

Darśana Theme

The project undertaken within the Darśana theme at the ŚIKṢĀ Centre, IIT Kanpur, was orchestrated by team members: Dr Kamini Taneja, Dr Niharika Sharma, Dr Pankaj Kumar Jha, Dr Arka Pratim Mukhoty, Prashanth Nayak, and Basu Saraswat; mentored by Dr Lalit Saraswat. This thematic exploration aimed to elucidate the intricate theories and concepts of Sāṃkhya, Nyāya-Vaiśeṣika Darśana, and Upaniṣads, with a particular emphasis on rendering these philosophical constructs comprehensible to school children. It fosters a culture of knowledge dissemination tailored to the needs of the younger generation. The work consists of three distinct domains—Sāṃkhya, Nyāya-Vaiśeṣika Darśana, and Upaniṣads—in facilitating a focused and nuanced examination of each philosophical tradition.

The Sāṃkhya part endeavours across three chapters, wherein foundational aspects such as the goal of Sāṃkhya darśana, the historical lineage and canonical texts, types of dukkha, and an introductory exposition on dualism were meticulously examined. Additionally, the work delved into the intricate realms of Prakṛti, Guṇas, Puruṣa, Satkāryavāda, the evolution of 25 Tatvas, manifestation of the world, Pramanas, and Liberation, elucidating these complex concepts with scholarly rigour and precision.

Similarly, the Nyāya-Vaiśeṣika Darśana part navigates through the philosophical landscape, delving into profound topics such as reality (Tattva), creation of the world, cognition, causality, types of causes, the Nyāya theory of illusion, and liberation, with a keen focus on analytical clarity and conceptual coherence.

Concurrently, the Upaniṣads/Puranas part embarks on exploring the intricacies of Vedic concepts, Vedantic theories of creation, and discussions on prana (life force) and liberation, thereby unravelling the profound insights encapsulated within these ancient texts and traditions.

This work is divided in three sections (on reality, creation, and knowledge/liberation) containing three chapters each from Sāṃkhya, Nyāya-Vaiśeṣika, and Upaniṣads/Puranas.

In summary, the Darśana theme at the ŚIKṢĀ Centre presents these concepts in a manner accessible and engaging to young learners, thereby nurturing a deeper appreciation for India's rich philosophical heritage among the next generation.

Index

Section - 1 - Theories of Reality

Chapter - 1 - Sāṃkhya Darśana on Reality

- The goal of Sāṃkhya darśana
- The lineage and texts
- Types of dukkha
- Introduction to dualism
- Prakṛti
- Guṇas
- Puruṣa

Chapter - 2 - Nyāya-Vaiśeṣika Darśana on Reality

- The Conception of Reality/ Tattva
- Division of reality into its highest general kinds. Introduction to the seven padārthas/ categories. (Ref: author, 1999)
- The Conception of Definition/Lakṣaṇa. Three faults of definition.
- Types and Definitions of each of the seven padārthas.

Chapter - 3 - Upaniṣads/Purana on Realit

- Introduction to Veda
- Upaniṣads
- Dialogues
- Reality and Its Nature

Section - 2 - Theories of Creation

Chapter - 4 - Sāṃkhya Darśana on Creation

- Satkāryavāda (Causality)
- Evolution of 25 Tatvas
- Manifestation of the world (Plurality of Puruṣa)

Chapter - 5 - Nyāya-Vaiśeṣika Darśana on Creation

- Asat-kārya-vāda: some arguments in its support.
- The Conception of Causality. Three Types of Cause.
- Kaṇāda's Argument for the existence of Paramāṇu.
- Ātmā: Jivātamā and Paramātmā; (An argument for the existence of God;) Sriṣṭi-prakriyā.

Chapter - 6 - Upaniṣads/Purana on Creation

- Creation
- Introduction - Vedant theory of Creation
- Inorganic Creation
- Organic Creation

Section - 3 - Theories of Epistemology and Liberation

Chapter - 7 - Sāṃkhya Darśana on Epistemology and Liberation

- Pramanas
- Liberation

Chapter - 8 - Nyāya-Vaiśeṣika Darśana Epistemology and Liberation

- Definition of Cognition and its types.
- Karaṇa and the conception of pramāṇa.
- Definition of four pramāṇas with sufficient illustration.
- Nyāya Theory of Illusion: anyathā-khyāti-vāda.
- Liberation.

Chapter - 9 - Upaniṣads/Purana on Epistemology and Liberation

- Liberation
- Concept of Liberation in Vedant Darshan
- Upanishadic Doctrine of Mukti
- Characteristics of Liberation
- Types of Liberation and Conclusion

Section - 1 - Theories of Reality

Sāṃkhya Darśana

Chapter - 1 - Sāṃkhya Darśana: Exploring Lineage, Texts, and the Essence of Dualism through Prakṛti and Puruṣa

Sāṃkhya darśana is one of the oldest Indian Philosophical schools founded by Sage Kapila. Sāṃkhya darśana is one of the Āstika (orthodox) schools of Indian philosophy. The school is famously mentioned in old Indian writings such as śrutis, smṛtis, and purāṇas. Ādi Śaṅkarācārya, known for his exceptional work on the Advaita Vedantā philosophy, disagreed with Sāṃkhya darśana and thought of it as its primary opponent. The word Sāṅkhya first appears in sūtras of the Śvetāśvatara Upaniṣad. Mahamuni Kapil, the creator of Sāṅkhya Śāstra, is also mentioned in the Śvetāśvatara Upaniṣad. The sūtras, as mentioned above, are discussed below:

Sūtra - ऋषिप्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमनौ च पश्येत्"। (Śvetāśvatara Upaniṣad - 5.2) (Giri, 1975)

Translation - He who A1 en of the sage, with knowledge before him, should see Jayamana.

Sūtra - तत्कारणं सांख्ययोगाधिगम्यम्। (Śvetāśvatara Upaniṣad - 6.13), (Giri, 1975)

Translation - That cause is attainable by Sāṃkhya Yoga.

There are two ways to comprehend the origins of Sāṃkhya darśana. Some scholars think Sāṃkhya comes from Saṅkhyā, which means both number and right knowledge. This means understanding reality by counting the fundamental parts of the universe. Others believe "Sāṃkhya" means "perfect knowledge" about the nature of reality (Burley, 2007) (Larson, 2001). The goal of Sāṃkhya darśana is that every living being wants to get rid of sorrows. The first verse of Sāṃkhyakārikā explains the same.

Fun Fact:

The term Āstika does not mean theistic but accepts one of the three following:

- as those who accept the authority of the Vedas.
- as those who accept the existence of ātman.
- as those who accept the existence of Ísvara.

What did we learn?

The word Sāṅkhya has a two-fold meaning:

- Sāṅkhya - Number 1223344555668888234678

Sūtra - दुःखत्रयाभिघातज्जिज्ञासा तदपघातके हेतौ | (Sāṅkhyakārikā - 1) (Pandey, 2019)
Translation - The inquiry into the attack of the three sufferings is the cause of the attack.

In situations where our suffering, whether it manifests in physical or mental form, becomes profoundly unbearable, there may be a desire to transcend our corporeal and mental existence. However, the challenge arises from the intricate intermingling of our body, mind, and consciousness, rendering it unclear how one can disentangle from this complex unity. Sāṅkhya philosophy acknowledges the human experience of suffering, encompassing emotions such as anger, fear, physical distress, loss, and various forms of agony. This philosophical framework offers a method for addressing and alleviating this suffering. Consequently, the primary aim of Sāṅkhya is to facilitate liberation from pain and anguish. This state of liberation, termed "kaivalya" within the context of Sāṅkhya, signifies a condition wherein individuals have transcended desires for acquisition or avoidance. They find complete contentment within their intrinsic self, with neither their body nor mind posing any hindrance. Relationships no longer serve as sources of suffering, and external factors like gain or loss, honour or insult, and the passage of time cease to perturb them (Hiriyanna, 1995).

Sage Kapila, the visionary thinker who founded this philosophical school, wrote two important texts: the Sāṅkhya-sūtra and the Sāṅkhya-pravacana sūtra. These texts are the main sources for studying Sāṅkhya darśana. Interestingly, in some specific contexts, Sāṅkhya darśana is also called Sāṅkhyapracana. In the realm of Indian philosophy, Sāṅkhyapracana can be seen as having an aesthetic or non-theistic nature (nirīśvara-sāṅkhya). It is worth mentioning that when Sāṅkhya philosophy is integrated into the Yoga darśana, it takes on a theistic character (śeśvara-sāṅkhya) (Hiriyanna, 1993). The diagram below indicates a short list of propellers and primary texts of Sāṅkhya darśana (not exhaustive).

संख्यायन्ते गण्यन्ते तत्त्वानि येन तत् सांख्यम्। (That by which the elements are numbered and counted is called Sāṅkhya. (Śrīmad Bhagavad Gītā - 18.13)
(Swami, 2011)

संख्यायते प्रकृतिपुरुष- अन्यताख्यातिरूपः सम्यक् ज्ञाप्यते येन तत् सांख्यम्। (Śrīmad Bhagavad Gītā - 18. 13)
(Swami, 2011)

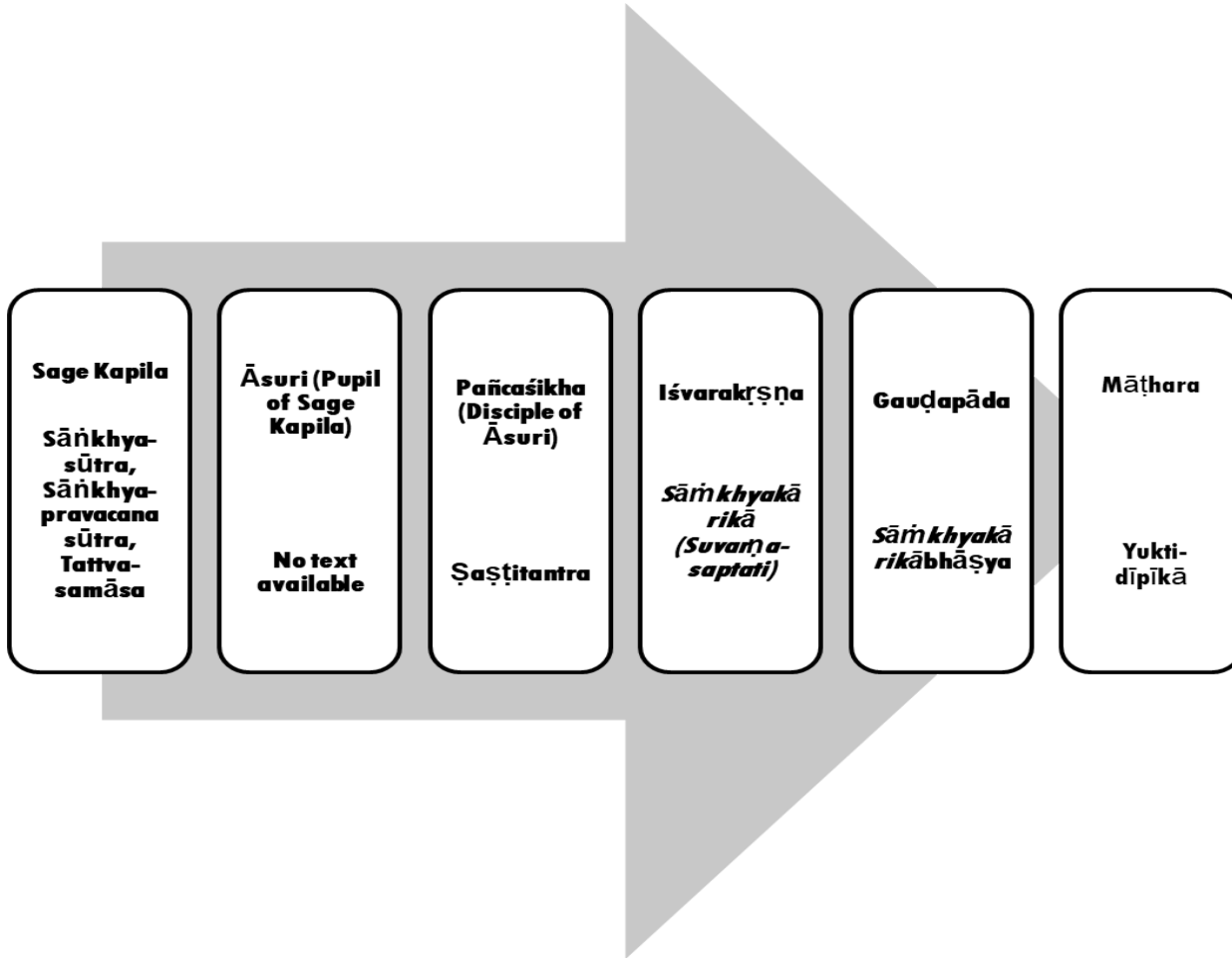
(It is numbered that the form of the expression of the nature-person-otherness is properly known by which that is Sāṅkhya)

- Sāṅkhya - Perfect knowledge

Sāṅkhya system classified all objects into one of the two categories: we can also say that right knowledge is the separation of Prakṛti and Puruṣa.

Recalling Questions

1. Sāṅkhya philosophy was propounded by?



Sage Kapil describes pain in Tattva-samāsa. This threefold pain is described as

- Gautam
- Kapila
- Patanjali
- Brihaspati

2. The Sāṃkhya system is a type of

- Physical materialism
- Spiritual materialism
- Biological materialism
- Scientific materialism

3. Sāṃkhya is based on which Indian school of philosophy?

- Orthodox
- Heterodox
- Charvaka
- None of the above

4. What are the aims of education of Sāṃkhya philosophy?

- Knowledge
- Power
- Attaining perfection of Puruṣa
- None of these

5. What are the models of reality of Sāṃkhya philosophy?

Sūtra - त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः। (सांख्य दर्शन -1.1),(Jagannath shastri, 2014)
Translation - The ultimate renunciation of the threefold suffering is the ultimate purpose of man.
(Sāṃkhya darśana -1.1) (Jagannath shastri, 2014)

Sūtra - दुःखत्रयाऽभिघाताज्जिज्ञासा तदभिघातके हेतौ। दुष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥
(सांख्यकारिका-1) (Shastri, 2014)
Translation - From the attack of the three sufferings, inquiry is the cause of the attack. If that is
useless when it is evil, it is not alone since it is ultimately absent. (Sāṃkhyakārikā - 1)

According to the teachings of Sāṃkhya philosophy, individuals experience three types of pain, which can be understood as sorrow or suffering (Sharma, 2000). These experiences of sorrow and suffering, known as "dukha" and "tapa," are an inherent part of life and are inevitable. Understanding their origins, underlying causes, and categorisations can assist in minimising their impact, if not eliminating them. These concepts are commonly referred to as "tapatraya" in Hindu religious literature. Our development and life journey are influenced by three significant forces of destiny known as the "Tri Tapas":

Ādhyātmika (आध्यात्मिक): This pertains to the inner, individualistic aspect of suffering, focusing on pain's spiritual and psychological dimensions.
Ādhidaivika (आधिदैविक): This involves external or cosmic factors beyond our immediate control, encompassing phenomena that affect us due to universal forces or divine factors.
Ādhibhautika (आधिभौतिक): This concerns suffering caused by external, tangible factors in the physical world, including interactions with other living beings and the environment.

They collectively shape one's experiences and growth from birth.

Ādhyātmika: This means pain that comes from inside the body. It can be of two types: physical and mental.
Physical pains: These occur when things inside the body, such as vata, pitta, and kapha, get out of balance. They are referred to as the tri-doshas. When they are not in harmony, one can become ill with various problems. Some illnesses are hereditary, like leprosy, and some disabilities, such

- A. Pragmatic
 - B. Dualism
 - C. Non-Dualistic
 - D. None of this
-

Recalling Questions

6. How many types of suffering are described in Sāṃkhya philosophy?
 - A. Two
 - B. Three
 - C. Four
 - D. Five
7. According to Sāṃkhya philosophy, Adhyatmika, Adhibhautika and Adhidaivika are kind of?
 - A. Persons

as blindness or inability to walk. Sicknesses caused by not following health and cleanliness rules also fall into this category.

Mental pains: These occur due to different emotions and feelings like desire, anger, greed, attachment, pride, jealousy, fear, liking, and disliking. Various mental problems like worries, stress, nervousness, excessive attachment to things, aversions to certain things, and feelings of sadness or melancholy are examples of this kind of pain.

Ādhidaivika means Celestial - pain caused due to Supernatural aspects. Adhidaivika dukha or tapa is that which is caused by daiva. The word daiva includes the power of time, nature, and the unseen hand of fate. Diseases caused by changing seasons, misery caused by elemental forces like floods and fire, suffering caused by black magic or displeased gods, and natural tribulations such as hunger, thirst, and old age belong to this category. Adhidaivik pain comes from things beyond one's control, such as supernatural forces. This kind of pain is caused by daiva, which encompasses factors like time, nature, and fate that cannot be seen. Diseases that occur due to changing seasons, sorrow caused by events like floods and fires, suffering from factors like magic or displeased gods, and natural difficulties like hunger, thirst, and aging all fall into this category.

Ādhibhautika means External - This refers to pain that comes from outside the body. Ādhibhautika dukhas or tapas are different troubles that arise from the world around them, either from nature or other living beings. This includes things like heat, thorns, animals, heavy rain, cold weather, loud noises, and natural events like floods, storms, and earthquakes. It also covers situations where wild animals or aggressive individuals might cause harm.

The book Sri Bhagwat also mentioned these three types of suffering:

Slokā - आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित्। मर्त्यस्य कृच्छ्रोपनतैरर्थैः कामैः क्रियेत किम्॥
(श्रीमद्भागवतम्-13.31) (Prabhupada, 2009)

Transaltion - "Those who are free from internal and external sufferings, when will they perform actions due to difficulties caused by their own body and by wealth and desires?" Every person

B. Knowledge

C. Sufferings

D. Sristi

8. The cause of suffering, according to Sāmkhya philosophy, is

A. Ignorance

B. Attachment

C. Fear

D. None of these

Fun Fact

- ★ Sage Kapila is also referred to as Cakradhanus (optimistic souls).
- ★ The name Kapila is found in many texts.

can free themselves from these types of suffering. This kind of freedom is called 'Videha Mukti' or 'Jivan Mukti'.

Videha Mukti: It happens after the body dies, meaning the person is freed from the body.

Jivan Mukti: It is when the soul becomes free while still living in the body.

This teaches us that pain is a problem. It gets in the way of practising yoga and finding liberation. According to Sāṃkhya philosophy, someone who understands the twenty-five principles (Tattva) can overcome this pain. The ultimate goal of life is to end these three types of pain. Pleasure and pain, happiness and sadness, are a part of our thoughts and feelings. Our true self is free from all of this. But because of not knowing better (ignorance), we mix up ourselves with our thoughts, body, and senses. This confusion is the reason for pain and problems. Getting rid of this suffering comes from understanding the difference between our true self and our thoughts and body (discrimination) and this ends the suffering.

Sūtra - दृष्टवतानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः। तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात्॥ (सांख्यकारिका - 5) (Shastri, 1998)

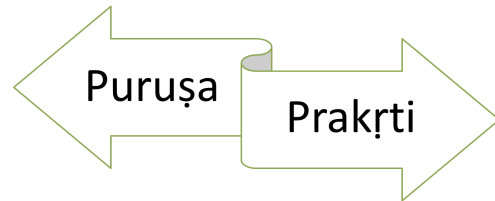
Translation - That which is seen and heard is excessively characterised by decrease in purity and decay. The opposite of that is better than knowledge of the manifest and the unmanifest. (Sāṃkhyakārikā - 5) (Shastri, 2014)

Sāṃkhya darśana is a way of thinking that distinctively views the world, termed "dualistic realism." In simpler terms, the term "dualistic" signifies its belief in two ultimate realities or substances that cannot be further divided: Prakṛti and Puruṣa. Prakṛti is analogous to matter or nature, while Puruṣa represents the self or consciousness. Consequently, within this framework, there are two fundamental entities in the world. Moreover, "realism" denotes the conviction that both matter and spirit possess equal reality. This perspective equates everything we perceive and encounter in our surroundings (matter) with our thoughts and emotions (spirit) as equally real. According to the Sāṃkhya school, the self (Puruṣa) and everything else that is not the self

- ★ It might refer to different people.
- ★ The most famous Kapila is a sage.
- ★ He is known for teaching Sāṃkhya philosophy.
- ★ Kapila lived a long time ago, maybe in the 6th or 7th century BCE.
- ★ This was during the late Vedic period, around 1500 to 500 BCE.
- ★ Some call him a Vedic sage.
- ★ According to the Bhagavata Purana, Kapila is the tenth child of sage Kardama and Devahūti.
- ★ Kardama got a boon that he would have a son named Narayana.
- ★ After this, Kardama went to the forest for penance and Vedic study.
- ★ Kardama had nine daughters who married other great sages:
 - Kala married Marichi
 - Anusuya married Atri
 - Arundhati married Vashishtha
 - Havirbhu married Pulastya
 - Shanti married Atharvan.

Points to Remember

(Prakṛti) are entirely distinct from one another, akin to a subject and an object. Just as one can never transform into something else, like a toy or a book, an object cannot become the self. This fundamental concept holds great importance in Sāṃkhya darśana (Chatterjee & Datta, 2016).



In summary, Sāṃkhya darśana perceives the world as comprising two pivotal realities: nature and self, asserting that both matter and spirit are real but inherently different. A pertinent question arises: if Puruṣa (conscious energy) comprehends the distinction between Prakṛti and itself, it can liberate itself from three types of sorrow. However, the creation of twenty-three elements by nature serves a purpose in Prakṛti's design. It shapes the world with these twenty-three elements with the intention that Puruṣa will fulfill its role. Why does Prakṛti desire this? Prakṛti fashions this world to bestow salvation upon Puruṣa, a fragment of God, enabling Puruṣa to realize its true nature. To achieve true self-awareness, it is imperative to discern what one is and what one is not, distinguishing between different entities. Individuals must recognize that they are neither nature nor distortion, neither cause nor effect. What remains is Puruṣa. When one makes this discovery, they attain "कैवल्य" (liberation) and permanent freedom from three types of sorrow.

This Puruṣa can only fathom itself through the intelligence born from Prakṛti. Intelligence and mind are distinct entities. The intellect receives sensory information and processes it while the mind contemplates and reflects. Humans possess both faculties, which facilitate their journey towards salvation. Conversely, beings like us are born, grow, and perish but lack self-awareness without a mind, rendering them incapable of achieving liberation. The mind can act as both a

Sattva

Real or of Pure Existence
power of nature
Devoid of Excitement

Rajas

Power of Nature
Activating Principle
Cause of manifestation

Tamas

Restrainer
Binding of matter
Inertia

Recalling Questions:

friend and an adversary, serving as the source of both bondage and liberation. With correct understanding, one attains salvation; otherwise, it results in bondage. The mind experiences diverse emotions stemming from thoughts, including happiness, sorrow, desire, and anger. Hence, transcending thoughts is imperative for Kaivalya. The intellect reflects consciousness, yet it lacks consciousness itself. Consequently, one must transcend both the mind and intellect to truly fathom oneself and break free from the eternal cycle of birth and death. Lord Buddha achieved this transcendence beyond the mind and intellect. The commonly heard song of Kailash Kher¹ is connected with the sutra below:

Sūtra - मनोबुद्ध्यहंकार चित्तानि नाहं । न च श्रोत्रजिह्वे न च घ्राणनेत्रे । न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् । (निर्वाणषट्कम्-1) (Tejomayananda, 2020)

Translation - I am not the mind, intellect, ego or mind Neither the ears, the tongue, nor the sense of smell nor the eyes. Neither sky nor earth nor light nor wind I am Śiva, the form of the bliss of consciousness. (Nirvāṇaṣatkaṁ - 1)

Prakṛti

Sūtra - हेतुमद् अनित्यम् अव्यापि सक्रियाम् अनेकम् आश्रितम् लिंगम् । सवैयवं परतंत्रं, व्यक्तं विपरीतं
अव्यक्तम् । (सांख्यकारिका-10) (Shastri, 2014)

Translation - The causal, infinite, unpervasive, active, multiple, dependent gender Savaivam is the independence of the other, the manifest is the opposite of the unmanifest (Sāṅkhyakārikā - 10) (Shastri, 2014)

¹ I am neither mind, nor intellect, nor ego
na jivya nayan nasika karan dwar
does not move, does not stop, does not speak, does not listen
I am world consciousness, eternal infinity

(Spritual song by Kailash Kher)

9. In Sāṅkhya darśana how many types of Guṇas are there?

- A. 1
- B. 2
- C. 3
- D. 4

10. What are the two types of transformations?

- A. Svarupa & Virupa
 - B. Sattva & Rajas
 - C. Rajas & Tamas
 - D. Sattva & Tamas
-

In the Sāṅkhya Kārikā, they talk about something called Prakṛti, which they call Primordial Matter. It's like the starting point of everything in the universe. Prakṛti is not made or created because it's the ultimate cause of everything. It's like the first cause of everything in the world. Prakṛti is always there, and it's eternal and everywhere in the universe. They also call it "pradhāna." We can't see it, but we can know it exists because of the effects we see around us. They call this way of knowing "anumā." Prakṛti has two forms: jada and avyakta.

Sūtra - त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि । व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ (सांख्यकारिका - 8) (Shastri, 2014)

Translation - The threefold, indiscriminate object is the general, unconscious, reproductive character. The manifest is the principal and the opposite of the manifest is the male. (Sāṅkhyakārikā - 8) (Shastri, 2014)

To prove that Prakṛti exists, they use five argument (Dasgupta, 1975).

One of these is that everything in the world is limited in size or scope. They also notice that many things have similar characteristics, like they come from the same source. They see a kind of active principle at work, making things happen. They say that the cause and effect are the same, meaning that the reason for the world being how it is lies within itself. It's like saying everything comes from Prakṛti itself. Prakṛti works through three "guṇas" or qualities: sattva, rajas, and tamas. Sattva is bright, peaceful, and good. Rajas is active and ambitious. Tamas is dark and inert.

They say Prakṛti is unconscious, and Puruṣa is conscious. Puruṣa is like the knower and the self, while Prakṛti is more like the known and the object. Prakṛti evolves into two or three different things, which means it changes and gives rise to other forms. So, in simple words, Prakṛti is the starting stuff of everything, and it creates different things in the world. It's like the cause of all effects we see around us.

Guṇas

The Sāṅkhya darśana talks about three qualities of Prakṛti, which they call Guṇas. These are

Sattva, Rajas, and Tamas (Sharma, 2000). In simple words:

Sūtra - सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः। गुरु वरणकमेव तमः, प्रदीपवच्चार्थतो वृत्तिः।।
(सांख्यकारिका - 9) (Jagannath, 2014)

Translation - Sattva is light, illuminating, desirable, obscuring and moving, and Rajas. Darkness is the only covering of the Guru, and the behaviour is like a lamp in the sense of the word.
(Sāmkhyakārikā - 9) (Shastri, 2014)

Sattva: This is the quality of pleasure, brightness, and lightness. It's like the light that helps you see things clearly. When Sattva is strong, you feel happy and peaceful. It's like the colour white.
Rajas: This is the quality of activity and movement. It's like the energy that makes things happen. When Rajas is active, you might feel restless or impatient. It's like the colour red.
Tamas: This is the quality of passivity and darkness. It's like the feeling of laziness or confusion. When Tamas is dominant, you might feel sleepy or unmotivated. It's like the colour black.

Sūtra - प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः। अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः।। (सांख्यकारिका - 10) (Shastri, 2014)

Translation - They are composed of pleasure, displeasure and depression, meaning the regulation of the instinct of light. The virtues of mutual experience, dependence, generation and sexual behaviour. (Sāmkhyakārikā - 10) (Shastri, 2014)

The same is also stated in verse 14.20 of the Bhagavad Gita:

"When you go beyond the three qualities that come from the body, you become free from being born, getting old, getting sick, dying, and you reach a state of understanding. (Sridhara, 2011)"
The traits, reasons, and roles of these three qualities are explained in the following verses.

These three gunas work together and sometimes clash with each other to create things. They are present in everything around us. In other words, the Guṇas are like the building blocks of

everything. None of them exist alone; they always try to control or influence each other. This makes them constantly change and never stay in a peaceful state. They have two types of transformations called "svarupa" and "virupa."

- Svarupa transformation happens during the dissolution of the world, where the gunas change within themselves without affecting the others. It's like Sattva changing into Sattva, Rajas into Rajas, and Tamas into Tamas. In this state, the gunas can't create anything new.
- Virupa transformation happens when the world is evolving, and the gunas are in constant flux, each trying to dominate the others. This results in the formation of different things. It's like the starting point of the world's creation.

Puruṣa

According to the Sāṃkhya darśana, there is an entity called Puruṣa, which is like the eternal self. Puruṣa is the one who knows things, but it can never be an object itself. It's like you can know about things around you, but you can't be an object that others know. Puruṣa is not the body, mind, ego, or intellect. It's beyond all those things. It's pure consciousness, and it's the basis of all knowledge. Puruṣa is like the observer, always free and peaceful. It's everywhere and doesn't have a particular form. Its existence is certain because without it, we can't even have doubts or knowledge. Puruṣa is described as being beyond the three qualities (gunas), and it never changes. The Sāṃkhya darśana gives five reasons to show that Puruṣa exists (Chatterjee & Datta, 2016):

In order for one thing to be useful to another, both things need to exist. Everything in the world is made up of three qualities (gunas), but there must be a self that doesn't have these qualities. There has to be a force that brings all our experiences together. Since nature (Prakṛti) doesn't have awareness, there needs to be a conscious being (Puruṣa) to experience it. Sāṃkhya darśana aims for "kaivalya," which means being completely free. So, having Puruṣa is important because

its qualities are different from Prakṛti. According to the Sāṃkhya school of thought, there are two main Realities: Puruṣa and Prakṛti. This idea of two distinct realities is a key concept in Sāṃkhya philosophy.

References:

Burley, Mikel. *Classical Sāṃkhya Darśana and Yoga: An Indian Metaphysics of Experience*. Vol. 3. Routledge, 2007.

Chatterjee, Satischandra, and Dhirendramohan Datta. *An introduction to Indian philosophy*. Motilal Banarsidass Publication, New Delhi, 2016.

Dasgupta, Surendranath. *A history of Indian philosophy*. Vol. 2. Motilal Banarsidass Publication, Delhi, 1975.

Giri Maheshanand. *Shwetashvatara Upanishad*, Dakshinamurti Math, Varanasi, 1975.

Hiriyanna, Mysore. *Outlines of Indian philosophy*. Motilal Banarsidass Publication, Delhi, 1993.

Hiriyanna, Mysore. *The essentials of Indian philosophy*. Motilal Banarsidass Publication, Delhi, 1995.

Larson, Gerald James. *Classical Sāṃkhya: An interpretation of its history and meaning*. Motilal Banarsidass Publication, New Delhi, 2001.

Pandey, Devendra Nath. *Sāṃkhya Darśanakarika*, Jagdish Sanskrit Pustakalaya, Jaipur, 2019.

Prabhupada, Swamibhaktivedanta. *Srimad Bhagavatam*, Chaukhambha Sanskrit Pratisthan, Varanasi, 2009.

Sharma, Chandradhar. *A critical survey of Indian philosophy*. Motilal Banarsidass Publication, New Delhi, 2000.

Sharma, Tulsiram, *Swetasvaropanisad*, Eastern Book Linkers, New Delhi, 1998.

Shastri, Jagannath. *Sāṃkhya Darśanakarika*, Motilal Banarasidass Publishers Private Limited, Varanasi, 2014.

Shastri, Jagannath. *Sāṃkhya Darśanakarika*, Motilal Banarasidass Publishers Private Limited, Varanasi, 2014.

Sridhara, Swami. *Srimad Bhagavad gita*, Chaukhambha Sanskrit pratishthan, Varanasi. 2011.

Sudarshan, Singh Chakra. Sri Krishna Janmasthan Seva Sansthan, Mathura, 1998.

Swami, Tejomayananda. Nirvana Shatkam - Meditation verses, Central Chinmaya Mission, Mumbai, 1990.

Tejomayananda, Swami. *Shree sankaracharyas Nirvana Shatkam*, Motilal Banarasidass Publications, Delhi, 2020.

Nyāya-Vaiśeṣika Darśana

Chapter 2 : The Quest For Reality

Maharṣi Goutam was a seer whom we regard as the founder of Nyāya darśana. The Nyāya-sūtras are attributed to him. In the opening aphorism of the Nyāya-sūtras, he conveys a message which is as follows: *once a person comes to know the true nature of self, the person becomes free of all actual and possible miseries/ or pain.* But, you might wonder: 1. What is the self? 2. What is pain? And, 3. Why is getting rid of pain important? The answers can be:

1. Broadly speaking, self (ātman) is the meaning of the word 'I'. To rightly understand the meaning of the word "I" is to understand the nature of self rightly. The self may be understood as an entity (substance) that is the substrate of qualities like pleasure, pain, cognition, etc.
2. We all know what pain is. For example, when one's parents go out for work, leaving one alone at home, pain is felt. Again, when one has no companion to play with on a fine evening, what one goes through is pain. Pain is defined as something that is experienced as undesirable (pratikūla-vedaniya). However, the definition is not satisfactory because things other than the inner state of pain are undesirable. For example, road accidents that cause pain may also be undesirable. So, we may modify the definition of pain as something intrinsically undesirable or undesirable for its own sake.

POINTS TO REMEMBER

1. Nyāya darśana has put forward sixteen categories. These are categories of enquiry, that is, any successful theoretical enquiry can be accomplished by employing these sixteen categories.
2. Vaiśeṣika darśana has put forward seven categories. These categories are the most general kinds or types in which the whole reality can be divided.
3. A definition is an uncommon property or asādharaṇa dharma. What makes a property

3. Now, answering the third question, getting rid of pain is important because the nature of pain is such that nobody wants to be in pain. You can ask yourself to check this!

There are two things that everybody (intrinsically) wants or aims at, namely, pleasure and the absence of pain. It becomes essential to learn how to attain pleasure in life; it is also important to discuss how to attain a state completely free of pain. Since pleasure is impermanent and the pursuit of pleasure brings many types of pain, the absence of pain is regarded as a more noble goal of life than the attainment of pleasure. The opening verse of Nyāya-sūtra suggests that the right cognition of self can attain the permanent absence of pain.

Now you might think that everybody knows the meaning of the word "I", so everybody knows what self is. But, everybody seems to have some pain. This seems to contradict what the opening aphorism of Nyāya-sūtras conveys. This apparent contradiction disappears if we pay attention to the fact that although we understand the meaning of the word "I", our understanding is partly mistaken and partly confused. Vātsāyana, who is the bhāṣyakāra/ commentator of NS, has listed eleven common mistakes related to self. They are as follows²:

1. There is no disembodied self.
2. Non-self (e.g., body etc.) is mistakenly understood as self.
3. Misery is misunderstood as happiness.
4. Impermanent entities are misunderstood as eternal.

² NSV- 1/2

uncommon is its freedom from three blemishes, namely, ativyāpti (over-coverage), avyāpti (under-coverage) and asambhava (non-coverage).

Lakṣya-ekadeśa-avṛttitvam-avyāptiḥ.

Alakṣya-vṛttitvam-ativyāptiḥ.

Lakṣya-mūtra-avarttamānam-asambhava. (TSD)

4. **Dravya (or substance) is defined as that which is the substratum of guṇas (or qualities). There are nine types of substances. That is to say, every substance you find can be reduced to these nine types of substances. And these nine substances cannot be reduced into one another.**
5. **A guṇa is defined as that which is other than action, and is not a samavāyi kāraṇa, and is a substratum of universal. There are twenty four guṇas.**
6. **Karma (or action) can be defined as the asamavāyi kāraṇa of conjunction and separation. There are five types of karama.**
7. **Sāmānya is defined as that entity which is eternal and resides in many (more than one) particular entities in the relation of inherence.**
8. **Viśeṣa can be defined as the ultimate differentiator. An ultimate differentiator is that**

5. The non-savior is misunderstood as a savior.
6. Terrible is misunderstood as favourable.
7. Condemned is misunderstood as commendable.
8. What should be renounced is misunderstood as permissible.
9. Righteous and prohibited actions do not lead to pāpa and pūṇya respectively.
10. There is no rebirth.
11. The state of liberation is terrible because there is absence of action, pleasure and consciousness in that state.

Our illusions about self lead us to miseries. And the way to get rid of these illusions is to rightly apprehend the nature of self. What does it mean to rightly understand the nature of something? Consider for example, the cow: to understand the nature of the cow is to understand how to distinguish it from all non-cows. Similarly, to understand the nature of self is to understand self as distinct from non-self. But, innumerable entities come under non-self. It is an impossible task to know all these entities individually. It becomes a possible task if we can classify these entities into some broad categories.

Self and non-self together exhaust the whole reality. As self-knowledge requires knowledge of self and non-self both, self-knowledge requires the knowledge of the whole reality. So now let us turn into discussing the main theme of this chapter: Reality.

which differentiate both other things and itself.

9. Samavāya is defined as nitya sambandah. The relation of samavāya is supposed to abide between five pairs i.e body and its parts/avayava avayavin, substance and qualities/guṇa guṇin, substance and actions/kriya kriyavān, particular and generality/jāti vyakti, and eternal substance and particularity/viśeṣa nitya dravya.

10. Abhāva is defined as that which is different from bhava. In order to avoid circularity, some thinkers count abhāvatva as an akhanda upādhi. There are broadly two kinds of abhāva.

What is reality? Different schools of thought have different conceptions of reality. According to Nyāya philosophy, the term reality stands for that entity which is pramāṇa-siddha. Thus reality consists of all those entities which can be established by pramāṇa. Naiyāikas accept four pramāṇas, namely perception, inference, comparison and testimony. We will discuss pramāṇas in the third chapter. An entity which can be established by one (or more than one) of the above pramāṇas is real.

Now in order to know the reality, we have to divide it into most general categories. The most general categories into which reality divides are bhāva and abhāva. The Sanskrit word for reality is tattva. So, bhāva and abhāva are tattva in the Nyāya darṣana.

You might be wondering what is the meaning of the term bhāva? 'Bhāva' stands for that entity which becomes the object of the cognition of the form 'asti'. 'Asti' means existent or sat. So, what is sat or existent is bhava. Similarly, 'abhāva' stands for that entity which becomes the object of the cognition of the form 'nāsti'. 'Nāsti' means asat or non-existent. What is asat (or non-existent) is abhāva (absence).

Now the question arises how a non-existent (asat) entity can be real (tattva)? Suppose there is a pot in a room. In order to confirm the existence of the pot in that room, one has to turn on the lights and perceive the pot. Likewise, assume that there is no blackboard in that room. In order to confirm the non-existence of a blackboard in that room, one requires to turn on the light and perceive that there is no blackboard. The perception of the absence is to be aided by an argument like: "If there were a blackboard in this room, I would have perceived it." It follows that perception reveals bhava as well as abhāva. In other words, perception is required to

establish non-existence or absence of an entity. Thus non-existence is pramāṇa-siddha as existence is. Because what is pramāṇa-siddha is real, we consider bhāva and abhāva both as real.

Naiyāikas use the term padārtha in the same sense as we have used the term real. Thus padārtha is of two types bhāva and abhāva. All the bhava padārthas are further divided into six categories. They are, namely, *dravya*, *guṇa*, *karma*, *sāmānya*, *viśeṣa*, and *samavāya*. Thus we have seven padārthas altogether by adding abhāva in the list. In the following, we will provide a definition and pramāṇa of each of the categories. But before we can do that we must make it clear what a definition is.

The Conception of Definition

The Sanskrit word for definition is lakṣṇa. It is held that in order to theoretically establish an entity, we must provide a definition of that entity and some proof in its support. This is captured in the following dictum:

Lakṣṇa-pramāṇāvyām vastū-siddhi.

So, the establishment of the seven categories requires definition and proof. But, before we produce definition and proof, we must clarify what a definition is. Thus we are searching for a definition of definition. A definition is an uncommon property or asādharāṇa dharma. To explain, the definition of a cow is its uncommon property. An uncommon property of a cow is that property which exists in all cows, but which does not exist in non-cows. Thus a definition of a

cow is the property of having a dewlap. For the reason that this property of having a dewlap exists in all cows, but does not exist in non-cows. Now what makes a property uncommon is its freedom from three blemishes, namely, ativyāpti (over-coverage), avyāpti (under-coverage) and asambhava (non-coverage). Let us explain these blemishes or errors one by one.

A definition (or lakṣaṇa) is always of a definee (or lakṣya). For example, the property of having a dewlap is a lakṣaṇa of cow while all the cow are the lakṣya. A lakṣaṇa should be such that it exists in every lakṣya. The error of **avyāpti** occurs in a definition when the lakṣaṇa is absent from a section of lakṣya. For example, if we define a cow *as that which has a dewlap and is black*, then the definition faces the error of under-coverage as it is absent from all non-black (such as white, red) cows.

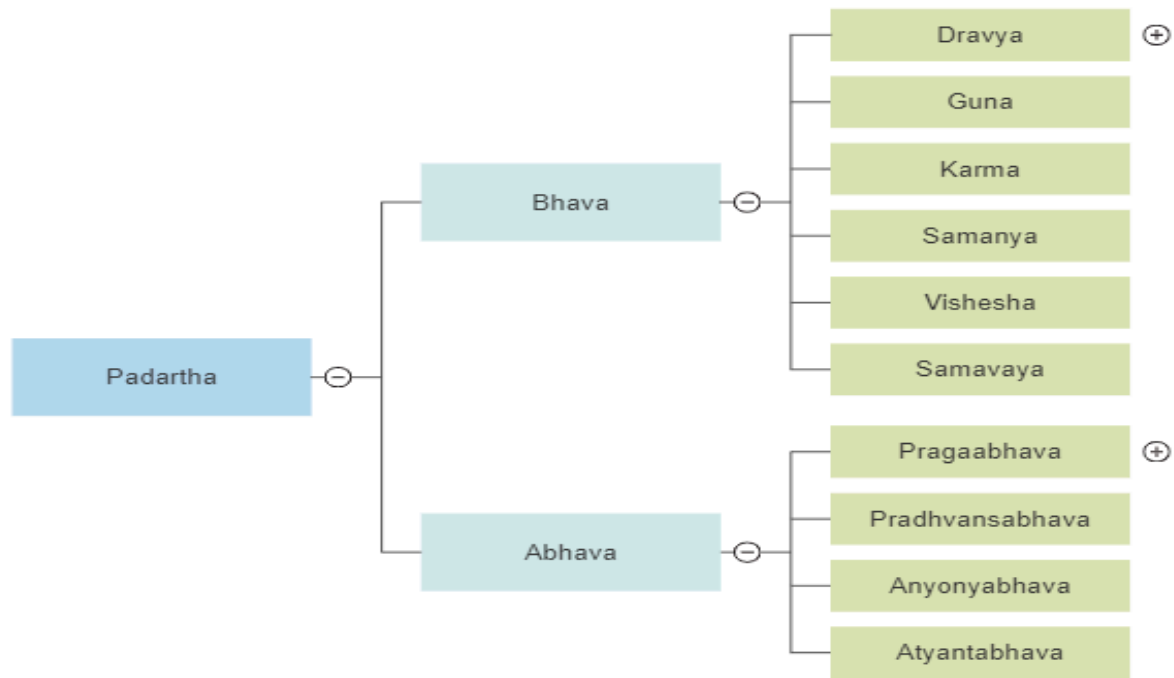
A lakṣaṇa faces the fault of **ativyāpti** when the lakṣaṇa is present in those entities which are not lakṣya. For example, if we define a cow *as an animal which has horns*, then the definition is present in goats which is not lakṣya. Therefore, the definition has the fault of ativyāpti.

The error of **asambhava** occurs in a definition if it is absent from every lakṣya. If we define a cow *as an animal which has wings*, then the definition faces the fault of asambhava. For, the definition does not apply to any cow whatsoever. It will be helpful to remember the following:

Lakṣya-ekadeśa-avṛttitvam-avyāptiḥ.

Alakṣya-vṛttitvam-ativyāptiḥ.

Types and Definitions of each of the seven padarthas/Matter and its classification

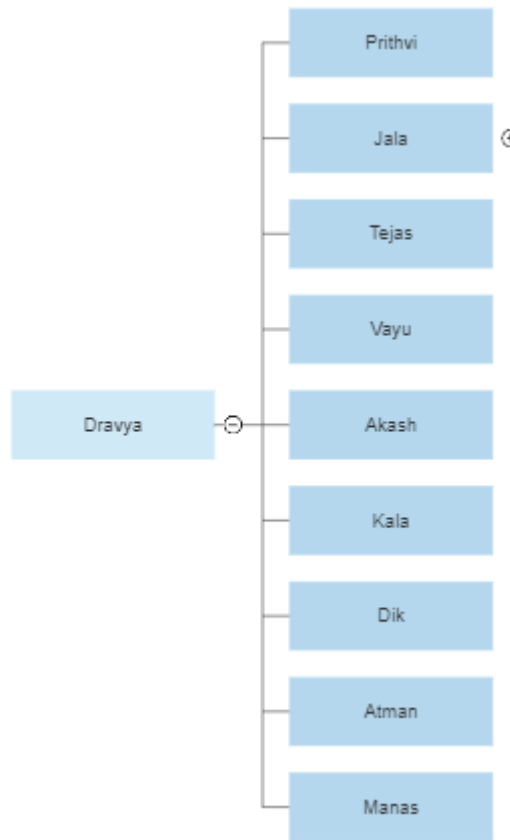


As mentioned in the last section, each and every category/ *Padartha* can be known through its flawless definitions and Praman.

Dravya:

There are nine *dravyas* namely *prithivi, jala, tejas, vayu, akasha, kaala, dik, atman* and *manas*. Now what is a *dravya*? A *dravya* can be defined as the base/ substrate of qualities and action. Let's take an example of a pot; it owns a color, a shape, a smell etc. and also it can be moved. It can also be perceived through our naked eyes when it has exposure to the light. Similarly, the *jala*/water and *tejas*/fire also have qualities such as cold touch and the hot touch. Here water needs light exposure for its perception while fire doesn't need it as it is self-luminous.

Can we perceive every substance through our senses? the answer would be no. The first three *dravyas* can only be perceived through the senses. We can feel the air through its touch but it can't be seen as it does not have any color. So, a substance that has to be perceived through the eyes must possess a color. Therefore *vayu, akasha, kaala, dik, atman* and *manas* being devoid of color cannot be perceived through the eyes. There can be a substance which is devoid of motion but there is no such *dravya*/ substance that is devoid of qualities. These *dravyas* are also the inherent cause /*Karan* of a product /*Karya*.



Out of nine *dravyas* fundamentally the *paramanus*/atoms of prithivi, jala, tejas and vayu (Murta) and akash, kala, dik and atman(Vibhu) are eternal. While manas is of atomic(*paramanu*) size.

Being base to all Indian philosophies atman is essentially important *dravya*. In Nyaya philosophy, "*atman*" refers to the individual self or soul, which is considered to be eternal, immortal and distinct from the physical perishable body. The body is merely a temporary dwelling for the *atman*. The individual atman possesses knowledge/ *gyana*, the *iccha*/will to do and the potential for doing/ *prayatna*. It is considered to be the experiencer and knower of experiences. It's important to note that the concept of *atman* varies between different schools of Indian philosophy, and Nyaya's perspective on atman might differ from that of other philosophical traditions, such as Vedanta or Samkhya.

Gunas

Gunas can be defined as qualities/attributes of a substance. These reside in the substance and

they have no further qualities or action. For eg. the color of a pot doesn't have the colour or any other qualities. There are twenty four qualities: colour (*rupa*) taste (*rasa*) odour (*gandha*) touch (*sparsha*) sound (*sabda*) number (*samkhya*) measure (*parimana*) mutual difference (*pruthaktva*) conjunction (*samyoga*) seperation(*vibhaga*) perception of long time/place (*paratva*)perception of short time/place(*aparatva*) weight(*gurutva*) fluidity(*dravatva*) viscosity(*sneha*) cognition(*buddhi*) happiness (*sukha*) sorrow(*dukha*) will (*iccha*) hatred(*dvesha*) effort(*prayatna*) virtue (*dharma*) sin(*adharma*) *samskara* (*vega*, *bhavana*, and *sthitisthapaka*). These twenty-four *gunas* reside in one or another *dravyas* but know that none of *dravya* has all twenty-four *gunas*. **Table 1** shown below gives detailed insight of *guna* and its residence.

Table 1: Gunas in Davyas

Sr. No	Dravya	Guna
01	Prithvi	colour (<i>rupa</i>),taste (<i>rasa</i>),odour (<i>gandha</i>),touch (<i>sparsha</i>), number (<i>samkhya</i>), measurement (<i>parimana</i>), mutual difference (<i>pruthaktva</i>), conjunction (<i>samyoga</i>), seperation(<i>vibhaga</i>), perception of long time/place (<i>paratva</i>),perception of short time/place(<i>aparatva</i>), weight(<i>gurutva</i>), fluidity(<i>dravatva</i>), <i>samskara</i> (<i>vega</i> , <i>sthitisthapaka</i>).
02	Jala	colour (<i>rupa</i>),taste (<i>rasa</i>), touch (<i>sparsha</i>), number (<i>samkhya</i>), measurement (<i>parimana</i>), mutual difference (<i>pruthaktva</i>), viscosity(<i>sneha</i>), conjunction (<i>samyoga</i>), seperation(<i>vibhaga</i>), perception of long time/place (<i>paratva</i>),perception of short

		time/place(apatva), weight(gurutva), fluidity(dravatva), samskara (vega).
03	Tejas	colour (rupa),touch (sparsha), number (samkhya), measurement (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga), perception of long time/place (paratva),perception of short time/place(apatva),fluidity(dravatva), samskara (vega)
04	Vayu	touch (sparsha), number (samkhya), measurement (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga), perception of long time/place (paratva),perception of short time/place(apatva), samskara (vega).
05	Akasha	number (samkhya), measurement (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga), sound (sabda).
06	Kala	number (samkhya), measurement (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga).
07	Dik	number (samkhya), measurement (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga).
08(a)	Jivatma	number (samkhya), measure (parimana), mutual difference (pruthaktva), conjunction (samyoga), seperation(vibhaga), perception

		of long time/place (paratva), perception of short time/place (aparatva), cognition (buddhi), happiness (sukha), sorrow (dukha), will (iccha), hatred (dvesha), effort (prayatna), virtue (dharma), sin (adharma), samskara (bhavana)
08(b)	Paramatma	number (samkhya), measure (parimana), mutual difference (pruthaktva), conjunction (samyoga), separation (vibhaga), cognition (buddhi), happiness (sukha), will (iccha), effort (prayatna)
09	Manas	number (samkhya), measure (parimana), mutual difference (pruthaktva), conjunction (samyoga), separation (vibhaga), perception of long time/place (paratva), perception of short time/place (aparatva), samskara (vega).

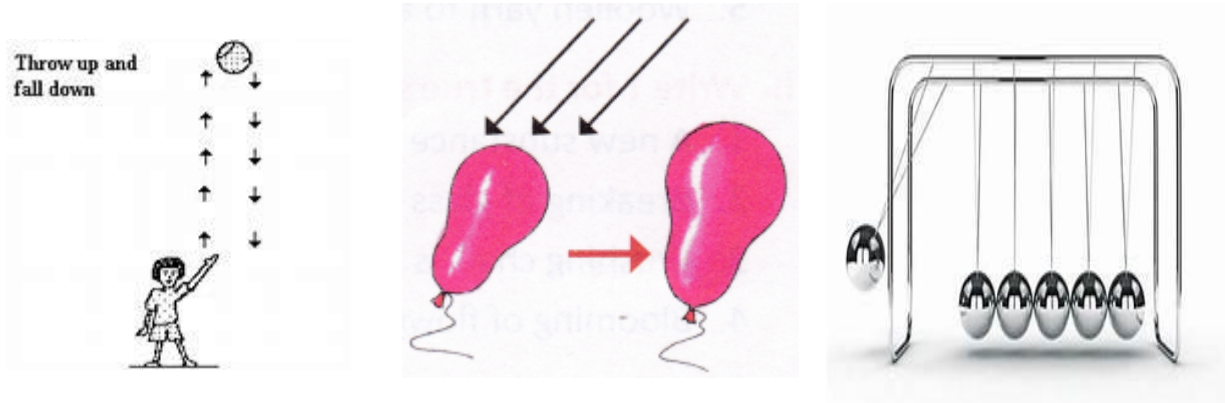
Is it bit confusing? no. The shloka mentioned below will make you remember the number of qualities in each dravya.

वायोर्नवैकादशतेजसो गुणाः जलक्षितिप्राणभूतां चतुर्दश।
दिक्कालयोःपञ्च षडेव चाम्बरे महेश्वरेण्टौ मनसस्तथैव च॥

i.e., there are 9 gunas in vayu, 11 in tejas, prithvi, jala and jivatma have 14, kala and dik have 5, akash has 6, Paramatma and manas have 8 gunas.

Karma

Karma can be defined as action. They reside only in substances and are further devoid of qualities and actions. They are the direct and immediate cause of both conjunction/*Samyoga* and disjunction/*Vibhaga*. Actions are of five types: upward movement, downward movement, expansion, contraction and motion.

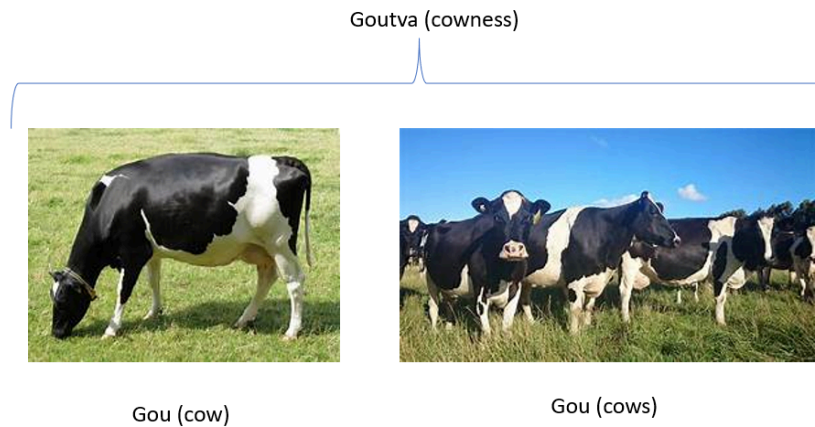


Samanya

Samanya is defined as that entity which is eternal and resides in many (more than one) particular entities in the relation of inherence. If we omit the term eternal from the definition, then the definition will apply to conjunction. Thus we must insert the term eternal in order to avoid over-coverage in conjunction. If we omit the term many, then the definition will be: 'samanya is that which is eternal and resides in a particular entity'. As such the definition will apply to the parimana of sky. So in order to avoid over-coverage in the parimana of sky we must include the term many in the definition. If we omit the term 'inherence' from the definition, then the definition will apply to atyantabhava. For, antyantabhava is eternal and resides in many

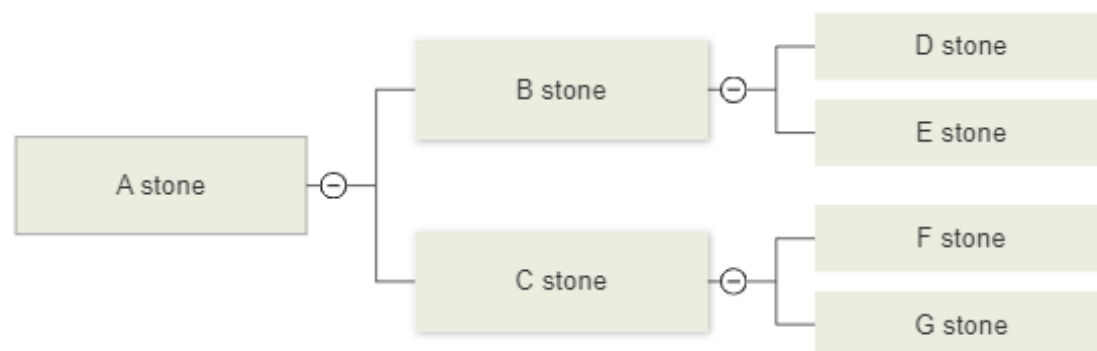
particular entities.

Samanya is the generic feature that resides in the many and are eternal. These reside in substance, qualities and actions. It is the common characteristic by which an individual becomes a member of a class. For eg. A pot comes under the class of pots as it possesses the potness which the other pots all own/possess. It can be understood further with this example, for a baby of around 2-3 years age his/her mother shows him/her an animal with some specific shape, with under-throat skin, with thorn and four legs and defines it as a cow. After a few days, the father of the same baby takes him/her to the garden where the baby points to one animal and tells his/her father that it's a cow. How did the baby perceive this animal with different organs, color and shape as a cow? Is it by remembering only the basic shape/structure and physical characteristics cows have i.e. Long skin under the throat of a cow, etc.? The answer is yes but it is partial. It perceives the cowness along with basic shape/structure and the physical characteristics of the cows when it sees the cow for the first time.



Vishesh

It is a special characteristic of each individual starting from *paramanu* (an atom) to the biggest object that we ever know (space/*ākasha*). Let's consider a big rock called A-rock. Now break A into two pieces as B and C, further break B and C individually into D and E, F and G respectively and so on till it reaches to a stage where its further division is not possible. Here we can know that B and C are different as their constituents are different but the *paramanus* cannot be further differentiated as there are no subdivisions/no further constituents. Hence one special characteristic i.e., *vishesha* is accepted. It resides individually in each *paramanu* and differentiates its substrate from the other *paramanus*. Vaisheshika school of thought propagated this idea and it was accepted by Nyaya school.



Samavaya

Samavaya is defined as *nitya sambandah*. That is to say samavaya is an eternal relation. If the term eternal is omitted from the definition, then it will apply to samyoga. Again, if the term relation is omitted from the definition, then the definition will apply to akasa etc. Therefore, in order to restrict the over-coverage in samyoga and akasa, we must insert the terms eternal and relation in the definition of samavaya. It is to be noted that samavaya is such a relation that exists between two *ayutasiddhas*. Two entities are called *ayutasiddha* when the relation between the

two is such that at least one of them, as long as it exists, is inseparable from the other.

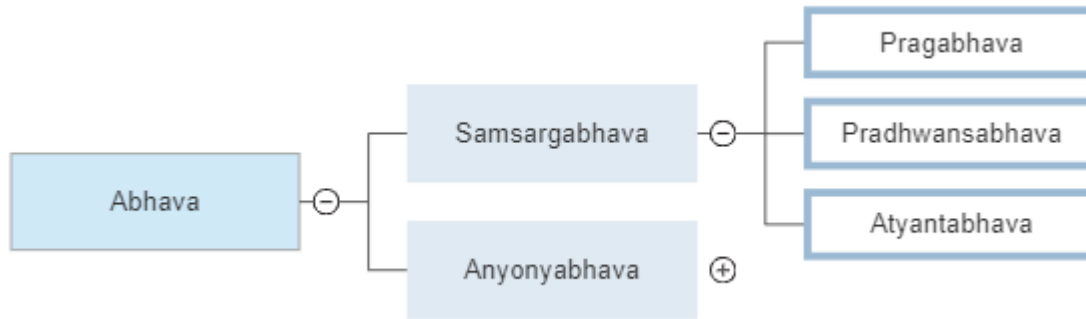
The relation of *samavaya* is supposed to abide between five pairs i.e body and its parts/*avayava avayavin*, substance and qualities/*guna gunin*, substance and actions/*kriya kriyavan*, particular and generality/*jaati vyakti*, and eternal substance and particularity/*vishesh nitya dravya*.

For eg. There is the relation of *samavaya* between *ghata* and *kapala*, because the *ghata*, as long as it lasts, exists in *kapala*. The *kapala* can exist without *ghata* but *ghata* cannot exist without *kapala*. A *guna*, as long as it lasts, exists in a *dravya*. But, Naiyaikas hold that a *dravya*, in the moment of its genesis, is devoid of *gunas*. A universal potness can exist without a pot, but a pot cannot exist without being in a relation with the universal potness. Similarly, any kind of motion of the pot cannot exist without its substratum i.e the pot. Therefore, these relations are regarded as *samavaya*.

Vaisesika philosophers do not accept that *samavaya* can be known through perception. They say that the existence of *samavaya* can be known through inference. The point that the inference makes is as follows. Cognition of a complex entity must have three components, namely, *visesya*, *visesana* and *sambandha*. The cognition of a black pot is cognition of a complex entity in which the *visesya* is pot and the *visesana* is black. Since the relation between black colour and the pot cannot be *samyoga* etc. it has to be *samavaya*. It is to be noted that Naiyaikas accept perception of *samavaya*.

Abhava

Negation is of two kinds namely *samargabhava* and *anyonyabhava*. Again *samsargabhava* is of three types, namely, *pragabhaava*, *pradhvamsabhava*, and *atyantabhaava*. The one which is negation before creation is called *pragabhaava*, one after demolishment is *pradhvamsabhava* and one with universal negation is *atyantabhava*. Finally, one with opposition with another type of negation is *anyonyabhava*.



The definition of prior absence is as follows. Prior absence is that which has no beginning (anadi), but has an end (santa). To explain, a particular pot is non-existent before its genesis. The absence of the pot before its emergence is regarded as the prior absence of the pot. That prior absence has no beginning, but when the pot emerges, the prior absence of it gets destroyed. The definition of prior absence has two components, namely, beginningless and having an end. If the term beginningless is omitted from the definition, the definition will cover pot etc. If the component ‘having an end’ is omitted, then the definition will apply to every eternal entity like atom etc. The question is how do we know that prior absence exists. It is held that there are usages like ‘There will be a pot.’, ‘There will be a house.’. These usages can be explained only if we admit prior absence of house etc. It may also be noted that the location of a prior absence is the samavayi karana of its pratiyogin. For example, the prior absence of a pot resides in the kapala from which it will be created. Destructive absence is defined as that which has a beginning (sādi), but has no end (ananta). When a pot gets destroyed, an absence of that pot

Recalling Questions

1. Who wrote the Nyaya-sutras?

- A. Maharsi Goutam**
- B. Kanda**
- C. Kapila**
- D. Jaimini**

2. How many categories are accepted by Vaisesikas?

- A. 9**
- B. 16**
- C. 7**
- D. 6**

3. Which is the correct definition of reality according to Nyaya philosophy?

- A. Reality is that which is never contradicted.**
- B. Reality is that which is established by pramanas.**
- C. Reality is that which is unchanging.**

comes into existence. Such an absence is known as a destructive absence. That absence has a beginning. Since a particular pot which has been destroyed cannot be created again, the destructive absence of that pot is regarded as endless. Usages like ‘The pot is destroyed’ etc. are the ground for accepting destructive absence. Absolute absence is that which neither has an end nor has a beginning, and which has a relation (other than identity) as its specifier. For example, the absence of color in air is regarded as absolute absence. This absence is eternal, that is to say, it neither has an end nor a beginning in time. When we say that there is absence of color in air, we deny the existence of color in the air in a particular relation, namely, samavāya. That relation is a specifier of the absolute absence in question. Reciprocal absence is that which has as its specifier the relation of identity. For example, the pot is not a cloth. In this case what is denied is the identity between a pot and a cloth.

Upaniṣads

Chapter - 3 - Concept of Reality

Introduction to Veda

Gargi and Gargya are students of standard 8th in the same school. While playing in the garden, they had a beautiful conversation regarding Reality. This is a casual but intrusive discussion between young minds curious about the cause of everything they perceive. This quest for reality is based on the Upaniṣadic perspective. Here, the basic concept of Reality is illustrated in a comprehensive format.

D. Reality is that which is momentary.

4. How many substances are accepted in Vaisesika Darsana?

A. 7

B. 8

C. 9

D. 3

Gargya - Have you ever heard about Upaniṣad?

Gargi - Yes, I have heard about Upaniṣad.

Gargya - Can you tell me something about this?

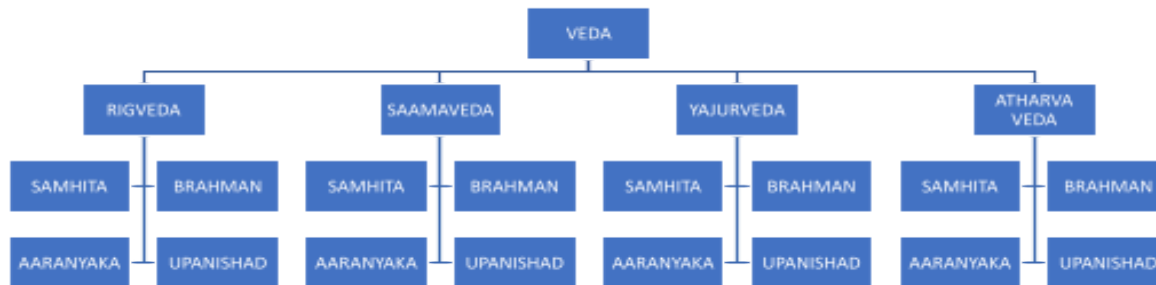
Gargi - Sure! Sure! Actually, the last part of Vedas is considered as Upaniṣad or Vedanta.

Gargya - Alright! How do you know these higher difficult topics in the later part of Vedas?

Gargi - Actually! My grandfather is a Sanskrit scholar. He knows a lot about all these scriptures and all.

Gargya - Alright, So your grandfather told you about Upaniṣads.

Gargi - I will show you a flow chart quickly. Look! So, the Vedas are divided into four parts: first, Rigveda; second, Samveda, third, Yajurveda; and fourth Atharvaveda.



FLOW CHART - VEDA AND DIVISIONS

Gargi – Right! And then all four vedas have four categories; later part of them is called Upaniṣad. Being the last part of Veda, this is also known as Vedanta.

Gargya - Great! Gargi, your grandfather has told you everything in a systematic pattern. Can you explain all this to me also?

Gargi - Yes, why not? I will explain as my grandfather taught me.

Gargya - I want to know the meaning of Upaniṣad and how many are there in total?

Gargi - See Gargya! My grandfather is a Sanskrit scholar so he explained Sanskrit meaning of Upaniṣads and later explained in English also.

Upaniṣad - Shankara Commentary

“Upaniṣadati Sarvanarthkaram Sansaram Vinashayati, Sansaar Kaaran Bhootaam Avidyaam Cha Shithilayati, Brahma Cha Gamayati Iti Upaniṣad ”– Ishavasya Upaniṣad

The Knowledge which destroys all absurd or non-pragmatic behaviour. The knowledge which emancipates (frees from unpleasant restrictions) from ignorance, the cause of all mundane affairs.

The fundamental cause of Illusion is unwinded by this knowledge and realises the ultimate Reality, that is 'Upaniṣad'. This meaning is explained in Ishavasya Upaniṣad.

Gargya – Isn't it a bit difficult ? Can you explain in a simpler way?

Gargi – Alright! In general Upaniṣad is known as knowledge which destroys Ignorance or Illusion Or in other words Self- Realising Knowledge is called Upaniṣad.

For beginner's Upaniṣads are also defined as Knowledge which is received from a Self Realised teacher by residing under his guidance and following his teachings.

Gargya – I understood the meaning of Upaniṣad, as the knowledge received from a Self Realised spiritual master. But you also told a few other meanings. Can you explain those to me also?

Gargi – Yes Sure! First is to destroy, but the question arises what is to be destroyed? If you try to understand the purport of Sanskrit text then this is explained clearly.

- Sarvanartha karam sansaram vinashyati – which means destruction of all anxieties and ignorance caused actions. Second, to loosen – again question rises what is to be loosen? When something is tightly binded than that bond is supposed to be loosen or liberated.

- Again, the Sanskrit text states clearly – Sansaara kaarana bhootam avidyaa cha shitheelayati – the cause of physical world (ignorance or illusion) is liberated by this Upaniṣadic knowledge.
- Thirdly, Self – Realisation, this is also explained in Sanskrit texts as Brahman cha gamayati – leads towards Atman or Brahman. So, the knowledge which leads towards Ultimate Reality is Upaniṣad. Here, a medium is required to reach or experience Reality.
- That medium is Teacher, Spiritual Master which is also known as GURU. So, realisation of Self, under association of Teacher is also a famous meaning of Upaniṣad.

Gargya – Amazing! I should say friendship with you is quite enlightening. I came to know a lot about Veda and divisions of Vedas as well as later and exclusive parts which are known as Vedant or Upaniṣad.

If you don't mind! I have one more question.

Gargi – Yes please!

Gargya – You quoted some Sanskrit texts to explain the meaning of Upaniṣad and said those are from Isāvāsyopaniṣad. What is this Isāvāsyopaniṣad?

Prasthānatrayī and Major Upaniṣad

Gargi – Yes! You are right. Our vedic scriptures count the number of Upaniṣad as 1080, the same is described in Isāvāsyopaniṣad. But Muktikopaniṣada says major Upaniṣad are accepted as 108 in number. R̥gveda has ten, Śukla yajurveda has thirty one. Kṛṣṇa yajurveda has thirtytwo, Sāmaveda has sixteen and Atharvaveda has thirty one. In total Upaniṣads are primarily accepted as one hundred and eight in number. The Subject Matter or theme of Upaniṣad is “Realisation of Ātmana” or Self – Realisation.

Gargya – This Isāvāsyopaniṣad belongs to which Veda and why the meaning of Upaniṣad is described in this Upaniṣad.

Gargi – Actually! I don't know in detail but I can share what is told to me by my grandfather.

Gargya – Good! Sure, please tell me.

Gargi – The first Śaṅkarācārya elaborated our vedic scriptures as told to him by his teacher. He wrote commentary on three major texts. These famous Vedic texts are also known as Prasthānatrayī, which includes Brahma sūtra of Vedānta darśana, Śrīmad bhagavadgītā and mainly ten Upaniṣad.

These ten Upaniṣad are known as –

Isha–Kena–Katha–Prashna–Munda–Mandukya–Taittiri

Ayetaṛeya–Chandogya–Bṛihadaranyako–Dasha

Gargya – I wish everyone had a Grandfather like yours, So we all can become scholars of Bhāratīya darśana. By your association I also tried to read about Upaniṣad but I want to know why is it important to study Upaniṣad? What is the subject matter of Upaniṣad Vidya?

Gargi – Upaniṣad Vidya destroys all ignorance and leads towards Self-Realisation fulfilling all truthful desires.

Yama - Nachiketa Dialogue

Gargya – Exactly! Same is written in Kathopanishad, where intellectual conversation of Yama-Nachiketa is described.

Gargi – Oh Great! You read the whole Yama-Nachiketa dialogue in one day only. Tell me what you read in Kathopanishad.

Gargya – Listen! Nachiketa’s father King Vajashravas organised a vedic ritual sacrifice namely Vishwa Jeeta, in which he was supposed to donate all his possessions but in that ritual king was donating old and sick cows. His son Nachiketa was observing his father’s ritual ceremony. He was sharp enough to notice that the donation of useless objects or entities is not even fruitful instead results negatively. One should donate good quality things which he uses himself. One should not donate something which he himself cannot use or others also can't use. After observing this negligence and misery by his father Nachiketa stood against this for the sake of righteousness. He politely asked his father about his oath to donate everything in his possession. So, Nachiketa asked to whom will his father donate him because he is also a possession of his father. So, he should also be donated to someone. King Vajashravas ignored his son’s strange curiosity. Nachiketa tried again but his father ignored him. The third time when Nachiketa tried, his father became furious and told his son that I would donate you to the Lord of Death Yama. Listening to this Nachiketa approached the Lord of Justice but Lord Yama was not available at that moment. So, Nachiketa waited for three nights. When Yama arrived at his place, his wife and ministers told him about a young Brahmin guest, who had been waiting at his door for three

days. Lord Yama welcome's Nachiketa and asks him to ask for three boon's as a gift from him as he waited three nights to meet him. Nachiketa asked for his father's welfare as the first boon.

Shanta sankalpah sumana yatha syat veet manyuh gautamo mabhih mrityu |
Twat prashritam maabhi vadet prateet etat trayanaam prathamam varam vrine || (Shloka 10)

Nachiketas said – My Father, be free from anxious thoughts about me. May he lose all anger towards me and be pacified in heart. May he know and welcome me when I am sent back by You. This, O Death, is the first of the three boons I choose.

Second, he asked about the knowledge to obtain divinity. Lord Yama explained to him about the ritual of Agni sacrifice to obtain Heavenly pleasures and named that Agni sacrifice in the name of young Nachiketa.

Sa tvam agnim swargyam adhyeshi mrito prabruhi tvam shradhanaay mahyam
Swarg loka amritatwam bhajant etad dwiteeyena vrine varena | (Shloka 13)

O lord, the fire-sacrifice that leads to heaven. Tell this to me, who am full of Shraddha (faith and yearning). They who live in the realm of heaven enjoy freedom from death. This I beg as my second boon. Then Lord Yama asked him for the third boon Nachiketa asked for reality. What is reality? Who am I? What happens after death? Lord Yama was surprised hearing the question about the reality of this world from a young child. Firstly he tried to allure Nachiketa with materialistic worldly and heavenly pleasures but Nachiketa did not deviate from his question.

Yeyam prete vichikitsa manushye asti iti eke na ayam asti iti cha eke |
Etat vidyam anushishtah twayaham varanam esha varas triteeyah || (Shloka 20)

Nachiketas said; There is this doubt regarding what becomes of a man after death. Some say he exists, others that he does not exist. This knowledge I desire, being instructed by you. This is my third boon.

Satisfied by Nachiketa's dedication Lord Yama told him the secret of the existence of this world

and Reality. Lord Yama revealed the ultimate cause of all existence as fundamental sound Pranava which is also known as Omkar, Akshara Brahma.

Etat dhyeavaaksharam brahma etaddhyevaksaram param.
Etaddhyevaksaram jnatva yo yadicchati tasya tat.. | (Shloka 1.2.16)

The great soured Yama, being well pleased, said to Nachiketas - I give you another boon. This fire sacrifice shall be named after you. Take also this garland of many colours. After experiencing this ultimate reality all truthful desires are fulfilled. Ignorance is destroyed on experience of reality and self becomes one with the ultimate that is Sat-Chit-Anand. This Truth is subtle then the subtle, grosser than the gross.

Na jayate mriyate va vipaschin naayam kutaschinna babhoova kaschit.
Ajo nityah shasvato yam purano na hanyate hanyamane sharire .. | (Kathopanishad 1.2.18)

He who knows the three fold Nachiketa fire and performs the Nachiketa fire sacrifice with threefold knowledge, having cast off the fetters of death and bring beyond grief,he rejoices in the realm of heaven. It never dies, it never takes birth. Eternal with the death of the body.

Gargi - Whatever I read I told you, there might be some mistakes then tell me.

Gargi – Amazing! Extraordinary! Gargya! you learnt so much and explained everything beautifully. I think if you continue you will become a scholar. Did I explain correctly and find we will continue this conversation about reality creation and other fundamental aspects of life.

Gargi - Sure thanks!

Gargya - Did I describe correctly? Now let's research all the Upaniṣads where liberation from all anxieties is described then we both will discuss this topic.

Gargi - fine.

Narada - Sanat Kumara Dialogue

Gargya - So, which Upaniṣad will be discussed today?

Gargi - Today, we will discuss Chandogya Upaniṣad.

Gargya - Chandogya Upaniṣad is related to which Veda and what is the subject matter of this Upaniṣad.

Gargi - Chandogya Upaniṣad is related to Samveda. Many topics are discussed in this Upaniṣad. Famous Narad-SanatKumara's dialogue is described here in the seventh chapter of this Upaniṣad. We will discuss this conversation between Narada and SanatKumaras.

Gargya - Great! This seems interesting to me, we will learn something new today. So, who are Narada and SanatKumaras?

Gargi - Both Narada and SanatKumaras are sons of Brahma. Sanat Kumaras are elder and Narad is the youngest. Narad is also known as Teacher of Demigods. SanatKumaras are quadruplets. They always remain young at five years of age.

pañcahāyana saṃyuktā: pūrveṣāmapī pūrvajāḥ - padma purana

Narada approaches his elder brothers and questions about Reality and liberation from anxieties.

Gargya – Interesting!

Gargi - Even after learning all the scriptures, Narada was unable to experience peace and annihilation of anxieties. So, he enquired about ultimate reality and truth to his elder brothers.

SanatKumara's said – O Narada! First you inform us about everything you know then we will explain what is unknown to you?

Politely Narada replied to all four Vedas, history, puranas, grammar, mimansa, logic, astrology, astronomy, music, dance and several others. O lord! I am only a theorist, not a self-realized being. I have heard from scholars like you that a self-realized being is liberated from all sorrows. Even after studying countless scriptures, I feel anxiety and sorrow. So, kindly pass on to me that knowledge through which I may overcome sorrow.

SanatKumaras replied – Dear Narada! Those scriptures you are describing are mere name's, further higher than the names and higher to that is also to be known.

Narada – Please explain to me what is higher than the names and what is even higher to that accordingly?

SanatKumaras said – Speech is higher than names, mind is higher than speech, will power is higher than mind, Chitta is even higher than will. Meditation is higher than chitta, experiencing knowledge (science) is even higher than meditation. Power is higher than science, food is even higher than Power. Water is higher than food, fire is even higher than water. Space is considered

as higher than light. Thought is even higher than space, hope is even higher than thought. Prana is higher than hope and higher to all of them is Reality. This ultimate reality or atman is the cause of all causes. This atman is the cause of Prana, hope, space, fire, water, power, chitta, will, mind, speech and all.

This is how Sanatkumara's explained TRUTH or Reality, the state of consciousness which is beyond anxieties, sorrow and ignorance.

Gargya – Wonderful! Gargi! you have cleared all doubts by this precise narrative.

Gargi - True! This chronicle is amazing. But we have to understand and practise more and more about this knowledge of harmony.

Gargya - I am excited to explore deep into the ocean of Upaniṣads.

Prahlāda's Dialogue with his Schoolmates

Gargi asks Gargya about Reality described in Puranas, Gargya remembers a story his uncle told him from Puranas. In this conversation the youngest son of King Hiranyakashipu, Prahlāda shares his knowledge about Reality with his friends told to him by Narada.

Gargi - Gargya, Do you know Reality is also described in Puranas as it is described in Upaniṣads?

Gargya - Yes you are right I remember a discussion with my uncle, he told me a story of Prahlad, a kid who discussed Reality or Tattva with his schoolmates.

Gargi - Great! Can you tell me about it in detail?

Gargya - Yes Sure!

(Gargya begins to narrate a story as told to him by his uncle.)

Gargya - Prahlāda, the youngest son of King Hiranyakashipu was sitting under a tree in his Gurukulam surrounded by his brothers, friends, classmates and schoolmates. Āhlāda, (Prahlad's elder brother) asks him -

Āhlāda - Brother! We find you sitting alone under this tree for many-many hours. What do you do sitting alone here?

Prahlāda - Dear Brother! I think about the basic questions of life. For example - How vast is

this universe? Who created this world? What is the most valuable thing in this Universe?

Anuhlāda - Oh Really! Do you know? What is it? Tell us also.

Vihlad - No need to be so surprised. I also know what is the most valuable thing, but this is difficult to find.

Friends - Tell us if you know.

Vihlad - Its Touchstone, the gem which turns anything into gold by mere touch. Isn't it correct Prahlāda?

Prahlāda - Touchstone is valuable, no doubt and its rarest also. But tell me if someone is dying, how can this touchstone be valuable to him? It's not meaningful to a person who will die one day. Touchstone can not solve the mystery of birth and death. Without knowledge even touchstone can be the cause of misery.

Friends - Then you say Prahlāda, what is the most valuable one?

Prahlāda - My dear friends! Knowledge, It's most valuable to all, not only for humans but for all living entities, this is the most useful and achievable goal of life.

True! True! (Says all)

Anuhlāda - Great! But what is knowledge?

Prahlāda - In general we say knowledge is knowing something, which helps us achieve anything we want in our life. But first we have to decide what we want? What should we desire?

If knowledge is the highest goal then the question appears: knowledge of what? What is to be known?

So, the answer to this is – jīvasya tattva jijñāsā - Enquiring about Reality or Truth is the ultimate goal of life. - Bhagwat Purana

Gargi - This is interesting, I like how scriptures prove the primordial need of Inquiry. This is said in Brahma sutras also as “Athāto Brahma jijñāsā” - Then, therefore inquire into Brahman. - brahma sūtra1.1

Gargya - Oh Great!

Gargi - What happens ahead? How does Prahlāda elaborate Tattva or Reality?

(Gargya continues...)

Āhlāda asked - What is Reality or Tattva then?

Prahlāda said - Reality is that, which does not change with time, place or circumstances. This is described in Vedic Scriptures as Ātman. Whatever we perceive undergoes changes. Just as fruits

and flowers of a tree in due course of time undergo six changes. i.e

Asti jāyate vardhate vipariṇamate aprakāśate vinaśyati

Ṣaḍ vikāravadetat sthūlaśarīram

– Nirukta

Origin, existence, growth, transformation, reduction and then death. This physical body undergoes changes however Ātman remains unchanged. Ātman refers to Ultimate Reality or Truth.

Cycle of Physical Changes

ātmā nityovyayaḥ śuddhaekaḥ kṣetrajña āśrayaḥ

avikriyaḥ svadṛg heturvyāpako'samgyanāvṛtaḥ (bhāgavata purāṇa – 7.7.19)

Ātman remains free from the cycle of birth and death, free from deterioration and free from physical contamination. Ātman is one, knower of the external body and the foundation of everything. Ātman is free from material changes, self-illuminating, cause of all causes and all pervading.

Gargi - Gargya! I am curious about the explanation of the twelve attributes of Reality or Ātman.

Gargya - Yes, Prahlāda explained these further to his friends.

Prahlāda - Here, twelve characteristics of Self are described as -

Nityaḥ - Eternal – Indeed this Self is immutable and indestructible. "avināśī vāreyātmā" -

Bṛhadāraṇyaka Upaniṣad

Avyayaḥ - Invariable - All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the Veda; - Sāyaṇa: Ṛgveda-bhāṣya avyayo apakṣaya śūnyaḥ - "ṛco akṣare parame vyoman"

Śuddhaḥ - Pure - Ātman is partless, actionless, tranquil, faultless, taintless and resembles fire. -

"niravadyaṃ niraṃjanaṃ" - śvetāśvatara

Ekaḥ - One - In Vedānta this existence is described as a state of being. Ātman is one without a second. It is pure, all-pervasive, beyond thought and speech, and formless. Ātman or Reality is pure consciousness. " ekamevādhitīyaṃ" - (chāndogyopaniṣad 6.2.1)

Kṣetrajña – Observer - What should one know? What knowledge leads to the knower? Who is the knower? "vijñātāramare kena vijānīyāta" - (bṛhada. 2.4.14)

Āsrayaḥ - Patron - Reality is the fundamental existence of this universe. Gross or subtle all exists in this Self or Reality. "yasmin dyau: pṛthivī cāntarikṣam" - (muṇḍaka upaniṣad 2.5)

Avikriyaḥ - Immutable or Constant - Ātman is without parts, without actions, tranquil, without fault, without taint "niṣkalaṃ niṣkriyaṃ śāntaṃ" – (śvetāśvatara 6.19)

Svadr̥ga – Self Illuminating - Reality is Self Illuminating, the Light of the lights, It is beyond darkness. It is Knowledge, the Knowable, and the Known. ātmajyotiḥ - jyōtiṣāmapī tajjyōtistamaṣaḥ paramucyatē.

Hetuḥ - Cause of all causes - Reality is the cause of all causes. In the beginning Reality was the absolute existence. "sa īkṣatalokānnu sṛjā iti" - Aitareyopaniṣad. 1

Vyāpakaḥ - All Pervading - Brahman is Real, Conscious, Infinite. Satyaṃ jñānāmanantāṃ brahma (Taitti.U.2.1)

Asaṅgaḥ - Unattached - Reality is dissociate from all. Self or Atman is untouched by whatever exists in that state. This infinite being is unattached to all. "asaṃgo hyayaṃ puruṣaḥ" - Bṛhadāraṇyaka Upaniṣad

Anāvṛtaḥ - Sheathless - Brahman or Reality is infinite. Reality proceeds from reality. Taking the Reality from reality, it remains as the Reality. "pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate" -5.1.1

Twelve Attributes of Self

An expert metallurgist can understand where there is precious metal in earth's crust and by various processes can extract it from ore. Similarly, a Self-Realised wise person can experience the existence of Ātman. By this pure knowledge one can achieve a blissful life beyond sorrows and miseries.

Samhlāda - How does this Ātman resides everywhere? How can someone be omnipresent?

Prahlāda – Kaumāra ācareṭpṛājño dharmān bhāgavātāniha

Durlabhā mānuṣā janma tadapyadhruvamarthadama (Bhagwat Puran –

7.6.1)

A wise person begins to practise self-enquiry at an early age. As being human is rarest and transient too. This opportunity should be utilized intellectually as half of a person's life elapses in sleeping and leisure.

Childhood passes in infancy, when an ignorant fellow remains immersed in ignorance and boyhood, teenage passes away when he remains absorbed in pointless pastimes. Later twenty years of old age slips away in weakness. The remaining life of an ignorant person actually passes away in gross negligence, when one remains attached in survival tactics unaware of Reality of Life. Knowledge of Ātman or Self is to liberate from ignorance.

Concept of Reality or Tattva

Ātman is not confined to the physical form of a body. This whole Universe can be considered as his physical appearance but Reality or Truth or Ātman exists beyond this universe also.

This Reality or Self is expanded everywhere. The Primordial Matter or State of Equilibrium, Prakṛti is the first product of the expansion of Reality. This is categorized in two parts, firstly immobile creation and secondly culminating creation. This Prakṛti or Nature manifests in five gross elements namely earth, water, fire, air and space. This Nature has three modes Sattva (Goodness), Rajas (Passion) and Tamas (Ignorance). This Ātman expands itself in eight forms of energies: earth, water, fire, air, space, mind, intellect and ego, the one Ātman exists as an observer. All beings have two types of bodies. Gross body made of five elements and a subtle body made of three subtle elements. Within these bodies, the Ātman resides.

Reality or Ātman can't be described by words hence considered beyond speech. Still it can be hinted at as all pervading and pervaded as well. Ātman which is beyond sense perception can be realised by compassion to all living entities. When realised this Ātma tattva, duality disappears and all desires conclude in this Self.

There is a way to experience this Atma tattva. Are you ready to experience it? Now and here only.

Yes! (Says all.)

Prahlāda - Alright all of you listen to my questions and logically answer in yes or no. Does this physical body of ours last forever?

Friends - No

Prahlāda - Will these artificial changes we make to nature will remain as it is forever?

Friends - No.

Prahlāda - Does this arrangement of food, water, shelter, and rain remain as it is forever?

Friends - No, says all

Prahlāda - Will these social differences, partitions, boundaries drawn by humans will remain like this forever?

Friends - No

Prahlāda - Will this earth remain habitable forever, especially with so much non-scientific adulterations to nature?

Friends - No

Prahlāda - So, my friends this all is Samsāra. Samsarati iti samsārah - constantly changing or slipping away. It's changing every second continuously. The only experience will remain to us forever is Self- Realisation. Wise person should search for the Ātman with pure intellect by analytical research in terms of experiencing Ātman or Self as an observer to all creation, maintenance and destruction.

Āhlāda – How to experience Self or Ātman?

Prahlāda – Good question! An intelligent person by critical thinking can experience three states of activity: wakefulness, dreaming and deep sleep. The Consciousness or Self, which perceives these three is to be considered as the Observer. Upaniṣads enlightens this consciousness explicitly.

Satyam̐ jñānamantaṁ brahma (Taitti.U.2.1) - “The Real, the Conscious, the Infinite is Brahman.”

Vijñānamānandaṁ brahma (Br̥ha.U.3.9.28.7) - Br̥hadāraṇyaka Upaniṣad says, “Knowledge, and Bliss is Brahman”. This is the order by which one can attain Brahman. First, knowledge, then the state of inexplicable happiness; when consciousness reflects pure intelligence or knowledge and blissfulness, that state of consciousness is Brahman.

My friends, This Ātman resides in the heart of all beings and reflects in behaviour. This knowledge of Reality destroys ignorance, anger, lust, greed, illusion, madness and jealousy.

Experience knowledge that is Ātman. A wise person attaining Self Knowledge, experiences eternal existence of Self. He performs all his duties and behaves normally but wisely unattached to sorrow and happiness too. He practises equanimity and remains unaffected by modes of illusion.

This knowledge with the immediate apprehension of truth as well as the pure knowledge of Self was received by me in the past through hearing from Narada, who has experienced the Ultimate Reality.

Shvetaketu – Uddālaka Dialogue - Chāndogyopaniṣad, Chapter 6

Gargi - Gargya! What did you read?

Gargya - I read Chāndogyopaniṣad recently. I found it interesting how a father, Sage Uddālaka developed curiosity in his son Shvetketu. The only son of Sage Uddālaka, Shvetaketu turned twelve. His father asked him to acquire education from Gurukula. Shvetketu followed his fathers guidance and went to gurukula for twelve years of rigorous training of scriptural studies. After completing his study in all branches he returned home, but his father found him arrogant in behaviour.

Sage Uddālaka asked Shvetketu to sit along with him. He initiated a father to son conversation understanding the need of experience based knowledge to his son. He carefully dealt with the arrogant behavior of his son, creating a sense of curiosity in his young mind without hurting his ego. Sage Uddālaka simply asked his son about knowledge of all knowledge.

Here, the importance of Jijñāsā, curiosity is hinted at. In Brahma Sūtra this curiosity is described at first. “Athāto Brahma Jijñāsā”.

Uddālaka - Shvetketu! Do you want to hear the unheard? Do you want to know the unknowable? Do you want to see the unseen? Everything we perceive by our senses, mind or even sense of self existence has a cause. There is an Observer, who is the cause of all. The knowledge of this cause of all causes is the Ultimate Reality of everything which exists.

(Shvetketu was shocked by awkward questions from his father.)

Shvetketu - Yes! How is it possible to see the unseen? hear the unheard and know the unknowable. I would like to really know about this all. Can you please explain to me?

Uddālaka - This is the science of all sciences. This knowledge of knowing the unknowable is the

existential Reality of this Universe. By knowing this Science of Reality, one can easily know and experience this fundamental nature of everything.

(Uddālaka takes a little sand from the ground and shows it to Shwetketu.)

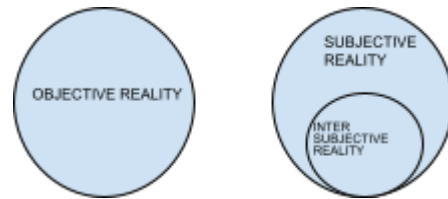
See, this sand is a sample of vast earth spread all around this area. Just by studying this small sample of sand one can know the properties of the huge amount of sand spread all over this place.

(Uddālaka shows his golden ring to his son and says.)

See, this golden ring just by studying this little piece of gold in detail one can understand the nature and characteristics of all gold exists on this earth.

There can be different forms made up of soil or shapes made up of gold but the fundamental nature and characteristics of all those substances are the same. So, by knowing one one can know all.

My Dear Son! This cause of all causes is the Reality of this Universe. It appears in infinite forms and names but these denominations are superimposed on reality. Here examples of soil, gold or iron are used to hint the fundamental reality and different types of forms and names of substances are subjective reality.



TYPES OF REALITY

“kāraṇaṃ tu dheyah” - cause should be the objective (Atharvaśikha Upaniṣad)

Ātman or Self is the fundamental tattva in all inert and conscious entities around us. By knowing this root cause of all manifestations all is known.

NATURE OF REALITY OR SELF

Uddālaka - This Pure Being, Self, Ātman is concluded as Reality by wise people. In the beginning there exists only Self without second. This Reality manifested in the form of AGNI, FIRE . From fire evolved water and food appeared from water then.

This Ātman or Self permuted into different combinations of life. Living entities originated in three ways - from eggs, from plants and from parents. This eternal journey of Life gained varied powers with multiple functions.

Reality or Sat, manifested into threefold forms of elements.

1. Reality transformed as subtle fire, subtle water and subtle earth which is fireness and from fireness appeared gross fire. Different types of fire are mere names and forms, Reality is the cause of physical fire.

Subtle fire + Subtle water + Subtle earth = Fireness

Fireness → Fire

Fire - Fireness) = No Fire

Hence, Fireness is the Real Fire.

2. Subtle fire, subtle water and subtle earth in the sun is the Sun-ness of the sun. Without sun-ness, there can't be a sun.

Subtle Fire + Subtle Water + Subtle Earth = Sun-ness

Sun-ness → Sun

Sun - Sun-ness = No Sun

3. Subtle fire, subtle water and subtle earth in the moon is the Moon-ness which is the existential potency of the Moon. Without this moon-ness, the moon cannot exist.

Subtle fire + subtle water + subtle earth = Moon-ness

Moon-ness → Moon

Moon - moon-ness = No Moon

These subtle energies or forms of Reality and their combinations appear in infinite forms of innate and animate expansion of universe. Fundamental elements earth, water, air, fire and space results in food and from food evolves animate beings.

All Pervading Nature of Reality

Mind - Sat or Reality in the form of food transforms in three parts after consumption by a living being. The major part becomes excreta, finer part becomes flesh and finest part becomes *MIND*.

Prāṇa, Sat or Reality in the form of water when consumed transforms in three parts. Major part becomes urine, finer part becomes blood and fines part becomes *Prāṇa, the vital force*.

Speech, Sat or Reality in the form of food acidic in nature (fire substance) when consumed transforms into three parts. The gross part becomes bone, finer part becomes marrow and the fines part becomes *SPEECH*.

The mind is nourished by food, prāṇa by water, and speech by fire.

(Shvetketu asked his father, Dear father, please explain this to me again.)

Uddālaka - Yes! I will explain.

(Uddālaka asks his son to bring a pot of curd and churner, Shvetketu brings all. His fathers asks him to churn the curd. Shvetketu begins to churn the curd.)

Uddālaka - See! When you are churning the curd the finest particles of curd are rising to the surface. This finest part becomes butter. Similarly, the finest part of food rises up to MIND. The finest part of water rises up as Prāṇa. The finest part of acidic food (oil,butter etc.) rises up as Speech. Food is the nourishment of Mind, water is for Prāṇa and fire for Speech.

Shvetketu said - Father, kindly explain this to me again.

Uddālaka said - Yes I will !

This body is composed of sixteen elements. If someone doesn't eat for fifteen days but drinks water he will survive. But if he stops drinking water for a few days he will fall sick. The body will lack energy and life as life is dependent on water. So, Sat as existential energy in the form of Prāṇa through water enlivens a body.

The Concept of Deep Sleep

Uddālaka - Answer to my question Dear Son! If I call you while you are awake, will you answer me at once?

Shvetketu said - Yes Father!

Uddālaka - But if you are sleeping and experiencing a dream. At that time if I call you, will you answer me at once?

Shvetketu - (a bit confused) No, Father, It might take you to call my name louder to wake me up from sleep.

Uddālaka - True. But if you are in deep sleep. The moment when you are unaware of yourself even, no dreams even, that time if i call you, will you answer me at once?

Shvetketu - No, It might take you to loudly call me a few times or maybe move me a little bit to wake me up.

Uddālaka - But you are the same, as in the awake state and sleeping state. Same body, sense organs, everything is fine. What happens in deep sleep?

Shvetketu - Right! My senses exist in a state of deep sleep but they don't work as they work in an awake state. Because I am sleeping, that's why my body does not act as it acts while I am awake.

This means my senses are just means or instruments, there inside the body exists a conscious being which activates the senses. This consciousness exists in deep sleep also and wakes up a person from deep sleep even. This consciousness is the Self or Ātman.

Uddālaka - Yes, You are absolutely right. If you are this body only, you would act the same in deep sleep also as in awake state. But in the process of sleeping your physical body sleeps but not you. In sleep your subtle body experiences a dream. But in a state of deep sleep your mind also switches to passive mode. That time only you exist, not even a subtle body. Only your pure self which experiences deep sleep or association with reality. That pure self is called Sat, Ātman or Self.

Mind is like a bird trapped in a cage, fluttering to fly away. But after infinite efforts it rests in the same cage only. Mind surrenders in Prāṇa, the vital force.

This body is a byproduct of food and water consumed by it. Food transmutes into water, food and water are the roots of this body. Water is the root of food, fire is the root of water, Sat is the root of fire. In Sat or Reality all beings reside, it's the abode of everything.

This is the Anvaya method of locating the omnipresent Reality. Now, how does everything dissolve in Reality? When these animate manifestations interpolate towards reality. Speech merges into mind, mind into prāṇa, prāṇa into fire and then fire merges into Sat, Brahman or Reality. Self or Reality is the subtlest of all. Self is the ultimate Truth.

In deep sleep Self or conscious becomes one with Reality or Sat. Physical body rests into the subtle body, the subtle body (mind and ego) merges into Self or Consciousness.

(Shvetketu seemed inquisitive to know more about the nature of Reality. Anxiously asks again to explain.)

Shvetketu - Tell me more about Sat or Reality, which is Self, cause of all causes.

Uddālaka - Knowledge of Self, destroys superimposed layers of nomenclature. These morphological extensions develop illusionary concepts. Such as the physical body is the only self.

Shvetketu - But in behaviour it's true. Physical body is Self.

Uddālaka - Physical body is just the extension of the Self. Not Self, the ultimate reality. Suppose a king sends his ambassador to an enemy king for a peace treaty. Rejecting the treaty if the enemy king orders to imprison the ambassador, it's the imprisonment of an ambassador not the king himself. Similarly, the body is the ambassador of Self or Sat. Physical world appears and disappears but Reality or Self is unchanged.

Shvetketu - How does this Ātman multiply into this world and how does this world with infinite bodies transfuse into One Ātman?

Uddālaka asks - Have you tasted honey?

Shvetketu - Yes!

Uddālaka - Where does it come from?

Shvetketu - From Honeycomb

Uddālaka - How does it come in a honeycomb?

Shvetketu - Bees collect it from flowers.

Uddālaka - Now tell me, do the droplets of honey in the hive know from which flower they came?

Shvetketu - No

Uddālaka - Once droplets of honey from different flowers unite in the hive they become One, only honey, indifferent. When Truth is realised, there remains Oneness. Because diversity or

duality does not exist. Its only Self which extends itself into multiplicity. All become One when merged into the ocean of Consciousness. This is Sat or Atman, the Reality.

Similarly, all rivers are merging into the ocean and surrendering their individual identity. A branch of a tree, if cut away, remains alive, but the branch dies without a tree. Death exists only when separation from Self is experienced. Union with Self dissolves the concept of life and death. There's no death of life. Detached from life, individuality dies but life does not die.

Uddālaka - Can you bring fruit from that banyan tree?

Shvetaketu - Yes Sure!

Uddālaka - Try to open it.

Shvetaketu - It's open now.

Uddālaka - What's inside the fruit you see?

Shvetaketu - I see these tiny seeds.

Uddālaka - Try to open them.

Shvetaketu - It is open now.

Uddālaka - What do you see there?

Shvetaketu - Nothing, Father.

Uddālaka - Dear Son, There's much more than what is perceived by senses at primary level. With this superficial existence coexists subtle essence which can not be perceived by peripheral approach. This subtle essence is the cause of the immense banyan tree. Everything that exists has its Self in that subtle essence. It is Sat or Self.

Shvetaketu further pleaded with his father to teach him more, and Uddālaka continued -

Uddālaka - Can you bring a pinch of salt and a glass of water.

Shvetaketu - Here, I have brought salt and a glass of water.

Uddālaka - Mix this salt in water and leave for a night.

(Shvetketu did as he was told.) In the morning

Uddālaka - Bring me the salt you put in the water last night.

Shvetaketu (after looking) - I cannot find it.

Uddālaka - Of course not; it has dissolved. Now taste the water from the surface. How does it taste?

Shvetaketu - It's salty.

Uddālaka - Taste the water. How does it taste?

Shvetaketu - It's salty.

Uddālaka: Taste the water. How does it taste?

Shvetaketu - It's salty.

Uddālaka - Go, throw it away and come back to me.

(Shvetaketu did so, and returned.)

Shvetaketu: But, father, although I have thrown it away, the salt remains.

Uddālaka: Likewise, though you cannot hear or perceive or know the subtle essence, it is here. Everything that exists has its Self in that subtle essence. It is Truth. It is the Self, and you, Shvetaketu, are That (tattvamasi).

What is presented here is just a glimpse of the entire teachings of Uddālaka to Shvetaketu in which he gives a very comprehensive idea about the Brahman - Reality and how to realize That.

Section - 2 - Theories of Creation

Sāṃkhya Darśana

Chapter - 4 - Causality and Creation in Sāṃkhya Darśana

Satkāryavāda

Aristotle, a prominent Greek philosopher, believed that everything around us is always changing. He thought that understanding why things happen, how they come into being, and how they change from being possible to actually happening is very important. Ramanujan, another philosopher, had a different idea. He said that the whole world is like a changed form of Brahma, who is like the creator of the world. But there's also Ramanuja, who had a different view called 'ब्रह्म परिणामवाद'. That's a fancy word for a different way of thinking about it.

Seed
Potential

Plant
Actuality

Fun Fact



Now, let's talk about Satkāryavāda. This is a belief that says the end result of something, like making curd from milk, was already inside the thing that caused it, like the milk. It's like saying the curd was hiding inside the milk in a different way before we made it. This idea comes from the Sāṃkhya darśana, which is another way of thinking about the world. It means that something real can't come from something that isn't real. So, the curd must have been there in a hidden way before we could see it. This idea is also called 'aranbhavada' and 'parinamavada'. It's connected to the yoga school and is based on the teachings of Udalaka Aruni from the Chandogya Upanishad.

Now, let's break down the term 'Satkāryavāda' into simple parts: 'Sat' means existence, 'Karya' means the result, and 'vada' means theory. So, it's a theory that talks about how the result already exists in the thing that causes it. It's like when you make curd from milk, the curd was already there in the milk, but you couldn't see it.

Think of it this way: when you want to make something, you need the right stuff. For example, to make a clay pot, you need clay, not rocks. But making curd doesn't need milk specifically; you can make it from other things like water or soil, showing that the curd is hidden in its cause. This way of thinking says that everything in the world comes from something else, and it's all connected.

The ideology of Satkāryavāda believes that the effect (karya) always resides in the cause (karna) even before its (effects) formation. There is only a difference of form between effect and cause.

Sat- pre-existed
Kārya - effect
Vāda- concept/ theory

Recalling Question

1. Which of these elements can realise the absolute distinction between Puruṣa and Prakṛti?
 - A. Manas
 - B. Buddhi
 - C. Rajas
 - D. Avyakta
2. Satkaryavada was propounded by?
 - A. Kapila
 - B. Gautam
 - C. Patanjali
 - D. Vyaas
3. The 'Sat' (सत्) according to Sāṃkhya darśana?

So, the Sāṃkhya darśana theory tells us that the result of something is already there in its cause, even though we can't see it. They also call it 'parināmavāda'. Their argument is like this:

1. If the result isn't in the cause before it happens, then nobody can make anything from that cause. For example, you can't turn blue into yellow, no matter how hard you try. The result is connected to its cause, just like how oil comes from oil seeds. So, the result is already there, even if we can't see it.
2. Each result comes from a specific cause. Like a mud jar can only come from clay, and cloth can only come from threads. This shows that the result is hidden in the cause.
3. If the result isn't related to its cause, then everything would come from everything, which doesn't happen. For example, butter can't come from sand, water, or oils. It comes from milk only.
4. The result is in the cause because a strong cause has the power to make a particular result. We can see this when we look at the result. If the result wasn't already there in the cause, then the power to make the result wouldn't be connected to it. This would mean any result could come from any cause, which doesn't happen. So, the result must be hidden in its strong cause.
5. The result is in the cause because it's like the cause. The cause is real, so the result can't be unreal or not there. They are connected, and there's no way for something to come from nothing. In simple words, the Sāṃkhya darśana theory tells us that the result is already there inside its cause, even though we can't see it, and they are closely connected to each other.

- A. exist
- B. does not exist. Which is both, which is neither
- C. Which is both
- D. Which is neither

4. How many types of Satkāryavāda are described in Sāṃkhya Darśana?

- A. Two
- B. Three
- C. Four
- D. Five

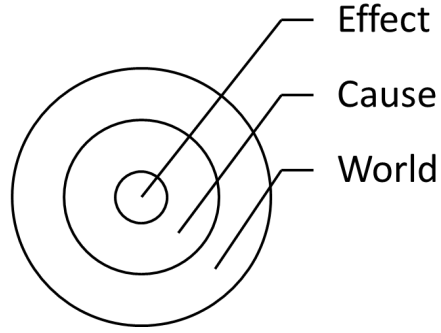
5. In Satkaryavada, what is expressed by vaad(वाद)?

- A. Principle
- B. reason
- C. action
- D. none of the above

6. What are the two types of Satkāryavāda?

- A. parināmavada and vivartavada
- B. Vivartavada and astakaryavaad
- C. parināmavada and astakaryavaad
- D. Vivartavada and sikshavaad

7. According to Satkaryavada the karya (कार्य) is.....



- A. New Construction
 - B. previously latent in reason
 - C. both a and b
 - D. none of these
-

Sūtra - असदकारणाद् उपादानग्रहणात् सर्वसम्भवाभावात्। शक्तस्य शक्यकारणात् कारणभावाच्च सत्कार्यम्॥ (सीताराम शास्त्री, हिन्दी सांख्य दर्शन, धर्मा प्रेस , मेरठ, 1992)

Translation - From the absence of all possibilities from the grasp of the elements for an evil reason.

Good work is done by the able because of the possible cause and the sense of cause.

1. Asadakaranat (असदकारणाद्) - Something that doesn't exist is called 'Asat'. Asat can't make anything happen. So, only things that already exist can create other things that exist, like how you can't make oil from sand. This means without a source or cause that already exists, you can't make anything happen.
2. Upadana grahanat (उपादानग्रहणात्) - When something causes something else to happen, it's called 'Upadana'. The thing that happens is called 'karya'. Like, you can make a jar from clay, not from threads. So, there's a clear connection between the cause and the effect.

Recalling Questions

8. In Sāṃkhya darśana how many tatvas(तत्त्व) are there?

- A. Two

3. Sarva- sambhava - bhavat(सर्वसम्भवाभावात्) - Iswarkrishna says, if we don't believe in the link between cause and effect, then everything could come from anything, which doesn't make sense and doesn't match our experience. Not everything can happen everywhere and all the time. So, we have to accept that there's a connection between cause and effect and that the effect exists even before the cause makes it happen.
4. Saktasya- sakyakaranat(शक्तस्य शक्यकारणात्) - The argument is, the effect has to be something the cause can actually make. There has to be a connection between what the cause can do and what it produces.
5. Karanabhdvacca satkaryam(कारणभावाच्च सत्कार्यम्) - Iswarkrishna says, because the effect is made from the same stuff as the cause, it's not different from the cause. If a cause exists, then how can its effect, which is part of the cause, not exist? That's why we can say the effect exists even before the cause does anything.

Evolution

Sūtra - पंचविंशतिः तत्त्वानां संख्याविचारः । तमधिकृत्य कृतो ग्रन्थः सांख्य इति पदव्युत्पत्तिः संगच्छते ।
(सांख्यकारिका- प्रो. छाया ठाकुर - पृ.सं-4)

Translation - The number of elements is considered to be twenty-five. The text on him is consistent with the etymology of the term Sāṃkhya darśana.

- B. Three
- C. Four
- D. Five

9. Nature(प्रकृति) is a part of 25 elements.

- A. Yes
- B. No
- C. This is part of असत्कार्यवाद
- D. This was before but not now

10. What does nature produce?

- A. mahat element (महत् तत्त्व)
- B. Touch
- C. Hands
- D. Smell

11. What comes under the five sense organs(ज्ञानेन्द्रियां) ?

- A. Eyes
- B. Mouth
- C. Hands
- D. Feet

12. What comes under the five action organs (कर्मेन्द्रियां) ?

- A. Eyes
- B. Ears
- C. Tongue
- D. Hands

Even in Shanti Parva of Mahabharata, it has been said about the 25 elements mentioned in Sāṃkhya darśana that:

Sūtra - संख्या प्रकुर्वते चैव प्रकृतिं च प्रचक्षते ते। तत्त्वानि च चतुर्विंशति परिसंख्याय तत्त्वतः॥ (महाभारत - शान्ति पर्व -12.306.43)

Translation - They also make numbers and call them nature. The elements are also twenty-four in number, in terms of elements.

According to Sāṃkhya darśana, the world and everything in it are created when Prakṛti and Puruṣa come together. Prakṛti alone can't create the world because it's material, and Puruṣa can't create it independently because it's inactive. So, their contact is needed for evolution to start, even though they have different natures.

To understand this better, think of Prakṛti as a blind person and Puruṣa as a lame person. They work together to reach their destination. The blind person carries the lame person on their shoulders and listens to their directions on where to go. In a similar way, Prakṛti and Puruṣa cooperate to start evolution. They don't have a real physical contact, but their closeness affects the qualities of Prakṛti. This disturbance of the three gunas (qualities) of Prakṛti leads to mixing and dissociation, and that's how evolution begins. Sage Kapila described the order of creation accepted by Sāṃkhya darśana.

13. What comes under the five gross elements (पंच महाभूत)?

- A. Fire
- B. Touch
- C. Smell
- D. Hearing

14. What comes under the five subtle elements (पंच तन्मात्राएँ)?

- A. Colour
- B. Mouth
- C. Eyes
- D. Water

15. According to Sāṃkhya Darśana, what are the main eternal elements?

- A. Puruṣa and Prakṛti.
- B. Puruṣa and ahamkara
- C. Puruṣa and sense organs
- D. Prakṛti and action organs

16. What is another name for Puruṣa?

- A. Knower
- B. gnorant
- C. Teacher

1. The first product of evolution is Mahat, which is both cosmic and psychological. It's like the intellect or buddhi. It helps in decision making and distinguishing between the knower and the known.
2. The second product is Ahaṁkāra, which means ego. It's like the "I" or "mine" feeling in individuals. Ego makes us see ourselves as active agents, have desires, and possess characteristics.
3. Mānas or mind is another product, not eternal but made up of parts. It analyses and synthesises sense data into perceptions.
4. Jñānendriyas are the five sense organs - nose, ears, eyes, skin, and tongue. They apprehend objects through their imperceptible energy.
5. Karmendriyas are the five organs of action - speech, hearing, movement, excretion, and reproduction. They function based on Puruṣa's desire for experience.
6. Tanmātrās are very subtle elements like sound, touch, form, taste, and smell, which can't be directly perceived but inferred.
7. Finally, there are five mahābhutas found in the cosmos - Air, Fire, Ether, Water, and Earth. Each has specific qualities like touch, colour, sound, taste, and smell.

So, according to Sāṁkhya, the world is created through the interaction of Prakṛti and Puruṣa, leading to the evolution of different elements and entities. The Sāṁkhya theory of evolution is illustrated in the following diagram:

D. Student

17. In Indian philosophy it is known as soul ?

- A. Puruṣa
 - B. Prakṛti
 - C. Ahamkara
 - D. Sense organs
-

Creation of the World (Plurality of Puruṣa)

According to Sāṃkhya darśana, there's something called "Puruṣa" Think of it as the knower or the one who's aware. It's eternal, which means it has always been there, and it's pure consciousness. When you feel things like "I," "my," or "mine," it's because of this Puruṣa. But it's not like an object that you can see or touch because you can prove the existence of objects in some way, but you can't prove the non-existence of this Puruṣa.

This Puruṣa isn't your body, mind, ego, or intellect. It's pure consciousness by itself. It's the source of all knowledge and the ultimate knower. You can't know it as an object; it's the observer, always free, calm, and beyond things like time, change, or activity. It's self-aware and self-evident. It's everywhere, has no particular form, and it's eternal. Its existence is undeniable because without it, you can't have any knowledge, not even doubt.

This Puruṣa is described as being beyond three qualities, not active, and like a silent witness. It doesn't get caught up in self-importance, likes, or dislikes. Sāṃkhya darśana believes that there isn't just one Puruṣa; there are many. Sāṃkhya darśana accepts the existence of many Puruṣa in the stage of creation, this is called the principle of 'Puruṣa Plurality' of Sāṃkhya darśana. In Sāṃkhyakarika, the multiplicity of Puruṣa has been proved by the following Karika -They argue this with a few points:

Sūtra - जन्ममरणकरणानां प्रतिनियमाद् युगपत्प्रवृत्तेश्च । पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ।
(कारिका-18)

Translation - Because of the counter-regulation of birth and death and the simultaneous involvement of them. The plurality of men is proved by the contradiction of the three modes.

Activity: If there was only one Puruṣa, when one person does something, everyone would do the same thing.

Birth and Death: If one Puruṣa was born or died, it would mean everyone is born or dies at the same time, which isn't true.

Diversity: Some people have more of one quality (like being peaceful), while others have more of another quality (like being active). This diversity wouldn't make sense if there was only one Puruṣa.

So, according to Sāṃkhya darśana, there are many Puruṣas, and they're independent of each other. They all have the same nature but can make their own choices.

करणानां प्रतिनियमात्- 'करण ' means three internal organs like mind (मन) , intellect (बुद्धि), ego (अहंकार) etc. and five external senses like sense organs and action organs etc. The arrangement of all these internal and external senses is different in each body. Which proves that there are many Puruṣa, not one, because if there was one man, then if one was blind, all would be blind, and if one was indifferent, all would be indifferent. But due to this not happening, it is proved that there are many Puruṣa present in each body.

अयुगपत्प्रवृत्ते:- If the authority of one man is accepted in all the bodies then all their activities should be done simultaneously. When one sits, all sit, and when one walks, all walk, but in practice the tendency to behave like this is not seen. Different activities take place in every body at the same time. Hence it is proved that there are many Puruṣa.

त्रैगुण्यविपर्ययात् - There are people with different natures in this world and the change in nature occurs due to the difference of Sattva, Rajas and Tamogun present in them i.e. Nyadhikya.

Sattva quality predominates in yogi people. Rajogun is prevalent in a normal person and Tamoguna is prevalent in lazy animals and birds. Similarly, their invisible virtues and sins are different. If only one man had power in every body then there would be no difference in these three qualities. Therefore, it is appropriate to accept the authority of different men in each body, which represents the principle of plurality of Puruṣa.

Another idea is that different "upadhis" (impositions or conditions) can make the same Puruṣa seem like many. Imagine space enclosed by a chair. Removing the chair doesn't mean that the same space can be enclosed by something else. So, recognizing just one Puruṣa would make ideas like bondage and liberation, limitation and freedom, meaningless.

In this context it is natural to have a doubt that if there are many men then why is the unity of the soul found in the Vedas? If so then is Sāṃkhya darśana against Veda? If not then why does he accept the theory of plurality of Puruṣa ? In answer to this, it can only be said that two types of men are found in Sāṃkhya darśana – Buddha Puruṣa and Mukta Puruṣa.

The presented tips give instructions about the Buddha Puruṣa, who has different powers in different bodies. Although these men are part of the liberated man, but due to ignorance, they are bound in the bodies due to ignorance. Just as a drop of water mixes in the ocean and becomes one. This ocean form is situated in the form of Puruṣa, the soul, the Supreme Soul and the knowledge etc. The position of different men is similar to that of different drops of water. By believing this, Sāṃkhya darśana is not opposed to the Vedas.

Birth and death are only for bound men. Nothing happens to a free man, the birth, death and liberation.

Sūtra - तस्मान्न बध्यतेऽर्द्धा न मुच्यते नापि संसरति कश्चिद् | संसरति बध्यते मुच्यते न नानाश्रया प्रकृतिः॥ (कारिका-62)

Translation - Therefore no one is bound, freed or in the world Nature moves about, is bound and liberated, and does not depend on various things.

Therefore, the imagination of Plurality of Puruṣa is realized only in the subject of a person who is bound. The root cause of the creation of the whole world is the combination of nature with the bonded man and not with the liberated man.

In the state of doomsday, there is no bound man, but only one man remains the only conscious, the form of witness, the form of effulgence. In the state of creation, free men who are free from knowledge, also get absorbed in the conscious person and the bound men continue to circulate in the world. The main purpose of the relationship between nature and man is to get Kaivalya to the Puruṣa.

Sūtra - प्राप्ते शरीरभेदे चरितार्थत्वात्प्रधान विनिवृत्तौ। ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति।।
(कारिका-68)

Translation - When the difference of the body is attained, the principal is withdrawn, since it is the meaning of the character. He attains both the solitary and the ultimate Kaivalya.

Except for the Advaita Vedanta philosophy, all other philosophies believe in the multiplicity of selves. This idea also connects with how activity is attributed to the self, and if there was only one self, everyone's actions would be the same.

Sāṃkhya Darśana teaches that Puruṣa is the eternal knower, and there are many of them, not just one. Each Puruṣa is independent, even though they all share the same essential nature. In the Sāṃkhya Darśana, which is a school of Indian philosophy, the concept of "Plurality of Puruṣa" refers to the idea that there are multiple individual conscious entities, or Puruṣas, rather than just one universal consciousness. To simplify this idea, think of each individual person as a separate

Puruṣa. Each person has their own unique consciousness, thoughts, and experiences. These individual consciousnesses are not interconnected or part of a single, overarching consciousness. Instead, they exist independently. So, in the Sāṃkhya philosophy, the plurality of Puruṣa means that there are many distinct, separate conscious entities, each experiencing their own individual existence. This is in contrast to some other philosophies that might propose a single, all-encompassing consciousness. In Sāṃkhya Darśana, the creation of the world is explained through a philosophical framework that doesn't involve a deity or a divine creator but rather relies on the interplay of principles and entities within the universe. Here is a simplified description of the creation of the world in Sāṃkhya Darśana:

Sūtra - सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतर्महान् महतोऽहंकारोऽहंकारात् पंच तन्मात्राणाण्युभयमिन्द्रियंतन्मात्रेभ्यःस्थूलभूतानि पुरुष इति पचविंशतिर्गणः। (कारिका-61)

Translation - The state of equilibrium of Sattva, Rajas and Tamas is Nature, the great, the great, the ego, from the ego, the five elements, both the senses, the gross beings from the elements, the Puruṣa, the twenty-five groups.

1. Prakṛti: The fundamental concept in Sāṃkhya philosophy is "Prakṛti," which represents the unmanifest, primordial nature or material substance of the universe. Prakṛti is considered to be eternal and unchanging.
2. Tattvas: Prakṛti contains various fundamental principles or elements called "Tattvas." These Tattvas are the building blocks of the universe and include elements like Mahat (cosmic intelligence), Ahamkara (ego), Buddhi (intellect), and the five elements (earth, water, fire, air, and ether).
3. Evolution of the Universe: The creation of the world begins when Prakṛti undergoes a process of transformation. This transformation is driven by the interaction of three

Fun Fact

According to the Sāṃkhya Darśana, Puruṣa known as 'ज्ञ' ' which means ' who knows '

primary qualities or Gunas: Sattva (purity, harmony), Rajas (activity, restlessness), and Tamas (inertia, darkness).

4. Manifestation of Mahat: Initially, Mahat (cosmic intelligence) emerges from Prakṛti. Mahat is the first principle to manifest and represents the subtlest form of cosmic consciousness.
5. Ahamkara and Buddhi: From Mahat, Ahamkara (ego) and Buddhi (intellect) emerge. Ahamkara gives rise to the sense of individuality and the feeling of "I," while Buddhi is responsible for discernment and decision-making.
6. Five Elements: The next stage involves the manifestation of the five gross elements (earth, water, fire, air, and ether) from the interactions of the Gunas and the previous Tattvas. These elements form the material basis of the physical world.
7. Formation of the Material Universe: The combination and permutation of these elements give rise to the physical universe, including planets, stars, and all material objects.
8. Souls (Puruṣas): In Sāṃkhya philosophy, the individual conscious entities or souls, known as Puruṣas, are distinct from Prakṛti. These Puruṣas are numerous and eternal, and they do not play a direct role in the creation of the world but exist to experience it.

In summary, Sāṃkhya Darśana explains the creation of the world as a process driven by the transformation and interaction of the principles and elements within Prakṛti, resulting in the manifestation of the material universe. The individual souls (Puruṣas) are distinct and eternal, and their purpose is to experience the world created by Prakṛti. This philosophical system offers a non-theistic explanation for the origin of the universe.

References

- Harshananda, Swami, and Ramakrishna Math. "A concise encyclopaedia of Hinduism." (2008).
Chatterjee, Satischandra, and Dhirendramohan Datta. *An introduction to Indian philosophy*.
Motilal Banarsidass Publication, New Delhi, 2016.
- Hiriyanna, Mysore. *The essentials of Indian philosophy*. George Allen and Unwin Press,
London,
1932.
- Keith, A.B. *The Sāṃkhya Darśana System*. Oxford: Clarendon Press, 1918
- Shastri, Jagannath. *Sāṃkhya Darśanakārikā*, Motilal Banarasidass Publishers Private Limited,
Varanasi, 2014.
- पण्डित श्रीराम शर्मा आचार्य, सांख्य दर्शन, संस्कृति संस्थान, बरेली, 2002
Sāṃkhyakārikā of Īśvarakṛṣṇa with Gauḍapāda com. ed. by Dhundhiraj Shastri, Chowkhamba
Sanskrit Series office, 9th edit. Varanasi, 1994)
- पण्डित श्रीराम शर्मा आचार्य, सांख्य दर्शन, संस्कृति संस्थान, बरेली, 2002

Nyāya-Vaiśeṣika Darśana

Chapter - 5 - CREATION OF THE WORLD

In this chapter we will discuss different philosophical theories about creation of the world. The crux of the Nyāya theory of creation can be put in one line: God creates the world from atoms in

accordance with the adrista of jivas. But, before we can explain about atoms, adrista and the steps in which the world is created, we must describe the basics of causation. Here causation becomes important because one main goal of a theory that deals with creation is to identify the causes from which the world comes into existence. Moreover, we must learn different theories of causation because different theories of causation drive us to admit different theories of creation.

Nyāya Theory of Causation: Arambhavada

There are three prominent theories about causation, namely, arambhavada, parinamavada and vivartavada. Naiyāyikas admit arambhavada. In order to understand arambhavada, we may consider the following:

Is the effect, curd, pre-exists in its cause milk? Put differently, before its emergence whether the curd exists in the milk or not? The arambhavadins answer this question in the negative, while the parinamvadins answer it in the affirmative. Thus arambhavada is the view that the effect that gets produced was non-existent before its production. Accordingly, arambhavada is also known as asat-karya-vada which simply means that an effect was non-existent before its effectuation. On the contrary, the parinamavadins believe that what is non-existent can never be brought into existence. The effects like curd etc. which gets produced were previously existing in their respective causes in an inexplicit form.

POINTS TO REMEMBER

- 1. Naiyāyikas admit arambhavada. Arambhavada is the view that the effect that gets produced was non-existent before its production.**
- 2. The effect is defined as that which is the pratiyogin of prior absence. The cause is defined as that which uniformly precedes the effect.**
- 3. There are three types of causes, namely, samavayi karana, asamavayi karana and nimitta karana.**
- 4. A samavayi karana is defined as that entity inhering in which the effect emerges.**
- 5. Asamavayi karana is defined as follows: asamavayi karana is an entity that is a cause of the effect and resides in the samavayi karana of the effect either in the relation of samavaya or in the relation of sva-samavayi-samavetatva.**
- 6. Nimitta karana is any cause other than samavayi and asamavayi karana.**
- 7. The acceptance of the unit of atom explains why one thing is bigger than the other. That which consists of more atoms is bigger, and**

Arguments in Favour of Arambhavada

First, when an effect such as a pot is produced, a stick, a potter's action, etc. are required. Without the stick, actions of the potter, etc. a pot cannot be created merely with its material cause, i.e, clay. But, if the pot is regarded as existent in the clay before its production, then it becomes very difficult to identify the purpose of potter's action, stick etc. However, if we consider the pot as non-existent before its production, we can say that the purpose of the potter's action, stick, etc. is to bring the pot into existence. We cannot say that action etc. brings the pot into existence if we consider the pot as pre-existing before its emergence.

Second, it is not helpful to say that the purpose of action etc. is to make the effect explicit which was implicitly existing in the material cause (upadana karana). We can neither perceive nor infer the effect as implicitly pre-existing in its material cause. Moreover, such a hypothesis, namely satkaryavada, does not serve any explanatory role, so we have no reason for accepting the hypothesis that all effects pre-exist in their material cause.

Third, it cannot be said that satkaryavada explains why everything cannot be produced from anything. For, satkaryavada requires that the cause and the effect should be identical. It follows that every effect should be identical with the prakriti since every effect is either a direct or an indirect effect of the prakriti. As a result, all effects becomes identical with one another. Therefore, even if we concede satkaryavada, why everything cannot be produced from anything cannot be explained.

that which consists of less atoms is smaller.

8. Atman is defined as the substratum of in knowledge, desire, etc. in the relation of inherence.
-

Fourth, satkaryavadins argue that since production is nothing but manifestation of the hidden effect, the effect has always been existing. A dilemma can be presented as to whether the manifestation has always been existent or not. If the manifestation is a novel thing which comes into existence, then asatkaryavada is conceded with regard to manifestation. On the other hand, if the manifestation has always been existing, then production cannot be regarded as manifestation of the hidden effect because the effect has always been manifested. It may be said that although the manifestation has always been there, it was unmanifested until the production manifests it. However, it is incoherent to claim that the manifestation was unmanifested. Even if we concede manifestation of manifestation as coherent, it leads to an infinite regress for the second manifestation shall require further manifestation and so on to infinity.

The Definitions of Cause and Effect

So long we have been using the terms cause and effect, without giving definitions of them. According to Naiyāyikas the definition of effect is this: an effect is the pratiyogin of prior absence. We have already discussed the notion of prior absence (in the first chapter). When we talk about a definite absence, we talk about absence of something and that thing is called pratiyogin of that absence. For example, we may say that there is no pot on the floor. As we are talking about the absence of pot, the pratiyogin of this absence is pot. The prior absence of an entity takes the form: 'There will be a pot'. And the pratiyogin of this absence is the pot which is right now non-existent or absent.

In daily life, we often use the term 'cause'. This implies that we intuitively understand the meaning of the term 'cause'. Now let us try to understand the definition of cause: a cause is that entity which invariably precedes the effect. Annambhatta writes in TS-Karya-niyata-purva-vritti Karanam.

Put simply, A can be regarded as the cause of B if and only if A is temporally prior and to B and wherever there is B, there is A. Thus what makes something a cause is its invariability and precedence in relation to the effect. Now if we omit the term invariably (niyata) from the definition of cause, then the definition will be: That which is precedent in relation to an effect is a cause. After this omission the definition becomes too wide, that is, it faces the blemish of over-coverage (ativyapti). To explain, suppose an ass happens to bring the clay by which a potter makes a pot. In that case the ass is precedent in relation to the pot. However, a pot can be created even without the assistance of an ass., being existent before the effectuation of pot, would become a cause of the pot. The clay can be carried out by cart or a man. Thus mere precedence in relation to the effect does not make something a cause. In order to avoid over-coverage in ass etc., we must insert the term 'invariably' in the definition cause.

On the other hand, if we omit the term 'precedes' or 'purva-vritti' from the definition, then the definition will be: That which exists invariably in relation to the effect is a cause. As such the definition will be too wide. For, everything exists invariably with itself in the relation of identity. Accordingly, everything has to be regarded as self-caused. In other words, an entity, being regular in relation to itself, has to be regarded as its own cause. But, this is unacceptable as it is

evident that a pot cannot produce itself. Therefore, we must insert the term 'precedes' in our definition as well.

The TS definition of cause is: That which invariably precedes the effect is a cause. However, this definition is also not free of faults. A stick, being a uniform antecedent of pot, is a cause of the pot. If the stick is an uniform antecedent of pot, then the colour of the stick or the universal stick-ness of it must also be an uniform antecedent of the pot. Accordingly, stick-ness and the colour of the stick must be regarded as a cause of the pot. Thus in order to avoid over-coverage in stick-ness etc., we have to modify the definition of cause as follows: Provided that it is not irrelevant, that which invariably precedes the effect is a cause (TSD). What is irrelevant in the effectuation of an effect is determined by employing the law of parsimony. What does not accord with the law of parsimony must not be regarded as a cause. The insight involved here is this: if it is possible to formulate a causal law with a minimum number of entities, then we must not formulate the same with a larger number of entities. The point is that we should not add extra entities to our list of causes. For example, a stick is the minimum requirement for producing a pot, but the colour of the stick, though a uniform antecedent of the pot, is extra. Therefore, in the list of causes of the pot we include the stick but exclude its color as irrelevant by appealing to the law of parsimony.

Classification of Cause

Naiyaikas admit three types of causes, namely, samavayi karana, asamavayi karana and nimitta karana. Only a substance can be a samavayi karana; only guna and karma can be

asamavayi karana. However, anything can be nimitta karana. This is to say a nimitta karana can be any of the seven padarthas. First let us try to understand these three types of causes with examples, then we will render their definitions. Suppose a carpenter constructs a chair. In that case the pieces of wood used to build the chair are samavayi karana or inherent cause, the carpenter is the nimitta or efficient cause, and the conjunctions among different pieces of wood are asamavayi karana of the chair.

A samavayi karana is defined as that inheriting in which an effect emerges. Inheriting in the pieces of wood the chair comes into being, thus the piece of wood is samavayi karana or inherent cause of the chair.

Asamavayi karana is defined as follows: asamavayi karana is an entity that is a cause of the effect and resides in the samavayi karana of the effect either in the relation of samavaya or in the relation of sva-samavayi-samavetatva. Consider for example the effect cloth. Conjunction of threads is a cause of the cloth and also resides in the threads, which is the samavayi karana of the cloth, in the relation of inherence or samavaya. Therefore, conjunction of threads is regarded as an asamavayi karana of the cloth. Again, the color of thread, which resides in the cloth in the relation of sva-samavayi-samavetatva, is a cause of the color of cloth. Thus the color of thread is regarded as an asamavayi-karana of the color of cloth. The relation of sva-samavayi-samavetatva is an indirect relation

(parampara sambandha) and requires some clarification. By 'sva' we take the color of thread and that is samaveta (i.e, residing in the relation of inherence) in the thread. As such the threads are sva-samavayi and the threads are what in which the cloth is samaveta. Therefore, the color of

cloth resides by the relation of sva-samavayi-samavetatatva in the cloth. It may be further noted that the cause of the destruction of a substance is regarded as the destruction of its asamavayi karana rather than the destruction of its samavayi karana. This is because the destruction of a dvyanuka cannot be due to the destruction of its inherent cause, i.e, atoms. Now in order to formulate one uniform cause of destruction of substances, we regard the destruction of asamavayi karana as the cause of destruction of any substance. Nimitta karana is any cause other than samavayi or asamavayi karana.

The concepn of Parmanu atom by nyaya school of thought

Among the substances dravyas mentioned in chapter one, some substances are nitya perishable and some are anitya imperishable. The atoms/paramanus of first four substances, akasa, kaala, dik, aatman and manas are imperishable/ nitya and remaining are perishable/ anitya. The perishable or the anitya dravyas are found to have been constituted of smaller parts which, in turn, are made up of still smaller parts. If this process of analysis were not to stop at a particular terminal then every object big or small would be found to have been composed of infinite parts. This will lead to anavastha dosha/a logical defect.

A particular thing is greater or smaller than another, because the difference in its size is determined by the greater or smaller number of its constituent parts. A coconut is larger in size than that of a mango as the constituent parts of the former are more in number than those of the

latter. If the parts of the two assumed entities become infinite then would there be any difference between their sizes? The answer would definitely be no as the entities will have an equal number of constituents.

In classical texts, this logic is proved by considering an example of a mountain and a mustard seed, (there the logic given is), if a mountain consists of infinite parts and so a mustard seed will be consisting of infinite parts. Thus the mountain and the mustard seed will be both equal in size as both consist of the same number of infinite component parts.

So there should be a point/ terminal where this analysis must standstill. In other words, we must assume a standard unit beyond which we are not going to analyze and in terms of which we can assure that this thing is bigger and that is smaller. And this standard indivisible part is "the atom". The acceptance of the unit of atom explains why one thing is bigger than the other. That which consists of more atoms is bigger, and that which consists of less atoms is smaller.

An objection can arise that this analysis can be ended up at tryanuka rather than the paramanu. Is there any need to assume an invisible and indivisible unit/particle? Yes. The smallest visible part of a pot after its division would be the tryanuka, Because this tryanuka is perceivable through the naked eyes, it must consist of parts, which are called dvyanuka "dyads" which are imperceptible and formed of two atoms each. As these dyads bring out a product possessing magnitude they must possess constituents of smaller size than themselves. These smaller parts are called paramanus /atoms.

The concept of Atman

Atman is the substrate in which knowledge resides by inherent relation. It is of two kinds the jeevatma and paramatma. Jeevatman's existence is proved in traditional texts as thus; when we observe a wooden log and an axe, we infer the presence of the wooden log cutter who uses the axe and shears off the wooden log. corresponding to the axe and the wooden log, we can find the various sensory organs and their particular objects; for example the cakshurindriya and the rupa of the pot. Here we can rightly infer the user who makes use of these. This user is none other than jivatman.

The naiyaikas uphold the view that the jivatman is different from the paramatman. The paramatma/ ishwara is omniscient and the latter is not, the former is not subject to adrusta and the latter subject to it, the former does not possess the qualities like sukha, dukha, adrusta etc and the latter does.

There are numerous notions regarding the nature of the jivatman. Some hold the view that the jiva is identical with the physical body. In this case the jivatman will be liable to the bodily changes. So the physical body of devadutta during his youth will be different from his aging body which is factually incorrect. As per this notion the soul would perish as the physical body perishes leading to the destruction of the adrushta to which the physical body was substrate. This will lead to a fallacy that a newly born who is devoid of adrusta would unreasonably experience sukha or dukha as the dharma and adharma arisen out of the good and bad deeds previously

Recalling Question

1. Which one is the Nyaya theory of causation?

- A. Arambhavada**
- B. Parinamavada**
- C. Vivartavada**
- D. Prativityasamutpada**

2. How many types of causes are accepted in Nyaya philosophy?

- A. 3**
- B. 4**
- C. 5**
- D. 2**

3. Atoms, according to Vaisesika, are characterised as:

performed are destroyed with its substrate the previous physical body. Hence the physical body cannot be the soul.

Some uphold the view that the sensory organs are themselves the souls(jivatma). In this case the sensory organs which are considered as the souls will differ from each other and hence the listener / hearer would be different from the observer/seeker. But this theory is incompatible with the our inner experience “ i who saw, hear now” as the hearer who is different from the seeker cannot recollect the objects experienced by seeker; if the experience of objects and their recollection doesn't need a same substrate then this will lead to logical fallacy that one can also recollect inexperienced objects.

Even mind also cannot be the soul because the mind itself being atindriya/ infra sensible/supersensuous its qualities will be also atindriya/ infra sensible ; so the qualities like sukha, dukha etc. which are being actually experienced will be also infra sensible which is actually antithetical to our own experience.

The inference to prove the existence of ishwara

As an earthen pot is an effect, we presume that there must be a pot creator. Similarly each and every thing that is producible, they presuppose an intelligent fabricator who produces them. He being the creator of the whole universe starting from dyads/dvyanukas must be omniscient and omnipotent. Here the jiva cannot be the creator as the supersensuous objects like dyads cannot be manufactured from its inferent cause paramanus/ atoms which also are supersensuous. The

- A. Divisible**
- B. Indivisible**
- C. both**
- D. Neither**

4. Existence of God is known through which pramana?

- A. Inference**
 - B. Perception**
 - C. comparison**
 - D. Non-apprehension**
-

instrumental cause for the creation of the universe is the adrushta of the jivas. The inference to prove the existence of ishwara in the traditional texts is as follows :

क्षित्यंकुरादिकं सकर्तृकं कार्यत्वात् , घटवत्

Upaniṣads

CHAPTER - 6 - Theory of Creation

Introduction - Vedanta Theory of Creation

In this chapter, Gargya and Gargi discuss the vedantic perspective of theory of creation.

Gargya - Gargi Hello! How are you? I enjoyed discussing the topic of Upanishad with you and I have also studied the Upanishad to understand their principles and their views well.

Gargi - Hello Gargya! I am fine and I am very happy to know about your curiosity towards Upanishads. So please tell us which schools of Upanishads or Vedanta you have studied.

Gargya - Yes Gargi, I'll definitely discuss with you what I have studied because if there is any gap in my knowledge then only you can tell it.

Gargi - Oh no no, I am not as knowledgeable as you think I am. Yes, my grandfather is a scholar of this subject. So if I want to know or ask anything, I can tell it only by asking him.

Gargya - Okay, Gargi! We discussed the principles of Vedanta. Every scripture has its own opinion, ideas which are called Vaad. Although there are many branches of Vedanta, but mainly there are six branches, whose originators I will also give a brief introduction to the scholars.

Gargi - okay, Gargya!

Gargya - Among many Acharyas of Vedanta principles, Acharya Shankar, Ramanuja, Nimbarka, Madhva, Vallabha are its famous commentators. The names of the commentaries and principles of these Acharyas are as follows.

PRINCIPLE	COMMENTARY	AUTHOR
1. NON - DUALISM	SHARIRAK BHASHYA	ADI SHANKARACHARYA
2. DUALISM	POORNA PRAJNA BHASHYA	MADHVACHARYA
3. DUALISTIC NON - DUALISM	VEDANTA PARIJATA	NIMBARKACHARYA
4. QUALIFIED NON - DUALISM	SRI BHASHYA	RAMANUJA ACHARYA
5. PURE NON - DUALISM	ANU BHASHYA	VALLABHA ACHARYA

Gargi - Wow Gargya, you have started studying in a very beautiful way. If there is anything special in the principles of these Acharyas, please tell us about that also.

Gargya - Of course Gargi! Thoughts on the philosophy and sect of the major teachers of Vedanta philosophy are presented respectively.

NON- DUALISM (ADVAITA)

Shankaracharya - Shankaracharya holds an important place not only among Indian philosophers but also among the great philosophers of the world. This philosopher, endowed with supernatural talent, was born in a prestigious Nambudiri Brahmin clan in a village called Kaladi in Kerala state, but when exactly he was born is controversial. However, most scholars consider him to be present in the latter half of the 8th century and the first half of the 9th century. Yes, there is definitely evidence that Shajar did not live long. His life ended at the age of about 32 years. There is a proverb in this regard-

अष्टवर्षे चतुर्वेदी द्वादशे सर्वशास्त्रवित् । षोडशे कृतवान्भाष्यं द्वात्रिंशे मुनिरभ्यगात् ॥

That is, at the age of 8 he became familiar with all four Vedas. At the age of 12, he became knowledgeable about all the scriptures. At the age of 16, he wrote a commentary and died at the age of 32. But Shankaracharya was not only a mere philosopher who studied, meditated and wrote, but was also a great social reformer and a patriot who tied India in the thread of unity. At the time of Shankar, Hindu religion was suffering from many crises. Apart from Jainism and Buddhism, Hinduism itself was in danger due to its own superstitious followers like Kapalikas, Vamacharis, Karmakandis etc. Shankar fought everyone bravely. By roaming around, he defeated his opponents in debates and established the Vedanta doctrine. He travelled all over India on foot. The four temples established by him in the four directions of India, Badrinath in the North, Shringeri in the South, Puri in the East and Dwarka in the West are still hoisting his victory flag.

Shankaracharya has written commentaries on major Upanishads, Bhagavad Gita and Brahma Sutra and Mandukyakarika. His Brahmasutra commentary is called Sharirak commentary. Apart from this, his major works are - Tattvabodh, Atmabodh, Dashashloki, Upadeshasahsri, Vakyavritti, Aparokshanubhuti, Anandalhari, Soundaryalhari, Dakshinamurtistotra etc.

Shankaracharya is a philosopher supporting Advaita philosophy. They call the only Brahma as Paramatattva, thus supporting the Advaita doctrine. Advaita Vedanta, following the Upanishads, believes that there is no difference between Brahma and Jiva from the transcendental point of view. Because Brahma is of Sachchidananda, undivided, eternal, pure-Buddha-mukta form, hence the living being is also of the same type in the ultimate sense.

The question arises that when the living being is separate from Brahma, why does he have these worldly sorrows - why is there this worldly bondage? Shankaracharya's answer is that due to ignorance the living being starts considering himself as separate from the mind, body, senses etc. and forgets his real nature. This ignorance is the reason for his bondage. In reality he never falls into bondage, nor is he ever free – he is always free. His considering himself to be worldly is his bondage and his salvation is to know his real Brahman form. According to Shankaracharya, only knowledge of one's identity with Brahman is necessary for salvation. Just as in removing the illusion of a snake in a rope, we neither get anything nor there is any change in anything, in the same way, in removing the illusion of the world in the establishment of Brahma, we get some new thing or the other. , there is neither any disorder nor any new thing is produced. This is like a situation like a woman wearing a necklace and she forgets that she has the necklace, then when someone else tells her, she comes to know that she has the necklace.

In Shankar's opinion, knowledge, salvation and Brahma are synonymous words - all represent the same ultimate essence. Knowledge means the destruction of ignorance and the realisation of being inseparable from Brahma. This is salvation and this is Brahma. That is why Shankara

says about salvation - 'It is supreme, eternal, eternal, omnipresent like the sky, void of all vices, eternally satisfied, formless, self-luminous and such a state where religion and unrighteousness are free. One cannot reach all three periods of time including work.' In fact, this description of salvation is the description of Brahma itself.

Shankar firmly says that salvation can be achieved only through knowledge, not through action, not through the combination of knowledge-action and not through devotion. Moksha cannot be achieved by karma because karma can result or arise or be a disorder, or purification or attainment. Moksha is neither the creation of anything new, nor disorder, nor purification, nor attainment. For this reason, karma can never be considered a means of salvation. Shankar also does not consider knowledge-action-combination as a means of salvation because action cannot help in attaining knowledge in any way. Devotion is also not a means of salvation because ignorance is not destroyed even by devotion. Therefore, salvation can be achieved only through knowledge. Rite Gyananna Mukti: But the thing to be understood in this theory of knowledge sadhanatva of Shankar is that Shankar's knowledge never means worldly knowledge. Worldly knowledge itself is the work of ignorance, hence it is ignorance. In the Shankar sect, the meaning of knowledge is Brahma-knowledge which automatically arises from the destruction of ignorance. Due to ignorance the living being forgets its pure form. When ignorance is destroyed, the pure form of the living being, its Brahma form, gets activated. This is his spiritual knowledge. That is why knowledge, salvation and Brahma are synonymous here.

DUALISM (DVAITA)

Madhvacharya - Madhvacharya's name is also notable among the major teachers of Vedanta philosophy. He was born in a place called 'Udupi ' in the southern province . Madhvacharya's philosophy is called ' dualism ' . His guru was Shri Achyutpragya. He was a follower of Shajracharya's monism. But then the disciple became a dualist? In fact, Madhva had developed his philosophy by debating with his guru. He also had many followers. He had established the

Krishna temple in 'Udupi', which was the centre of meeting of his followers. Madhav had done a remarkable job by opposing animal violence in yagyas. His sect was called 'Brahmasampradaya'.

Hanuman received this opinion from Vayu, from Hanuman to Bhima and finally to Anandatirtha. The famous names of Anandtirtha are Madhvacharya , Purnabodh and Purnapragya. The deity worshipped in this sect is Vishnu. According to them, the creator of these parts of origin, condition, destruction, regulation, knowledge, covering, bondage and salvation is Lord Vishnu. The welfare qualities like knowledge , joy etc. are the body of God. Therefore, despite having a body, they are eternal and omnipotent. Despite being one, they take different forms. Madhva says that after knowledge of Tattmya and knowledge of Panchbhed, devotion arises , through which one attains supreme grace. One attains eternal salvation. In Madhvamat, 10 substances have been considered. These are - substance, quality, action, general, special, specific, part, power, similarity and absence. Madhva substance is considered to be 20. There are three types of evidence in Madhvamat – direct, inference and word derived. Madhvacharya's childhood name was Vasudev.

from the Prasthan Triya i.e. Upanishads , Geeta and Brahma Sutra, Madhva has also written commentary on the first 40 verses of Bhagwat and Rigveda. Apart from this, 'Bharat Tatparya Nirman' (Essence of Mahabharata), 'Tantrasara Sangrah', ' Prapancha Mithya Tattva Nirnaya ' etc. are some of his famous works.

Madhva's philosophy is dualistic as against Shankar 's monism. According to him, there are two types of power – 1. Independent power, 2. Dependent power. The independent power belongs to one God (Vishnu). Whereas there are many dependent powers. The living beings and the world also come under dependent power. Madhva considers the dependent entities to be many, hence they are also called Anekattavists. While Shajjar is non-discriminatory , Madhva is discriminatory. Madhva accepts some differences between the above two entities. According to Madhva, it is real and eternal with all its differences.

He considered the world to be true. There is a difference between God and living beings. All living beings are servants of Hari. A person with limited knowledge works only under the control of Vishnu. The experience of real happiness is liberation. Which can be achieved by Amla Bhakti. They have considered creation and Brahma as separate. According to them, Vishnu is the cause of the material world. God empowers nature through Lakshmi and transforms it into the visible world. Avidya or ignorance is also a form of nature. It hides God from the soul. The creation made of nature is not Maya (ignorance) but is a truth separate from God. This is not even the same change as curd hidden in milk. Nor does God have a form (is different) hence it is a non-specific dualism.

DUALISTIC NON-DUALISM (DWAITA-ADWAITA)

Nimbarkacharya - The eleventh century Vaishnava Vedanti Acharya was Nimbarka. This happened some time after Ramanuja. He was born in a Tailanga Brahmin family of South India. Narad is considered his guru. His two names Niyamaditya and Nimbaditya are also found. Vedanta Parijat Kaustubh , Dashashloki , Shri Krishnastavaraj etc. are some of the famous works of Nimbakacharya. Nimbarka is considered to be the incarnation of Sudarshan Chakra. The worshiped deity of this sect is ' Radha Krishna ' . Parabrahma , Narayana , Lord Krishna etc. are nouns of God , this is the reason for the origin of the world etc. There are two conditions of the living being - Baddhadasha , when the living being remains in the bondage of various sorrows of the world and Muktdasha , when by the grace of God, he attains freedom due to the cessation of the bonded sorrows. In the explanation of Dvaitadvaita, it has been said that Brahma and living beings are different from each other. In both the bound and free conditions, the living being remains separate from Brahma and is also integral to it, this is Dvaitadvaita.

Because of giving equal importance to both discrimination and discrimination, his theory was called Bhedabheda. Its additional name is also Dvaitadvaita. According to them, life is part and parcel. Brahma is part and parcel. The living being is ignorant, devotion is the means of

salvation. Krishna is the incarnation of Vishnu. One can attain salvation by worshipping the couple of Radha-Krishna. This theory of his holds an important place in Vedanta philosophy. According to Nimbarka, three substances are eternal - 1. Brahma (God) , 2. Chit Tattva - (soul) , 3. Achit Tatva (inanimate matter). Among these, Brahma has differences as well as non-distinction with Chit and Achit elements. Both this difference and non-distinction are equally true and natural. Therefore the Shrutis present both equally. Of these, Brahma is the controller , living being is the enjoyer and doer and inanimate matter is the object of enjoyment. It is noteworthy here that this theory had been propounded by some Acharyas like Ashmarthya , Audulomi , Bhaskaradi before Nimbarka .

QUALIFIED NON-DUALISM (VISHISHTADVAITA)

Ramanujacharya - Among the famous teachers of Vedanta philosophy, the name of Ramanujacharya comes after Shajracharya. Ramanuja is also a philosopher from South India (born Sri Perumbuttur) but he died in 1027 AD, about 200 years after Shajrra. Like Shajar, Ramanuja is also a supporter of Advaita belief i.e. believing in only one basic existence. He also presented his philosophy by accepting the authenticity of Geeta , Upanishads and Brahmasutra (Prasthan-Trilogy). Ramanuja's commentary on Brahma Sutra is called Sri Bhasya. Apart from Sribhasya, Ramanuja also wrote texts like Vedantasara , Vedanta Sangrah , Vedantadeepika etc. and commentary on Geeta.

Ramanuja was a preacher of Vaishnav religion. In fact, it was because of Ramanuja that new life was infused into Vaishnav religion. His ' Sri Bhashya ' is accepted as an important text of Vaishnav religion. Ramanuja's philosophy is called Vishishtadvaita philosophy. The word Vishishtadvaita is made up of two words – Vishishtadvaita and Advaita. Advaita means where there is absence of duality. Where there is only one power. In this way, Ramanuja, like Shankar , is also a supporter of Advaita ideas and like him, he accepts Advaita Brahma as the cause and material cause of the world, but his Advaita Brahma is a special type , that is why his philosophy

is called Vishishtadvaita, but Ramanuja's Brahma What is the specification ? The specialty of Ramanuja's Brahma is that it is not formless, formless like Shankar's Brahma, but is equipped with some adjectives . Ramanuja's adjectives of Brahma are two - 1. Chitta element , 2. Evil element. These are manifested in the form of conscious soul and inanimate world. It is noteworthy here that Ramanuja, like Brahma, also calls them elements. In this way, there are three elements in the philosophy of Ramanuja, but he calls Brahma as the ultimate principle, the remaining two elements are elements dependent on that ultimate principle , in this way his philosophy ultimately turns out to be Advaita philosophy.

Ramanuja considers Rama to be an incarnation of Vishnu. They consider devotion as a means of salvation. He has refuted Shankaracharya's monism and has completely refuted Mayavada . According to them Brahma is the supreme power. There are two elements in Brahman: Chit and Achit. Chit means soul or soul , Achit means unconscious or inanimate. Brahma is composed of inanimate and animate elements. Hence, there is an inherent difference in Brahma. Brahma is Saguna. Brahma and Ishwar are Sagunas. Shri , strength , semen , brilliance , knowledge , opulence , omnipotence and abstinence from sinfulness are the religions representing the nature of God. These qualities are called coefficients.

God creates and destroys the world. Hence the world is real and not false. In the Upanishads, Brahma has been called Nirguna, which means that God does not have the qualities of attachment, hatred etc. of an ignorant creature. In the state of destruction, chit and achit elements remain present in Brahma in subtle form. This state of Brahma is called causal Brahma. At the time of creation, Chit and Achit are expressed in physical form.

According to Ramanuja, the living being is real and ignorance is not imaginary. The living being is eternal and in atomic form. The living body is different from the mind , intellect and senses. The living being is the knower , the doer and the enjoyer. Jiva and Brahma are not one. The relationship between Jiva and Brahman is like that of Guna , Dravya , Adjective and Vishya ,

Part and Whole, body and soul. Tattvamasi means Brahma with a non-specific living body. Tat means creator , sustainer and destroyer. God creates the world through his magical power. God or Brahma is the production and ultimate cause of the world. Brahman, the specific body in the form of a picture, is the truth and He is the special Saguna with beneficial qualities. Ramanuja accepted three elements and considered them eternal , they are - living being , world and specific God. Creation is the result of Brahma. This theory of Ramanuja is called Brahma Paryavada.

PURE NON-DUALISM (SHUDDH ADWAIT)

Vallabhacharya - Shrimad Vallabhacharya is a Vedanta philosopher , propagator of Vaishnav religion in the tradition of Sri Ramanuja , Madhva , Nimbarka etc. Sur Adi, famously known as ' Ashtachhap ' , the immortal poet of mediaeval Krishna devotion, was the singer of the same Pushtimargiya devotion which was propounded by Vallabhacharya. Vallabhacharya was originally a South Indian , although he was born in Central India (Champaran , District Raipur , Chhattisgarh) and the centre of his education and propagation of religion and philosophy was North India (Kashi). He travelled to various pilgrimage sites in India and during these travels across India, he spread his ' Shuddhadvaita ' philosophy and ' Pushtimargiya ' ' Bhakti ' and refuted other beliefs. Meanwhile, many people became his followers. He left his body through water samadhi in 1531. Vallabhacharya composed many texts in which Anubhashya (commentary on Brahma Sutra), Subodhini, Tatvdeep-Nibandh, Jaiminisutrashya, Purushottamsahasranama, Krishnashraya etc. are prominent. It is noteworthy here that where other Acharyas proceed by accepting the authenticity of Prasthan Trayi i.e. Upanishads , Geeta and Brahmasutra, Vallabh, apart from these, also considers Srimad Bhagwat as authentic. In this way he is a supporter of Prasthan Chatushtaya.

Vallabhacharya is a supporter of Advaita, the main ideology of Vedanta philosophy, that is, he also believes that there is only one ultimate power and that is ' Brahma ' . Vallabhacharya's philosophy is called Shuddhadvaita. Here the word pure is also associated with Advaita. This

means that Advaita Brahma is pure i.e. free from the taint of Maya. As far as the living being and the world are concerned , according to this theory both are the results of Brahma. Since both of these are called the undeformed results of Vallabh Brahma , his theory is also known as undeformed consequentialism. Here both the living being and the world are in the form of Brahma. That is why it is also called Brahmanism. It is clear that in Vallabh Darshan, both the living being and the world are as true as Brahma. According to this opinion, Brahma is completely free from Maya, hence absolutely pure. This Brahma without any relation to Maya is the only element. His play is the world and salvation is achieved by the absolute grace of God.

Gargi - Wow Gargya! In a very easy and simple way you introduced all the principles of the Vedanta sect. Gargya! Yesterday I was studying Upanishads. I saw a very interesting topic in it.

Gargya - Okay. What is that topic?

Gargi - Gargya! That subject is the sequence of creation , what was there first , what came after that , then what happened after that etc.

Gargya - Oh wow! This is a very interesting topic and these thoughts were coming to my mind for a long time. Where did we all come from, what would have happened in the first place , how would the world have expanded in that way etc. Well, I did not get the opportunity to know this from anywhere, however, if you have studied and wish to tell, then please tell me also.

Gargi - Why not , the more knowledge is shared , it only increases and I have discussed it only to tell.

Gargya- Oh , then tell me.

Gargi - Yes , then listen - there has been a discussion in the 6th question of Prashna Upanishad that Rishi Bhardwaj has asked a question about the man with 16 arts (call it God or Brahma etc.)

about the origin , results and sequence of Pranadi. The idea was expressed in the same way , for which it is further said that - a man like a king created the omnipotent soul as -

Sa pranamsrijat pranacchraddhaam kham vayurajyotirapah prithivindriam manoannamannadviryam tapo mantraah karma loka lokeshu cha naam cha. (Prashnopanishad 6/4) That is, that man first created life , from that life he created faith, sky, air, light, water, earth, senses, mind and food, from that food semen, penance, mantra, action, And created the worlds and names in the worlds.

Similarly, the sequence of creation has also been described in Mundakopanishad.

Gargya - Okay, what has been said in Mundakopanishad ?

Gargi - In Mundakopanishad, the sequence of creation has been explained through the spider and its web and the medicines produced in the earth like -

Yathornanabhi: Srijate ghrnate cha yatha prithivyamoshadhayh bhavanti.

Yatha Satah Purushatkeshalomani Tahatksharatsambhavatih Vishwam.

Mundakopanishad

Volume 1 , Verse No. 7

That is, just as a spider makes a web and swallows it , just as medicines are produced in the earth and just as hair and hair are produced from a living being, similarly this world appears from the word Brahma. And through the preceding verse the order of creation has been stated as follows -

Tapasa chiyate brahma

tato'nnambhijayate.

Annatprano manah satyam lokah karmasu chamritam.

Mundakopanishad

Volume 1 , Verse No. 8

That is, through penance in the form of knowledge, Brahma attains its physicality, from it food is produced, and from food, respectively, life, mind, truth, world, action and from action, the fruit of nectar-knowledge is produced. Similarly, in the Agama Prakaran Gaudapadarika of Mandukyo Upanishad, different options regarding creation have been displayed.

Gargya - Gargi! Mundakopanishad and Mandukyopanishad both sound similar and after knowing the description of Mundakopanishad, my curiosity has increased further as to what has been said about the order of creation in Mandukyopanishad .

Gargi - Yes Gargya! The names of these two Upanishads seem to be similar but despite the difference in the subject, there is a lot of similarity between them and in the Mandukya Upanishad, in the discussion on the subject of creation, it has been said that -

Prabhavah sarvabhavanaam satamiti vinischaah.

सर्वम जनायती प्राणचेतोऽशूनपुरुषः अभिग्याद. Mandukyopanishad A.P.Gau.Ka. 6

That is, it is certain that all the substances that exist have their origin. It is the seminal Prana that creates everything and the conscious man manifests different living beings of consciousness. And in the first verse it is said as follows -

Vibhutim prashanam tvanye manyante srishthichintakah.

The creation of the world in the form of an illusion. Mandukyopanishad
A.P.Gau.Ka. 7

That is, other people who think about creation consider God's desire for expansion as the origin of the world and others consider this creation to be like a dream and an illusion. And in advance the description is given as follows -

Ichchhamātram Prabhoḥ Srishtiriti Srishtau Vinishchitaḥ.

Kalaatprasutim bhutaanam manyante kaalchintakah.

Mandukyopanishad A.P.Gau.Ka. 8

That is, some people have such a belief about the creation that ' God's will is the creation ' and those who think about time (astrologers) believe that the origin of living beings is from time itself. God is a true embodiment, hence the creation of Ghatadi is only a creation of the Lord, there is nothing different from His creation and the experts of time believe that ' the creation is from time itself ' . It is further said that -

Bhogartham Srishrityane Kriarthamiti Chapare.

Devnyaish svabhavoyyamaptkamasya's desire.

Mandukyopanishad A.P.Gau.Ka. 9

That is, some people believe that ' the creation is for enjoyment ' and some believe that it is ' for play ' , but in reality this is the nature of God because what can be desired for a complete work ? This is proved by Devnyaish Svabhavoyam that the nature of God is the origin of creation etc.

Gargya - Gargi, I feel as if you are also a scholar of Sanskrit, you have acquired a lot of knowledge at such a young age. The way you have chosen the pearl of knowledge from the waves of the ocean in the form of Upanishads, I feel proud to call you my friend.

hjm

Upanishadic and Pauranic perspective:

Gargi - We have discussed Brahman or Reality already in detail. Now, when we understand the nature of Reality, here comes the question of expansion of Brahman or Reality. How does Reality manifest into this World? Does the world appear from Brahman or the world appears in Brahman or Brahman creates the world and summarises in himself?

³Gargya - I remember a verse from Chāndogya Upaniṣad which clearly illustrates the creation of everything is from Brahman, sustained by Brahman and goes back to Brahman.

Sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta .

Atha khalu kratumayaḥ puruṣo yathākraturasmimlloke

puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ kurvīta .. 3.14.1 ..

Upanishad alerts to think over this with deep concentration. It is your will that decides your destiny.

Gargya - Bhagwat Purana explains Creation in form of Kapila Samkhya (Seshwar). This description appears in Third Canto of Bhagwat, commonly known as Kapila- Devahuti Samvada.

Gargi - What are the characteristics of Prakriti and Purusha according to Kapila?

Gargya - Exactly the same question is asked by Mother Devahuti.

Prakriteḥ purushasyapi lakshanaṃ purushottama ..Bhagwat 3.26.9

Kapila explains as follows - Creation as a manifestation of Brahman or Ultimate Reality. Brahman comprising Pradhana - a collection of twenty four principles.

- Four Subtle Elements -

1. Manas, 2. Buddhi, 3. Ahamkara, 4. Chitta

³Chandogya Upanishad by Swami Lokeswarananda

- Five Tanmatras (Subtle potentials of elements) -

1. Sound, 2. Form, 3. Taste, 4. Smell, 5. Touch

- Five Elements - Mahabhutas

1. Earth, 2. Water, 3. Fire, 4. Air and 5. Space

- Five Cognitive - Gyanendriya

1. Sense of Vision, 2. Sense of Hearing, 3. Sense of Taste, 4. Sense of Touch, 5. Sense of Smell

- Five Conative - Karmendriya

1. Organs of Speech, 2. The Hands, 3. The feet, 4. Organs of Generation and 5. The Anus

Time, Kala is considered as twenty fifth Element. This is a phenomenal reality. Its characteristic feature is to disturb the equilibrium of Prakriti and set in the process of Creation.

Brahman as Time sets commotion in the undifferentiated Prakriti, state of equilibrium. This Time acts as an unseen destiny (Adrishta) of Jivas and results in agitation of gunas (Prakriti), which creates a principle subtle element called Mahat, Cosmic Intelligence. This Mahat is also known as Sattva guna, pure, free from passion.

In this Mahat appears an element called Chitta, which represents Brahman. Chitta is tranquillity (free from passion), changelessness (absence of laya and vikshepa).

Mahat began to undergo modifications. From Mahat appears Ego (Ahamkara). It possessed the potential to do active work.

Three Kinds of Ego(Ahankara)

- Vaikarika

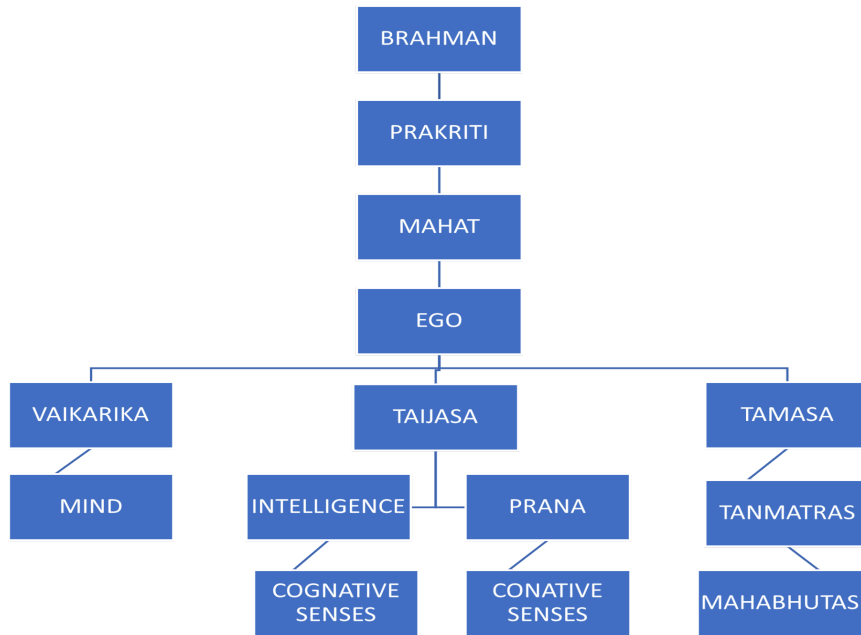
- Taijasa
- Tamasa

Vaikarika Ahankara is Sattva Guna, which produces Manas (Mind).

Taijasa Ahankara is Rajo Guna, which produces Buddhi, Prana and sense organs.

Buddhi controls the cognitive senses and activates the power of understanding and knowing which is also known as Cognition. Prana directs the conative senses which activates the organs of action.

Tamasa Ahankara is Tamo Guna which produces Tanmatras and Mahabhutas.



CREATION FLOW CHART

Creation of Subtle Potential(Tanmatras) and Elements(Mahabhutas)

Creation of Space

Tamasa Ahankara produces 'the sound potential' Shabda Tanmatra which produces gross element Space - Akasha. From Akasha appears the cognitive sense of hearing which receives sound. This subtle sense of hearing produces Ear, a gross sense organ to hear sound.

Characteristics of Sound

1. Convey Meaning or Ideas
2. Index of Speaker
3. Subtle potential of Space

Characteristics of Space

1. To support Prana, Senses and Mind
2. Provides space for beings
3. Pervades beings from within and without

Tamasa Ahankara ⇒ Sabda Tanmatra(Sound Potential) ⇒ SPACE(Akasha) ⇒ Sense of Hearing ⇒ Ear

Creation of Wind

From Space Akasha arises the subtle potential of Touch, from touch appears Wind (Vayu), from wind appears the cognitive sense of Touch(Tvac). This comprehends the concept of Skin.

Characteristics of Touch

1. Softness - Hardness
2. Cold - Heat
3. Rough - Smooth

Wind causes movement of branches of trees, collecting things, carrying particles and sound.

Wind provides strength to all sense organs.

Space ⇒ Potential of Touch ⇒ Wind ⇒ Sense of Touch ⇒ Skin

Creation of Fire (Tejas)

Wind with its characteristic subtle principle touch produced Rupa or Form tanmatra. From the subtle potential of Form(Rupa) Tanmatra arose Tejas (heat and light) and Eye, which is the sense to grasp Rupa (Form-Color).

Characteristic of Form(Rupa)

1. To give form to a substance
2. Co extensive

Characteristics of Tejas

1. To Illuminate
2. To Cook
3. To Intoxicate
4. To Heat
5. To Dry
6. To Create hunger and thirst

Wind ⇒ Potential of Form ⇒ Fire ⇒ Sense of Light(Tejas) ⇒ Eye

Creation of Water

Tejas with its subtle potential Rupa (Form) creates Rasa (Taste) . From Rasa appeared Water and the Tongue, the sense of taste which apprehends tastes.

Characteristics of Taste(Rasa)

1. Moistening
2. Satisfying Thirst

3. Sustaining Life
4. Remove Heat and Exhaustion
5. Making Adhesive

Light ⇒ Potential of Rasa ⇒ Water ⇒ Sense of Taste ⇒ Tongue(Mouth)

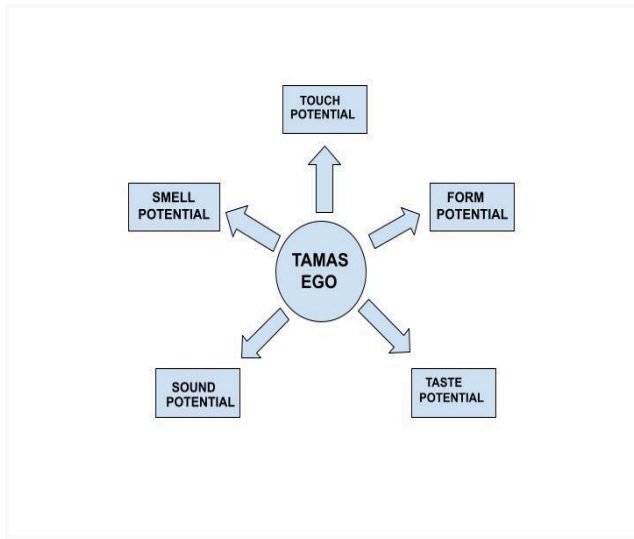
Creation of Earth

Water with its subtle principle rasa undergoes modification to subtle principle Smell. From this smell evolved Earth and the sense of Smell.

Characteristics of Earth

1. Independent Stability
2. Supporting Objects
3. Creating distinction in all beings and their qualities
4. Creating distinction in Space i.e ghatkasha, mathakasha

Water ⇒ Potential of Smell ⇒ Earth ⇒ Sense of Smell ⇒ Nostrils



Creation of subtle potentials(Tanmatras) from Tamas

Basic Seven principles underwent changes when Sat or Brahman along with Time , Adrishta(action) and Gunas

Synthesised an inactive, unintelligent egg of the universe. From this egg arose Virat Purusha.

As prana, sense organs, mind and intelligence can not wake up the body of a sleeping person without Kshetrajna, consciousness so was the case with Virat Purusa.

Gargi - So, Puranas also conclude consciousness as the cause of all causes just like Upanishads . This Consciousness manifests into Nature and its infinite forms.

According to Chandradhar Sharma, the purpose of matter is fulfilled only when life is evolved. The highest state of matter is therefore life. Though matter cannot account for life, yet there can be no life without matter. Inorganic matter must be transformed into Organic life.⁴

PRAKRIT CREATION

Gargi - Okay Gargya! Tell me, is there any description available to creation in the Puranas ?

Gargya - Yes Gargya! Description of the sequence of creation is found in various Puranas, such as - Nine types of creation have been described in the Puranas. I present a brief description of these 9 types here. There are mainly 3 types of creation - 1. Prakrit Sarga , 2. Vaikrit Sarga , 3. Prakrit-vaikrit. Regarding the difference between Prakrit and Vaikrit Sarga, the Puranas say that Prakrit Sarga is without intelligence, that is, it is created in a natural form and for this, Brahma does not need to bring his intelligence or thoughts into action. On the contrary, Vaikrit Sarga is done intelligently, that is, Brahma created the types of this Sarga very thoughtfully.

Gargi - Gargya! In which Purana is there evidence about these creations ?

Gargya - Gargi! There is ample evidence about creation in many Puranas, but I will tell you what I know -

Prakritashcha traye purve sargaste buddhipurvakah.

Buddhipurvam Pravartante Mukhyadya Panch Vaikrita:..

(Shivpuran Vayaviya Samhita - 1/12/18)

⁴ Sharma, Chandradhar, A Critical Survey of Indian Philosophy, Delhi, Motilal Banarsidass Publishers Private Ltd, 2009, Page-12

There are three types of Prakrit Sarga, Vaikrit Sarga is of five types and Prakrit-Vaikrit type of Creation is single. Thus the combined number of creation is nine.

Prakrit-Sarga -

1. Brahmasarga - The canto of Mahat Tattva is called the first canto of Brahma. According to Geeta, the word Brahman in 'Brahmasarga' signifies Mahad Brahma i.e. Intellect (Gita. 14/3). According to Samkhya philosophy, intelligence or Mahat Tattva is the first result of the combination of Prakriti and Purusha. The same opinion is accepted here also.

2. Bhootasarga – This is the precept of the creation of Pancha tanmatras. Tanmatras are indicative of the extremely subtle state of the five elements like earth. It is also famous in Sankhya by the name 'Aveesh'.

3. Vaikarik Sarga – This is the name of the sense related creation. Process based on Sankhya scriptures The Puranas believe that from the tamasic form of ego, pancha tanmatras are born and from the sattvik form, the senses are born. Rajasrupa is equally active in the creation of both and that is why no substance arises from that form. By adding 5 sense organs , 5 action senses and the ambidextrous resolution-option mind, the number of senses becomes 11.

Gargi - Okay, so this is called Prakrit Sarga, and Vaikrit Sarga ?

Gargya - Yes Gargya! Vaikrit Sarga is something like this -

Vaikrit-sarga -

4. Immovable Creation - Main Sarga - According to the story of Vishnu Purana (1/5/3-4), at the beginning of Sarga, when Brahma ji contemplated the previous creation, the first Panch Parva Avidya emerged ignorantly in the form of Tamoguni creation. Tama (ignorance) , attachment , Mahamoha (desire for pleasure) , Tamisra (anger) and Andhatamisra (investment) -

these are the five stages or five types of Avidya. Again, the creation that took place after Brahma ji meditated was devoid of knowledge , full of darkness from inside and out and five types of inanimate substances (tree , flower , creeper , grass , virudh). This inanimate creation has been designated by the name of Main Sarga because from the point of view of perpetuity on the earth's surface, mountains etc. have the preeminence.

5. Movable Creation - Tiryaksarga - When Brahma meditated again considering the creation as impossible for man's efforts , the creatures of Tiryagyoni emerged. The interest of the name ' Tirayak ' is that the creatures of this species move at an oblique speed like the wind. Animals and birds come in this canto. All of them are generally tamomaya (ignorant) , devoid of discretion (avadinh) , those who follow the wrong path (utpathgrahinh) and believe in true knowledge only from opposite knowledge. All of them are unprincipled, arrogant, filled with 28 types of murders and do not know each other's tendencies. This first form of movable creation emerged after the immovable creation.

6. Devsarga - Brahma was not happy with the creation of Tiryagyoni. Since the canto of Tiryaksrota was not helpful in this meaning, he created beings with vertical source. This is the Sattvik class that resides in the upper world , the creatures of this universe are full of love for sensual pleasures , are equipped with Brahma and inner vision. These are equipped with inner and outer light.

7. Humans Creation - Manushya Sarga - The previous creation also turned out to be ineffective in the efforts of superior creation in the eyes of Brahma ji, that is why truth-conscious Brahma again created a new class of creatures with his meditation , which were the creatures roaming on the earth, Arvaksrotas. They have abundance of three gunas - Sattva, Rajas and Tamas, due to this specialty they are full of sorrows (Tamodrekat), they are extremely active - always engaged in work (Rajadrekat) and are full of bahya-abhyantar knowledge (Satvodrekat). The creatures of this type are called humans. (Vishnu. 1/5/15-18).

8. Anugrahasarga - Vishnupuran has made it only general by calling it Sattvik and Tamas (Vishnu. 1/5/24). Markandeya has clarified the instructions on its form (47A. , 28-29 verses) where it has been described as of 4 types - Viparyaya , Siddhi , Shanti and Tushti. These four have also been arranged in air (6/67/68) - Viparyas resides in the stationary, power resides in Tiragyoni, accomplishment in humans and satisfaction in the Gods.

Gargi - Wow Gargya! I feel that if I just study the Upanishads, I will know everything, but looking at you, it seems that it is necessary to study not only the Upanishads but also other texts because the order of creation is not as easy as it seems to me.

Gargya - Yes Gargya! Sanskrit scriptures are a storehouse of knowledge. Earlier I used to run away from Sanskrit, but when I started studying the scriptures because of your association, the more I entered into it, the more I started enjoying it.

Gargi - Wow Gargya! Very beautiful , from the above description we got knowledge about 8 creations, now the subject of 1 creation remains, Prakrit-Vaikrit Sarga.

Gargya - Yes Gargya! The description of one type of creation - Vaikrit Sarga is as follows in Bhagwat - In Prakrit - Vaikrit Sarga, creation of emotions is desired. In Sankhya, it is called Pratyaya Sarga, whose four types are known as Viparyaya, Ashakti, Tushti and Siddhi (Sankhya karika 46). Vayupuran's view is somewhat different. The entire Prakrit Sarga is called Anugrahasarga because it is created by the grace of nature. This description of Vayupuran is very interesting and is adorned with literary miracles. Vayu Puran calls this entire Prakrit Sarga as Anugrahas Sarga.

9. Kaumarsarga - This last canto is considered to be of dual nature - Vaikrit-Vaikrit. This word refers to the rise of Sanatkumar , because in Bhagwat the word ' Kaumar Sarga ' has been used in the same sense -

Sa eva pratham dev: kaumaram sargmasthith:.

Chachar Duscharam Brahma Brahmacharyaamkhanditam. (Part. 1/3/6)

Sanatkumar is considered to be the last incarnation of Lord Vishnu. This creation is considered to be ambivalent i.e. it has both natural and distorted forms. There is no unanimity among commentators regarding this.

Section - 3 - Theories of Epistemology and Liberation

Sāṃkhya Darśana

Chapter - 7 - Epistemological Foundations and Liberation: Exploring Pramanas in Sāṃkhya Darśana

Pramāṇa

In Sāṃkhya Darśana philosophy, there are three ways to gain knowledge, known as Pramāṇas. These are like tools to understand the world and ourselves better. Let's break them down in simpler terms:

Pratyakṣa (Perception):

Pratyakṣa means seeing or perceiving things. There are two types: external (using our five senses

to experience the world around us) and internal (using our minds to reflect and think).

For our perception to be correct, it needs to meet four conditions: direct experience, non-verbal understanding (not based on what others say), consistency (not changing or deceptive), and certainty (being definite and free from doubts).

Anumāna (Inference):

Anumāna is like using reason and observation to draw conclusions. For example, if you see smoke, you can infer that there might be fire.

This process involves three parts: making a hypothesis, providing a reason, and giving examples. The hypothesis must state what needs to be proven or disproven. The inference is considered correct if there are positive examples supporting it and no negative examples against it.

Śabda (Testimony):

Śabda is relying on the words or testimony of reliable experts from the past or present.

Imagine you can't know everything on your own, so you trust the knowledge shared by others. In this context, reliable sources are crucial. Some schools believe that the Vedas, ancient texts, are the most trustworthy source of knowledge.

Now, Sāṃkhya Darśana doesn't consider three other methods as proper ways of gaining knowledge:

Upamāna (Comparison): Like comparing or using analogies.

Arthāpatti (Postulation): Deriving knowledge from circumstances.

Anupalabdi (Non-perception): Using the absence of something to know about it.

Different schools may have different opinions on these methods. Some might say they're not reliable, while others debate ways to make them trustworthy.

In simpler terms, Sāṃkhya Darśana gives us these three tools—seeing things for ourselves, using reason to make sense of the world, and trusting the words of reliable sources—to understand the truth about life and existence

Fun Fact

1. Ancient Origins:

Sāṃkhya Darśana Darshana is one of the oldest philosophical systems in India, with roots that trace back thousands of years.

2. Dualistic Philosophy:

Sāṃkhya Darśana is known for its dualistic approach, distinguishing between two fundamental realities: Puruṣa (consciousness or spirit) and Prakṛti (matter or nature). This duality sets it apart from monistic philosophies.

3. Pramāṇas for Knowledge:

Sāṃkhya Darśana identifies three primary means of gaining knowledge known as Pramāṇas: Pratyakṣa

Liberation according to Sāṃkhya Darśana

Worldly life is painful. Among the three gunas (Sattva, Rajas, Tamas), Tamoguna represents sorrow. Tamoguna is present in every object or experience. These three qualities are spiritual, metaphysical and metadivine. All human beings wish to get rid of these sorrows and attain happiness, but it is not possible to attain only happiness. Getting complete and exclusive relief from these three types of sorrows forever is called Kaivalya or salvation. It means the state of liberation, where sattva guna predominates. The supreme good is कैवल्य which consists in the permanent impossibility of the incidence of pain.. in the realisation of the self as Self pure and simple. Sāṃkhya Darśana philosophy considers moksha as a natural quest of every jiva.

Sūtra - अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ।(सांख्यदर्शन-१)

Translation - This is the ultimate goal of the Supreme Personality of Godhead, the ultimate renunciation of the three kinds of suffering.

Sūtra - दुःखत्रयाभिघाताज्जिज्ञासा तदपघातके हेतौ ।(सांख्य कारिका-१)

Translation - From the attack of the three sufferings, curiosity is the cause of the attack. (Sankhya Karika-1)

Attainment of Kaivalya is possible with the knowledge of these three theorems – Vyakta, Avyakta and Gya. Kaivalya, which apparently appears to be of a man, because a man is only a spectator of the bondage of nature and the play of salvation, that is why he is called Sakshi. Nature (intellect) binds itself through various forms (religion, unrighteousness, ignorance, opulence, imperishability) for the accomplishment of the effort in the form of enjoyment and it frees itself through the same feeling of knowledge. liberation from rebirth or sansara. This liberation can be attained while one is on earth (jivanmukti), or eschatologically (karmamukti, videhsmukti).

(perception), Anumāna (inference), and Śabda (testimony). These are like tools for understanding the world.

4. Numerical Precision:

Sāṃkhya Darśana categorizes the material world into 25 elements, including the five senses, the mind, and various aspects of the physical world. This system reflects a remarkable precision in categorizing existence.

5. Quest for Liberation:

The ultimate goal in Sāṃkhya Darśana is liberation (Moksha) through the realization of the distinction between the eternal Puruṣa and the ever-changing Prakṛti. This pursuit of freedom is a central theme in many Indian philosophies.

6. Influence on Yoga:

The concepts of Sāṃkhya Darśana have significantly influenced the development of Yoga philosophy. The classical Yoga of Patanjali incorporates many Sāṃkhya Darśana principles, emphasizing self-discipline and meditation.

7. Numerous Commentaries:

Over the centuries, numerous scholars and philosophers have written commentaries on the foundational Sāṃkhya

Sūtra - रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः। सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण॥ (सांख्य कारिका-६३)

Translation - But nature binds itself by itself in seven forms alone. And that very same liberates towards the purpose of man in one form. (Sankhya Karika-63)

In fact, it becomes possible for a man to attain Kaivalya by having accurate knowledge of his nature. However, he is not able to realize his own nature automatically because he is bound from time immemorial, because bondage is the work of nature, hence the yoga of nature is absolutely necessary for freedom from it. Just as unconscious milk automatically starts coming from the mother's breasts for the nourishment of children, similarly the inanimate and conscious nature also automatically starts flowing for the liberation of men.

Sūtra - वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य। पुरुषविमोक्षनिमित्तं तथा प्रवृत्ति प्रधानस्य॥ (सांख्य कारिका-५७)

Translation - Just as the instinct of an ignorant person is to milk the cause of the growth of a calf The cause of the liberation of the soul is thus the instinct of the principal. (Sankhya Karika-57)

This nature creates the gross body, subtle body and words etc. for the sake of charity, i.e. for man's enjoyment and sub-class, because only through them the sub-class of man can be proved. Now comparing it with the dancer, it is said that as if the dancer She finally retires after showing her gestures and dance, in the same way nature also retires after making a man achieve the accomplishment of Apavarga. That is, in the end by introducing one's true nature that "I am inanimate and subject to enjoyment, in the end I am different from you. You are conscious, this happiness and sorrow is mine, you are devoid of me. In this way, after attaining the knowledge of discrimination, that man also becomes free from triple sorrows forever.

Sūtra - रंगस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात्। पुरुषस्य तथाऽऽत्मानं प्रकाशय विनिवर्तते प्रकृतिः॥(सांख्य कारिका-५९)

Translation - As a dancer withdraws from a dance after showing the color Nature thus reveals the Self of the soul and withdraws itself.(Sankhya Karika-59)

Darśana texts, adding layers of interpretation and insight.

8. Cosmic Evolution:

Sāṃkhya Darśana provides a detailed cosmology explaining the process of cosmic evolution, from the unmanifest state to the manifest world. This cosmological perspective contributes to a comprehensive understanding of existence.

9. Unique Perspective on Creation:

Unlike some other philosophies that posit a creator deity, Sāṃkhya Darśana presents a non-theistic view of creation. It suggests that the material world arises from the dynamic interplay of the eternal Puruṣa and the ever-changing Prakṛti.

10. Dynamic Concepts:

Sāṃkhya Darśana introduces dynamic concepts like Gunas (modes of nature), which are essential qualities that shape the characteristics of the material world. These Gunas—Sattva (goodness), Rajas (passion), and Tamas (ignorance)—play a crucial role in the philosophy.

Recalling Question

In this way, when the right knowledge is awakened, a person keeps observing all the activities of nature, being unconcerned like a drop on a lotus leaf.

Sūtra - तेन निवृत्तप्रसवामर्थवशात् सप्तरूप विनिवृत्ताम्। प्रकृतिं पश्यति पुरुषः प्रेक्षकवदस्थितः स्वच्छः॥ (सांख्य कारिका- ६५)

Translation - Therefore, for the sake of the meaning of the cessation of childbirth, the seven forms were withdrawn. The man sees nature, standing as a spectator and clean. (Sankhya Karika-65)

After attaining the right and pure knowledge, a person automatically attains the virtuous qualities like religion, knowledge, renunciation and opulence, but he continues to wear the physical body due to the sanskars of the deeds of his previous birth, in the same way as it is carried by a potter. Even if the wheel is not driven again by the stick, it continues to move due to the previously induced velocity. In this state the person is said to be free from life.

Sūtra - सम्यग् ज्ञानादधिगमाद् धर्मादीनामकारणप्राप्तौ। तिष्ठति संस्कारवशाच्चक्रभ्रमवद् धृतशरीरः॥ (सांख्य कारिका-६७)

Translation - By attaining perfect knowledge, the names of Dharma and others are attained for no reason. He remains under the control of rituals like a wheel of wheels with a held body. (Sankhya Karika-67)

After the death of the body after performing the destiny deeds, it gets exclusive and ultimate liberation. The man in the form of a point merges into his oceanic healthy part, as a result of which he is not reborn.

Sūtra - प्राप्ते शरीरेभेदे चरितार्थत्वात्प्रधानः विनिवृत्तौ। ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति॥ (सांख्य कारिका-६८)

(1) What is the number of 'प्रमाण' according to Sāṃkhya darśana?

- (a) 4
- (b) 3
- (c) 2
- (d) 1

(2) What is meant by 'करण' in 'प्रमाकरणं प्रमाणम्'?

- (a) resource
- (b) hand
- (c) outcome
- (d) property

(3) What is meant by 'प्रमा' in प्रमाकरणं प्रमाणम् ?

- (a) Real knowledge
- (b) Precious
- (c) Elements
- (d) Faith

(4) Which is the knowledge related to लिंग and लिंगी ?

- (a) Pratyaksh
- (b) Anumaan
- (c) Upmaan
- (d) Shabad

Translation - When the difference in the body is attained, the principal is in the withdrawal, since it is the purpose of the character. He attains both the solitary and the ultimate Kaivalya. (Sankhya Karika-68)

So prove that according to Sāṃkhya Darśana, Prakṛti is the only active element while Puruṣa is inactive and only observes and experiences. Only when the spirit within recognizes that it is totally different from Prakṛti and wishes to remove itself from its confines can the being attain कैवल्य or salvation. Whatever may be the reason behind the bondage of existence, its removal is the ultimate effort. In the fifth sutra of the sixth chapter of Sāṃkhya Darśana, it is said that 'अत्यन्त दुःखनिवृत्त्या कृतकृत्या' attaining extreme cessation of sorrows is salvation. Generally it happens that sorrows disappear for some time, but after some time they return again. But when a man, by attaining the fame of wisdom, eradicates his sorrows forever, he becomes accomplished, that is, he achieves his ultimate goal.

Many paths have been suggested for how to attain deep knowledge. Some people develop this from birth as a result of their spiritual practice for many births. Some people get it from the teachings of the Guru and some from satsang and study of scriptures. Whatever be the case, I am a living form separate from the inanimate element of nature and I have nothing to do with the behavior and events of this five material world, then that living being becomes free from life. After that, worldly pleasures and sorrows cannot disturb him in any way, but until the entire old destiny is finished, he has to continue wearing this body. When that offering is completed, the sanskars are also destroyed and after the end of the body, one attains Videha Kaivalya. And this fact has also been accepted in the Upanishads. In Mundakopanishad, when all the thoughts of the seeker become void, the state of liberation has been described as follows -

Sūtra - गताः कलाः पंचदश प्रतिष्ठा देवाश्च सर्वे प्रति देवतासु ।
कर्माणि विज्ञानमदश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

यथा नद्यः स्यन्दमाना समुद्रान्तिकं गच्छन्ति नामरूपे विहाय ।

तथा विद्वानामरूपाद् वियुक्तं परात्परं पुरुषामुपैति दिव्यम् ॥ (मुण्डकोपनिषद् - २.२.७)

Translation - The fifteen arts of the universe have passed away, and all the demigods have established themselves among the demigods.

(5) What is the name of the knowledge related to sensory perception (इन्द्रियार्थ सन्निकर्ष) ?

- (a) Pratyaksh
- (b) Anumaan
- (c) Upmaan
- (d) Shabad

(6) What is the knowledge related to आप्तवाक्यं प्रमाणम् called ?

- (a) Pratyaksh
- (b) Anumaan
- (c) Upmaan
- (d) Shabad

(7) What is the most important resource to attain library (कैवल्य)?

- (a) Real knowledge
- (b) sufferings
- (c) Human being
- (d) Scriptures

(8) how many types of sufferings in our life?

- (a) 4

Actions and the pride of knowledge, the Self, all become one in the expense of the other.

Just as rivers flow to the seaside leaving behind a name

Thus the learned, separated from the form of the name, attains to the divine Supreme Being, the Supreme Being. (Mundaka Upanishad - 2.2.7)

That is, his fifteen arts go to their respective causes and all the senses go to the gods (primordial elements) that are similar to them. Just as flowing rivers sink into the sea and lose their name and form. Similarly, the knowledgeable name, knowing the pure Nirguna Brahma, gets separated from the form and merges with the divine Puruṣa (supreme power) who is beyond the beyond.

So we can say that the practical purpose of the Sāṃkhya darśana school is to end all pain and suffering. The real pleasure is in the identification of Puruṣa. It is from ignorance that we think of ourselves as a body, our mind, our intelligence. Sāṃkhya darśana speaks to people to dissolve themselves or liberate themselves from the chains of body, mind, intelligence and ego. And how do we attain this liberation? It is with the right knowledge of reality. We must understand that the self is quite distinct from the mind body complex and is beyond all affections and afflictions of physical life. It is the mind, not the self, that feels the pleasure or pain. Freedom from suffering must come from the knowledge of the distinction between the self and the self and the not self. Liberation can be achieved through yoga which means unification. Yoga is a practical philosophy, a kind of a solution prescribed by yoga philosophy. It is a philosophy that brings Sāṃkhya darśana 's view into practice and realisation. In this way, one can realise the highest good of his life and it reveals the reality of man and the world.

References:

Hiriyanna, Mysore, and Mysore Hiriyanna. *Outlines of Indian philosophy*. Motilal Banarsidass Publ., 1993.

Chatterjee, Satischandra, and Dhirendramohan Datta. *An introduction to Indian philosophy*.

(b) 3

(c) 2

(d) 1

(9) How many theorems of knowledge according to philosophy?

(a) 4

(b) 3

(c) 2

(d) 5

(10) Tamoguna is the expression of :

(a) Happiness

(b) prosperity

(c) Sorrow

(d) gratitude

(11) Sattvaguna is the expression of :

(a) Purity

(b) Anger

(c) Money

(d) None of these

(11) How many types of liberation (कैवल्य) are there?

(a) 2

(b) 3

Motilal Banarsidass Publication, New Delhi, 2016.

Burley, Mikel. *Classical Sāṃkhya Darśana and Yoga: An Indian Metaphysics of Experience*.

Vol. 3. Routledge, 2007.

Hiriyanna, Mysore. *Outlines of Indian philosophy*. Motilal Banarsidass Publication, Delhi, 1993.

Sharma, Chandradhar. *A critical survey of Indian philosophy*. Motilal Banarsidass Publication,

New Delhi, 2000.

Sharma, Tulsiram, *Swetasvaropanisad*, Eastern Book Linkers, New Delhi, 1998.

Shastri, Jagannath. *Sāṃkhya Darśanakarika*, Motilal Banarasidass Publishers Private Limited,

Varanasi, 2014.

(c) 4

(d) 5

Nyāya-Vaiśeṣika Darśana

Chapter - 8 - ON COGNITION AND ITS IMPORTANCE

In this chapter, we will firstly explain the Nyāya theory of cognition and its various types. Following that four valid means of knowledge, namely, perception, inference, comparison and testimony will be described. Next, we will elaborate on Nyāya theory of illusion. Finally, we will illustrate the relation between illusion and bondage, and explain how right cognition of self etc. leads to liberation.

POINTS TO REMEMBER

1. Cognition is that quality (guṇa) that serves as the ground for all linguistic usages.
2. Cognition is broadly divided into types,

DEFINITION OF COGNITION

In Tarkasamgraha cognition is defined as follows: sarva vyavahāra hetu guṇaḥ buddhi jñānam. The definition may be translated in English as cognition is that quality (guṇa) that serves as the ground for all linguistic usages. If the term guṇa were omitted from the definition, then the definition would be too wide by covering common causes like space, time, etc. God, space, time, etc. are regarded as causes for every effect whatsoever, so they are known as common causes. On the other hand, if the phrase ‘ground for all linguistic usage’ were omitted from the definition, then the definition would have stood as ‘Cognition is a guṇa’. Accordingly, the definition turns out to be too wide by covering color etc.

There is an alternative definition of cognition rendered in Tarkasamgraha deepika which is as follows: Cognition is that which has the universal of cognition, that is jñānatva. It is to be remarked that there are numerous (pieces of) cognition. One piece of cognition is distinguished from another piece of cognition on the basis of difference between their objects. For example, pata-jñāna (the cognition of a cloth) is distinguished from ghata-jñāna (the cognition of a pot) on the basis of the difference between cloth and pot. Thus there are numerous (pieces of) cognition and as such there must be a common feature which all of them share. This common feature is universal of cognition, that is jñānatva. The universal jñānatva is accessible through internal perception. According to Nyāya theory we can access in perception an object and the universal associated with it. Therefore, when one internally perceives a piece of cognition, one becomes aware of the universality of cognition (jñānatva) associated with it. It is to be remarked that in Nyāya philosophy cognition is not regarded as self-luminous. Thus any piece of cognition for its

namely, smṛiti and anubhava.

3. **Memory is defined as that cognition which results from samaskāra alone.**
 4. **Veridical anubhava is defined as follows- tadvati tat prakāraka anubhava yathārtha. A veridical anubhava is such that it has for its prakāra something when its viśeṣya has that something**
 5. **A non-veridical anubhava has for its prakāra something, when its viśeṣya has the absence of that something**
 6. **The karaṇa of veridical anubhava is called pramāṇa. pramā-karaṇam pramāṇam.**
 7. **Pratyakṣa pramāṇa is the sense organs (indriya). Anumāna pramāṇa is vyāpti jñāna. Upamāna pramāṇa is sādriśya jñāna. Śabda pramāṇa is pada-jñāna.**
 8. **Nyāya theory of illusion is known as Anyathā-khyāti-vāda.**
-

illumination requires a subsequent piece of cognition. Accordingly, internal perception of cognition is in conformity with Nyāya theory. Again, it is to be noted that in the Nyāya system jñāna and buddhi are used as synonyms. However, in Samkhya philosophy jñāna stands for cognition while buddhi stands for an internal organ.

Cognition is broadly divided into types, namely, smriti and anubhava. Smriti is translated in English as memory, but there is no analogous word in English for the Sanskrit word anubhava. So we will use the Sanskrit term anubhava and its meaning will be clear from the following.

DEFINITION OF MEMORY

In Tarkasamgraha, memory is defined as that cognition which results from samaskāra alone. There are three types of samaskāra, namely, elasticity, speed and trace (bhāvanā). When it is held that memory results from samaskāra, the term samaskāra stands for trace or bhavana. Now the question is what is trace? Trace is an entity which has been postulated to solve a problem. The problem is as follows. It is a truism that effect should immediately follow the cause; there cannot be a long temporal gap between cause and effect. However, this commonsensical notion gives rise to a difficulty with regard to memory. It is a fact that all things one can remember are things one has already experienced. Therefore, experience is regarded as a cause for memory. However, one often remembers an entity long after experiencing it. There is a long temporal gap between experience and memory, so the question arises how experience, being temporally so distant, produces memory? It is answered that experience or anubhava produces

samaskāra or trace, and that trace later produces memory. Although anubhava is momentary, the trace produced from anubhava is not momentary. Therefore, trace, which can last long, bridges the temporal gap between anubhava and memory. Now let us return to the definition of memory which has three components- i) memory is a piece of cognition, ii) memory results from trace, iii) memory results from trace alone. If the first component is omitted from the definition, then the definition would be this: memory is that which results from trace alone. As such the definition would be too wide because it covers destructive absence of trace. For, destructive absence of an entity is regularly preceded by the existence of that entity. Again, if we removed the component that memory results from trace, then the definition would have stood as: memory is defined as a piece of cognition. Accordingly, the definition would be too wide by covering the perception of a pot. On the other hand, if the term 'alone' were omitted, then the definition would have stood as memory is cognition which results in trace. Such a definition is also too wide as it covers recognitive perception (pratyabhijñā). To explain, a recognitive perception is like 'This is Devadatta.' Here 'this' refers to present Devadatta who is known through perception at present. Whereas, 'that' refers to Devadatta who comes into awareness because of bhavana. Thus recognitive perception results from both sense-object contact and trace. As recognitive perception is not memory, we must insert the term 'alone' in the definition in order to avoid over-coverage in recognitive perception.

It is to be remarked that the clause 'memory results from trace alone' should not be understood as memory results from trace and from no other thing, but as memory results from trace and not

sense-object contact. For, trace alone, without the assistance of mind, time, self etc, cannot produce memory.

A piece of cognition other than memory is anubhava. Anubhava is of two kinds, namely, veridical and non-veridical.

VERIDICAL AND NON-VERIDICAL ANUBHAVA

Veridical anubhava is defined as follows- *tadvati tat prakāra anubhava yathārtha*. An anubhava is veridical which has for its prakāra ‘something’ (‘tat’=something), when its viśeṣya has that ‘something’. Now in order to understand this definition we must first understand the nature of prakāra and viśeṣya. A piece of cognition is always a cognition of something. That something is known as the object of cognition. Barring some exceptions, the object of cognition is a complex which has three parts, namely, viśeṣya, prakāra and sambandha. Prakāra is the characteriser while viśeṣya is something which is characterised. For example, in the cognition of a pot; potness, being the characteriser, is the prakāra- and ‘something’ (the pot) which is characterised by potness is viśeṣya. The relation between viśeṣya and prakāra is sambandha. Now a veridical anubhava is such that it has for its prakāra something when its viśeṣya has that something. This may be regarded as a version of the correspondence theory of truth. To explain, viśeṣya is outside which is grasped as it is in anubhava while the prakāra is something that anubhava attributes to the viśeṣya. If the thing attributed by prakāra is something that the viśeṣya does indeed possess, then the anubhava is regarded as veridical.

On the other hand, a non-veridical anubhava has for its prakāra something, when its viśeṣya has the absence of that something. Take for example, the illusion of snake in a rope. In this anubhava snakeness is a prakāra which is attributed to the viśeṣya. However, since the viśeṣya is actually a rope and it is characterised by the absence of snakeness. Therefore, the anubhava has ‘something’ for its prakāra, when its viśeṣya has the absence of that thing.

Conception Karaṇa

An effect is produced out of an assemblage of causes. Among these causes, one cause is regarded as unique (asadharana) and that unique cause is known as the karaṇa of the effect in question. Accordingly, karaṇa is defined as asadharana kāraṇam karaṇam. The unique condition/ cause of an effect is its karaṇa. It is to be borne in mind that every cause (kāraṇa) is necessary for the production of an effect. If any one cause is absent, then the production of the effect is not possible. Hence the question arises as to what makes one particular cause, and not others, unique. The answer is this: a cause which is characterized by vyapāra is the unique cause. But, what is vyapāra? There are two types of causes - direct and indirect. An indirect cause is that which produces something and that in turn, produces the effect. So the indirect cause produces an intermediate effect which in turn produces the effect under reference. Other causes are direct ones. Now that something (the intermediate cause) which is produced by the cause and which produces the effect is called vyapāra. For example, a spade is a cause of cutting a tree. This spade produces a conjunction with the tree and that conjunction in turn produces the effect, namely,

cutting of the tree. Here the conjunction between the spade and the tree is vyapāra, and because that conjunction is produced by the spade, the spade is regarded as the karaṇa or instrumental cause of cutting of the tree. It is important to note that indirect cause except the instrumental cause is regarded as anyathasiddha, and thus are not regarded as a cause.

The karaṇa of veridical anubhava is called pramāṇa. In Sanskrit we say that pramā-karaṇam pramāṇam. The Nyāya thinkers accept four kinds of pramāṇas which are pratyakṣaa (perception), Anumāna (inference), upamāna (comparison) and sabda (verbal testimony). We will discuss these pramāṇas one by one.

Perception: The term pratyakṣa is used to refer to both pratyakṣa pramā and pratyakṣa pramāṇa. The instrumental cause or karaṇa of veridical perceptual anubhava is known as pratyakṣaa pramāṇa. Pratyakṣa pramāṇa (that is the instrumental cause of pratyakṣaa prama) is the sense organ (indriya). Sense organ is regarded as the karaṇa of pratyakṣaa pramā because it produces perceptual anubhava through a vyapāra in this case is sense-object contact. The sense organ produces sense-object contact and vyapāra. That contact gives rise to perceptual anubhava. Therefore, the sense organ becomes the cause. perceptual anubhava through the sense object of contact (vyapāra).

Perception, again, is of two types namely, nirvikalpaka and savikalpaka. When the object or visaya of perception is simple, the perception is called nirvikalpaka. The term 'vikalpa' stands for

complex that consists of the relation between qualifier and qualified. The suffix 'nir' stands for negation. Therefore, the nirvikalpa perception does not have for its object the relation between qualifier and qualified. In contrast, savikalpaka perception has for its object a complex that consists of the relation between qualifer and qualified. The nirvikalpaka perception causes savikalpaka perception. To illustrate, the savikalpaka perception of a pot has for its object the pot as qualified, the potness as qualifier and inherence as relation. Naiyāikas argue that perception of the complex must be due to the perception of simples, that is the perceptin of unqualified and the perception of mere potness. It is to be noted that the existence of nirvikalpaka perception cannot be established directly by experience, rather it is established by inference. We are not directly aware of nirvikalpaka perception and its existence is a theoretical postulation.

Inference: We will explain inference with the help of an example. Seppocas A person, who is searching for fire, sees smoke on a hill. After perceiving the smoke, the person doubts whether there is fire on the hill. Then he recollects that wherever there is smoke, there is fire as is found in a kitchen etc. Next, s/he comes to realize that the hill has smoke which is an invariable associate of fire. After that he concludes that the hill has fire. In short, the person goes through three steps. First, he perceives smoke on the hill: this is known as pakṣadharmatā jñāna. Second, he remembers that wherever there's smoke there is fire. This is vyāpti smarāṇa. Third, joining these two cognitions, and a further cognition emerges that is of this form: the hill has fire which is an invariable associate of smoke.

This cognition is parāmarśaa. This parāmarśaa produces the cognition that the hill has fire. The cognition ' The hill has fire' is regarded as anumiti or inferential cognition. The instrumental cause of inferential cognition is vyāpti jñāna and its vyapāra is parāmarśaa. For, vyāpti jñāna causes parāmarśaa, and that parāmarśaa, in turn, produces anumiti which is regarded as an effect of vyāpti jñāna.

There are two types of inferences, namely, for oneself and inference for others. In the former one infers an entity for his or herself. In the latter, one states an inference to another person so that inferes so that the other person can make the same inference.

Comparison: According to Nyāya philosophy is a means to know word- meaning relationship. Comparison is translated into Sanskrit as upamāna, and the cognition of word-meaning relationship, which is produced by upamāna, is known as upamiti. Consider the following example: Suppose a person does not know the meaning of the term gavaya. He hears from a forester the statement that 'gavaya is like a cow'. This statement is known as atideśavākya. Later the person goes to a forest and comes across an animal which he has never seen before, but he recognizes that the animal under reference is like a cow. This is known as sādriśya jñāna, that is the cognition of similarity. Following that the person recollects what the forester meant by the sentence, 'gavaya is like a cow'. Thus sādriśya jñāna, causes atideśavākyaṛtha smaraṇam, Eventually the person concludes that the animal under reference is a gavaya. This cognition is

known as upamiti. It is to be remembered that the instrumental cause of upamiti is upamāna, and upamāna is nothing but sādriśya jñāna.

Testimony: Testimony is defined as a sentence from an authoritative person. An authoritative person is the one who is not mistaken about the facts about which s/he is making the statement. Moreover, s/he should be honest and should not have any physical predicament in uttering a sentence. Again, a sentence or vākya is a collection of words. A word is defined as that which possesses śakti. By possessing śakti, a word can refer to an object, i.e, meaning. The difference between word and meaning should be clear. The sentence, ‘the word cow has three letters’, is about the word ‘cow’. Whereas, the sentence, ‘cows have four legs’, is a sentence about the meaning of the word cow. Now sakti is defined as a convention that associates a particular type of word to a particular type of meaning object. Again this convention is nothing but a desire of the form- ‘this word stands for this object’. In short, sakti is a relation between the world and meaning. Accordingly, the cognition of sakti is essential for understanding and using language. There are eight ways in which the cognition of Sakti may arise. It may also be remarked that cognition of a word (pada-jñāna) is regarded as the instrumental cause of verbal testimony, and recollection of its meaning is the vyapāra. Details about these pramāṇas can be found in original texts of Nyāya philosophy.

NYAYA THEORY OF ILLUSION

Recalling Questions

1. Cognition comes under which of the following categories?

As per nyaya school of thought the error is called as anyatha-khyati. Anyatha means something different from what it is factually, and khyati means false knowledge. This theory indicates that the object of illusion is a realistic thing and it is seen by error as another real thing. Shell in conjunction with a visual organ aggravated by some defect and prompted by the recollection of silver tender to appear as silver itself. Such a view leads to the error being defined as the understanding of an object that doesn't have an attribute as one that possesses that attribute.

तदभाववति तत्प्रकारको अनुभवः अयथार्थः

Naiyayikas hold the view that the silverness perceived is not present in the shell but it is perceived in the shell by the error. The silverness perceived is real and it resides in a realistic substrate. Here a question arises how can silverness which is present be perceived as it doesn't have a conjunction with the visual sense organ? The answer is Naiyayikas accept the jnanalakshana sannikarsha. It is the medium through which the silverness present somewhere else is perceived by the observer. It is none other than the recollection of silverness seen before. Here the visual organ does not have direct conjunction with the silverness but recollection itself is the conjunction /relation between the visual organ and the silverness. The lusture present in the shell makes the observer to recollect the silverness seen before. Different schools of thought have various views on error theory.

LIBERATION

Dukhajanmapravrittidoṣamithyājñānānām uttarottarāpāye tadanantarāpāyad apavargaḥ. Ātyantika dukha nivritti is considered as mokṣa by the Nyāya school of thought. Here ātyantika

- A. Substance
- B. Action
- C. Quality
- D. Universal

2. Cognition is broadly divided into how many kinds?

- A. 2
- B. 3
- C. 4
- D. 6

3. The instrumental cause of an effect is:

- A. its common cause,
- B. its material cause,
- C. its destructive absence
- D. its unique cause,

4. How many pramanas are accepted in Nyaya philosophy?

- A. 4
- B. 3
- C. 2
- D. 6

dukha means all types of sorrows and their causes. The physical body/śarīram, six indriyas/senses, six types of cognitions from them, six objects of cognition, sukha and dukha are considered as dukha. Though they don't possess the universality of dukha ie dukhatva but they are directly or indirectly related to dukha/sorrow, so they are also considered dukha. Even the heavenly pleasures are also considered dukhas as they are temporary and perishable.

Ātyantika dukha nivritti is a special kind of destruction of sorrow. It refers to the destruction of sorrow in such a way that it does not arise again. Thus when one attains liberation, one's all sufferings are destroyed and no further suffering does emerge. It is to be noted that during dreamless sleep all sufferings get destroyed, but that state is not liberation. For, after the dreamless sleep, suffering emerges. Whereas, in the state of liberation there is no possibility of further emergence of suffering. Now you may ask what is there in the state of liberation that prevents suffering from reoccurring. It is answered that the connection between self and body is the immediate cause of sorrow. The main idea is that an embodied self necessarily goes through pain or suffering. When the self is free from embodiment, it gets rid of all pain. In liberation the connection between self and body is destroyed; the self is free from embodiment and there are no causes that could bind the self with a body in the future. Thus there is neither present nor future possibility of pain in the state of liberation. As adrista makes the connection between self and body, moksa requires the annihilation of adrista. Adrista arises because of attachment and hatred. Attachment etc, is diminished by the right knowledge of reality about the true nature of self. Thus the right knowledge of the nature of the self is the ultimate cause of liberation.

Upaniṣads

Chapter - 9 - Pramanas and Liberation

Mundak Upanishad considers the body as a tree where Jiva is a perched bird, experiencing bitter as well as sweet fruits. Karma manifests into sorrows and joys of life. On this same tree resides another bird calm and unattached to the fruits. This is symbolic ultimate reality or supreme self. After discovering this super consciousness, self desires to approach it. This endeavour of realising Supreme Self liberates individual identity from all sorrows and sufferings. Mundaka Upanishad 3.2. 2 - 3



Two birds sitting on a tree denoting Jiva and Parmatma.

Once the element is diagnosed then a remedy can be prescribed accordingly. Ignorance or considering self as body only results in a cycle of birth and death. Upanishads direct the cause of

suffering as Kama. Desire (*kama*) is considered as the cause of Karma. This desire (*kama*) proceeds from *dvaita* or the perception of duality. Duality is the result of Ignorance (*Avidya*). Here Upanishad enlightens humanity towards self or supreme-self. In a sarcastic way, Upanishad comments those who tend to achieve end of suffering without Self-Realisation in Shweta Shwetar Upanishad (6.20) This verse says, When men succeed in rolling up the sky as if it were a piece of leather then they will certainly succeed in ending all sorrow even without knowing God!

Now the question arises how to develop this knowledge of Self or Reality?

Katha Upanishad states, This ignorance (*Avidya*) cannot be removed since it is deep rooted. This knowledge can not be attained through books, this is not even intellectual knowledge which can be realised by logic and reasoning.

Mundaka Upanishad explains about discovering this knowledge of consciousness by rigorous training, discipline in the body, refining the speech, sharpening the intellect and purifying the heart. Katha Upanishad describes this knowledge of Self-Consciousness as a phenomenon not a mere process. One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose heart is not free from anxiety (about the result of concentration) cannot attend Self through knowledge. 2.24

Further Katha Upanishad explains aspirants (trainees of knowledge of consciousness) must wisely distinguish the good. What is morally and spiritually right from the pleasant, deceptively pleasant and attractive but will result in misery and ruin at the end. (K.U. 2.1 and 2)

Who is eligible for this knowledge?

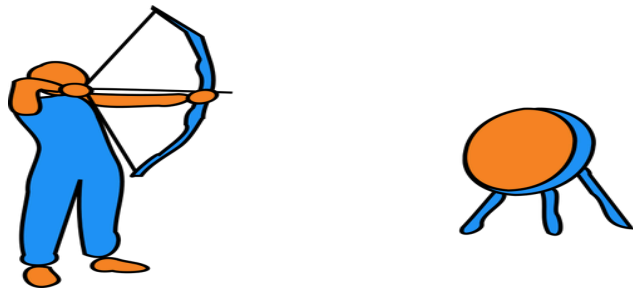
Desire to know and experience the Ultimate Reality is called *Mumukshutam*. This trait is to be cultivated by the aspirant. The Chandogya Upanishad 7.8.1 says - when he becomes strong he gets up, he follows the teacher and starts observing him. By sincere observation and service to him, he becomes dear to him. Through this loving relationship he learns to see, to hear, to think, to know, to understand. Mundaka Upanishad 3.2.4 rules out the attachment of *Atman* or Self by the weak.

This strength which is attained by an aspirant (*Mumukshu*) is the strength of character. Self-

control, purity of mind and pursuit of spiritual knowledge resulting in deep rooted convictions are the basis for the strength of character. One who has it, reaches the goal, one who lacks it, gets involved in transmigratory existence (*Samsara*).

The Upanishad advises the aspirant, afflicted with the malady of Samsara, to approach a suitable master (spiritual preceptor) respectfully and attain spiritual illuminations through him. (M.U.1.2.12) What is taught by the master should be heard with the attention (*Shravana*) reflected upon (*Manana*) and mediated upon (*Nidhi Dhyasana*) Br.U.4.5.6

Even the details of such a meditation are supplied through captivating simile: taking hold of the bow, (which is the great weapon familiar in the Upanishads) one should fix on it an arrow, sharpened with meditation. Drawing the string with a mind absorbed in its thought, hit, O good looking one, that very target that is Immutable. Om is the bow, the soul is the arrow and Brahma is called its target. It is to be hit by a self collected man. One should become one with Brahman just like an arrow. M.U. 2.2.3 and 4.



A picture depicting upanishad mantra where bow symbolises om, soul as arrow and brahma as target (source: internet)

The Upanishads describe a two fold path to perfection, that of knowledge and that of meditation and devotion. Whether they are parallel paths leading to the same goal or whether one leads to the other which alone is the direct path, is a moot point. It depends upon the basic philosophical standpoint from which the various statements of the Upanishads are interpreted. For instance, the following statements seem to stress that Gyana or knowledge is the direct means to moksha or over sorrow. Cha.U 7.1.3

The knower of Brahman becomes Brahman Mu. U. 3.2.9; Those who know this become immortal. (M.N.U 1.11)

On the other hand some Upanishadic statements as follows, stress the importance of Upasana or devoted meditation: One should meditate upon It as Brahman. Tai. U. 3.10. The Self, is to be meditated upon Br. U. 2.4.5. I, the seeker of liberation, take refuge in Him, the Lord Sve. U. 6.8. The doctrine of *Prapatti* or Self surrender and the doctrine of grace which are concurrent to bhakti or devotion are also seen here and there. Sve. U. 6.18; M.N.U. 79.16; Ka. U. 2.23 .

What is the nature of the state of Liberation which the jiva obtains at the end of his spiritual journey?

One thing is certain : he will never again be caught in the cycle of transmigration. Hence he is freed once for all from the shackles of birth, change, disease, old age and death which have played havoc with him all through! On the positive side, he fully regains his original state of eternal bliss. His personality is not extinguished, but expanded to its full stature.

Whether this liberation can be obtained here and now (*Sadyomukti*), even while living in this body (*jivanmukti*), or it can be obtained only after the fall of the body (*videhmukti*) which is the last vestige of bondage, that too in course of time (*kramamukti*), is another point about which there is no unanimity in the Upanishad. The idea of two paths - Pitrayana, the path of the manes and devayana, the path of the gods - is found in most of the Upanishad.

The path of light, Devayana which is also called *Archiradimarga*. This path leads to the state of Reality, which is commonly described in scriptures as Satyaloka or Brahmhaloka. Upanishads declare that there is no return to this mundane world. "Tesham na punaravritih" (Br. U. 6.2.15; Cha.U. 4.15.5; Pr.U. 1.10). The Jivas who go to Brahmhaloka by this path live there with Isvara (God with form) till the end of the world cycle and then get dissolved in the Supreme Brahman when the Brahmhaloka itself gets dissolved.

Mundak Upanishad clarifies the nature of Ultimate Reality, Satyameva Jayate nanritam satyena pantha vitato devyanah, truth only conquers not falsehood, the path of journey of Gods is stretched by this Truth. Seers with controlled desires ascends to this supreme abode of Truth.

Jiva in his essential nature is eternally free, due to ignorance forgets its nature and entangles in transmigratory existence and suffers. Constant suffering gradually awakens him to the intense

need for getting rid of this misery and suffering. Self-consciousness leads to the path of Shastra and Acharya, where cultivation of meditation, knowledge, purity of mind and body leads to eternal freedom and bliss.

Experiences of Self-Realisation are explained by spiritual researchers, these experiences cannot be comprehended by mere theoretical approach. Vedic scriptures reveal the supremacy of universal consciousness which is denoted as *Purusha*. The famous hymn describing the cosmos is known as the Purusha Sukta, which concludes towards liberation as there is no other way, except self-realisation to end all miseries. As rivers with all their meanderings reach the ocean and attain peace, so do all beings enter into the All-Being and attain perennial peace, says the Mundaka Upanishad. The Infinite Plenum (Bhuma) which is eternal Bliss is proclaimed in the Chandogya Upanishad as that majestic state where one sees nothing else, hears nothing else and knows nothing else outside the One Being.

This state of Oneness, liberation (Mukti) is the greatest bliss, it is considered as the greatest possession and achievement. According to Brihadaranyaka Upanishad, because of duality an individual experiences another being, due to which ego, fear, jealousy and desire entraps the consciousness in ignorance. B.U 6.2.15

This knowledge of All is to be known by an individual, by knowing this the knower becomes one with the nature of knowledge. It's unfortunate to not know this knowledge. The one who experiences individual self with the Universal Self gains everything and without this knowledge an individual loses everything.
