dukkha Nirodha Gamini Patipada)

Fourth noble truth is about attaining the end of suffering, known to Buddhists as the Noble Eightfold Path. There are three themes into which the Path is divided good moral conduct (Understanding, Thought, Speech) contemplation and internal development (Action, Livelihood, Effort), and wisdom or sapience (Awareness and Attention).

Truth is the Truth of the Path that leads to the cessation of suffering. It's the Middle Way that avoids the two extreme ways of living life. It's the Middle Way beyond those two extremes that leads to freedom, peace, intuition, enlightenment, and Nibbana.

4.2 NOBLE EIGHTFOLD PATH

Eight-fold path is a matter of practice rather than only intellectual discussion or knowledge. To apply this in our day-to-day life there is need to understand it properly.

Noble Eightfold Path is as follows:

- 1) Right Views (Samyak Drishti)
- 2) Right Resolve (Samyak Sankalpa)
- 3) Right Speech (Samyak Vacha)
- 4) Right Action (Samyak Karma)
- 5) Right Livelihood (Samyak Ajivika)
- 6) Right Effort (Samyak Vyayama)
- 7) Right Mindfulness (Samyak Smruti)
- 8) Right Concentration (Samyak Samadhi)

1. Right Views (Samyak Drishti)

Right view includes understanding the reality of the world. Reality is everything. It is changing or nothing is permanent. If one is able to inculcate this view then he will not get involved in this world blindly. Ignorance is the main link of the chain of 12 causes therefore when ignorance, the root cause is removed by right views, the whole chain can be broken.

2. Right intension (Samyak Sankalpa)

Right intension is the firm determination to reform life, in the light of truth. The aspirant has to renounce the worldliness, give up ill feelings towards others and resist from doing any harm to them.

3. Right Speech (Samyak Vacha)

This encourages one to speak truth and to speak polite and for the benefit and wellbeing of others. It also help to avoid harsh words, falsehood and gossip. Speech is the reflection of an individual's character. Right speech is the control of speech.

4. Right conduct (Samyak Karmanta)

Right conduct is unselfish action. It is the outcome of the right knowledge, right resolve, and right speech. Right conduct includes five vows viz. keep oneself away from killing, stealing, sensuality, lying and intoxication.

5. Right livelihood: Samyak Ajivika

Right livelihood is about acceptance of occupations or job which does not involve cruelty and injury.

This is guidance for householder to select occupations and means to survive. Layman should avoid business like selling alcohol, weapons etc. And avoid profession like butcher fisherman etc. to live noble and moral life.

6. Right Effort (Samyak Vyayama)

Right efforts include the efforts to consent to the right path and avoid evil actions. Efforts to overcome evil habits and tendencies. Our mind easily can get attracted towards evil path. To control such flexible mind we need right efforts.

7. Right Mindfulness (Samyak Smrutij)

It includes the consciousness of the body (breathing, any movements of body impurities of the mind and body, etc.), consciousness of sensations (attentive to the emotions of oneself and of the others), consciousness of thought and the consciousness of all the functions of the mind.

8) Right concentration (samyak samadhi)

The eight-fold path is based on ethical conduct. There is no ritual in this eight-fold path, it is based on ethics. It is the way of living life. These eight factors of the Middle Way are to be both followed in sequence and constantly. These touch each part of our lives. It can guide how to live life with morality. Every action of body, speech, and mind is addressed by the path. It's an easy path to follow, without giving trouble to oneself one can follow with the middle way. Without accepting and following the path, the first three Truths would have no meaning. The practice of the eightfold path can help one to remove all kind of sorrow.

Noble Eightfold Path can be divided into three parts for teaching: For Prajna (wisdom): Right view and right intention are concerned to the development of wisdom. Moral conduct (sila), concentration (samadhi), and wisdom (prajna.) For Moral conduct (sila): Right speech, right action, and right livelihood are concerned. For concentration (Samadhi) : Right effort, right mindfulness, and right concentration are related to the practice of concentration. There is need to understand that the Eightfold Path is not a sequence of progressive stages to be mastered one after another. Each of the steps is to be developed and practiced together with the other steps because they all concern and support each other.

Noble Eightfold Path is very important in Buddhism because it is knowledge to lead to the end of human suffering and allow one to reach enlightenment.

4.4 THEORY OF NO-SELF (ANATMAVADA)

No-soul: Anatta

Anatta is a Buddhist concept which explains that a permanent soul or self does not exist. The term 'Anatta' comes from the Pali language and translates as "non-self" or "without substance."

According to this doctrine, the individual is in reality a collection of five "aggregates," or skandhas. These skandhas do not consist of the soul. All things are changing therefore there is no permanent soul. Attachment to them as a permanent causes unhappiness and suffering (dukkha).

According to Buddha, there is no soul because nothing is permanent and everything changes. The theory of 'No-soul' may be explained in two ways: first, the self is an aggregate of impermanent physical and mental processes; second, the world is unsubstantial and void. The soul is impermanent. It is a series of successive physical and mental processes which are impermanent. There is a continuousness of continually changing mental process in it. The self is an aggregate of body and four kinds of mental processes, perception, feeling, disposition, and self-consciousness.

All eternal things are aggregates of changing abilities. All forms of existence, material and psychical are impermanent and soul-less. Thus No soul theory 'Anatmavada' has an important role in understanding the teachings of Buddha.

There is another description of this aggregate based upon a closer analysis of the psychical factors constituting it. According to it the self is conceived as five-fold, the five factors or skandhas, as they are called, (a) Form (rupa) which consists of the different factors that we perceive in this body having form; (b) feelings (vedana) of pleasure, pain, and indifference; (c) perception (sañjña) including understanding and naming; (d) tendencies generated by the impressions of past experience (samskaras) and (e) consciousness (vijñana). The last four are known as Nama. The first Rupa Skandha stands for the physical, and rest for the psychical, element in the self. According to Buddhism Self is nothing but a collection or aggregate of Nama and Rupa. By first Nama is meant the psychical factors constituting the aggregate; and by the second, Rupa, the physical body so that the compound signifies the psycho-physical organism and may be taken as roughly equivalent to 'mind and body'. Thus, there is no eternal soul in human beings.

According to Buddhism the idea of Atman is an imaginary, false belief that has no corresponding reality. It is this belief of Atman where all the "me", "mine", selfish desire, craving, attachment, etc. comes from and where the evil begins.

According to Buddhism, this Atman, "I", Soul, or, Self are only a false belief and a mental projection of man. Hence, the meaning of Buddha's No-soul theory is that the world is unsubstantial and soul-less.

Mindful meditation practice can help as a means to know this changing essence of existence and to admit it, is to thereby end suffering. In Buddhism, meditation is a step on the path to nirvana (enlightenment), which is understanding anatta.

Anatta is one of the three important principles in Buddhism, the other two being anicca (impermanence of all existence) and dukkha (suffering). Buddhists mention the recognition of these three doctrines as "right understanding."

The doctrine of non-soul (anatta) is again an important philosophical notion of Buddhism which is seen as a consequence of the doctrine of dependent origination. According to Buddhism, one cannot get knowledge of soul.

In sum, the self or soul is simply an abbreviation for the aggregate of the pancaskandhas, and not some entity over and above the aggregates. Thus, there is no distinct substance known as the 'self' or 'soul.' There is thus a mistaken understanding that through the doctrine of anatta the Buddha denies man as a self or a soul.

Buddhism denies the existence of soul properly. According to Buddhism the idea of soul is an unreal, imaginary false belief which has no corresponding reality and it is only mental projection of human.

4.5 KSHANIKAVADA

Impermanence: Kshanikavada (anicca)

According to kshanikavada, everything is momentary, conditional, relative and dependent. It is also known as the doctrine of impermanence (anityavada). Buddhism teaches that the world and its substance are momentary and nothing is permanent. The world is a chain of constant change. Doctrine of Momentariness is grounded on the Doctrine of the Dependent Origination. In Buddhism there are several arguments in support of the doctrine of momentariness.

All things according to Buddhism are subject to change and decay. The body, sensation, and consciousness are impermanent and sorrowful. As everything originates from some condition, it disappears when the condition ceases to be. The world of becoming is based on the law of cause-and-effect theory (Pratityasamutpada). All living beings are a series of momentary states of consciousness. Things depend on their causes and conditions. As things are relative, conditional, dependent and finite, so they must be momentary. If we say that a thing arises depending on its cause is to admit that it is momentary, for when the cause is removed the thing will cease to be. Things risen, born, and produced must necessarily be subject to death and destruction. Again, which is subject to death and

destruction is not permanent. Besides, which is not permanent is momentary. Anicca is a characteristic common to all universe, ascribable to all realities, which affect our conscience and experiences.

Everything that occurs in the world, perceived by us, is inherently subject to decay, as soon as it appears. The aspect of change, the aspect of impermanence is rightly shown by the simple fact that phenomena appear, in our life. Neither bad moments nor good moments stay permanently. Gautama Buddha concentrated on the principle of cause-and-effect theory and he didn't believe in any fate or luck therefore whatever conduct we do will have a consequence.

There is a reason behind everything. Every effect has some or the other cause and it's the principle of wisdom and there is no mystical power or unnatural effects that take place. Buddhism has made an immense effect on the people following Buddhism or people who know and read about Buddhist philosophy.

All effects in the phenomenal world are impermanent and all events are uncertain as to the circumstance, effect, and duration. Indeed, our view of ourselves changes from moment to moment. Some physical objects, like river, mountains, earth or the planet, maintain a physical form for a longer period of time than a butterfly, an apple, or a mortal body. However, all will decay, change the form, and fade from actuality.

In order to remove suffering, the most immediate way to experience impermanence is by observing our sensations we must realize impermanence is the central reality. Change is inherent in all phenomenal existence. There is nothing in this world that we can call permanent. We must know the fact of impermanence. Beyond that, we must learn to see the subtle reality that in every moment that we ourselves are changing. In this way, by observing the impermanence of bodily sensations, a meditator approaches ever closer to the goal of the unconditioned, Nibbana.

Questions:

1. Discuss fully eight fold path leading to liberation.
2. Discuss the theory of Dvadasanidana or Bhavacakra fully.
3. Write a note on
 - (a) The concept of Nirvana
 - (b) Suffering
 - (c) Nonsubstantialism
 - (d) Theory of non-self

References

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