EIILM UNIVERSITY
SIKKIM

Indian Philosophy

CONTENTS

cover

CHAPTER 1

Introduction: Indian Philosophy

India has a rich and diverse philosophical tradition dating back to the composition of the Upanishads in the later Vedic period. According to Radhakrishnan, the oldest of these constitute " the earliest philosophical compositions of the world."

Indian philosophy, the systems of thought and reflection that were developed by the civilizations of the Indian subcontinent. They include both orthodox (astika) systems, namely, the Nyaya, Vaisheshika, Samkhya, Yoga, Purva-Mimamsa (or Mimamsa), and Vedanta schools of philosophy, and unorthodox (nastika) systems, such as Buddhism and Jainism. Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of knowledge (epistemology), ethics, and the philosophy of religion.

Since the late medieval age (ca.1000-1500) various schools (Skt: Darshanas) of Indian philosophy are identified as orthodox (Skt: astika) or non-orthodox (Skt: nastika) depending on whether they regard the Veda as an infallible source of knowledge. There are six schools of orthodox Hindu philosophy and three heterodox schools. The orthodox are Nyaya, Vaisesika, Samkhya, Yoga, Purva mimamsa and Vedanta. The Heterodox are Jain, Buddhist and materialist (Cārvāka). However, Vidyāraṇya classifies Indian philosophy into sixteen schools where he includes schools belonging to Saiva and Raseśvara thought with others.

The main schools of Indian philosophy were formalised chiefly between 1000 BC to the early centuries AD. Subsequent centuries produced commentaries and reformulations continuing up to as late as the 20th century by Aurobindo and Prabhupada among others. Competition and integration between the various schools was intense during their formative years, especially between 800 BC to 200 AD. Some like the Jain, Buddhist, Shaiva and Advaita schools survived, while others like Samkhya and Ajivika did not, either being assimilated or going extinct. The Sanskrit term for "philosopher" is dārśanika, one who is familiar with the systems of philosophy, or darśanas.

General considerations

Significance of Indian philosophies in the history of philosophy

In relation to Western philosophical thought, Indian philosophy offers both surprising points of affinity and illuminating differences. The differences highlight certain fundamentally new questions that the Indian philosophers asked. The similarities reveal that, even when philosophers in India and the West were grappling with the same problems and sometimes even suggesting similar theories, Indian thinkers were advancing novel formulations and argumentations. Problems that the Indian philosophers raised for consideration, but that their Western counterparts never did, include such matters as the origin (utpatti) and apprehension (jnapti) of truth (pramanya). Problems that the Indian philosophers for the most part ignored but that helped shape Western philosophy include the question of whether knowledge arises from experience or from reason and distinctions such as that between analytic and synthetic judgments or between contingent and necessary truths. Indian thought, therefore, provides the historian of Western philosophy with a point of view that may supplement that gained from Western thought. A study of Indian thought, then, reveals certain inadequacies of Western philosophical thought and makes clear that some concepts and distinctions may not be as inevitable as they may otherwise seem. In a similar manner, knowledge of Western thought gained by Indian philosophers has also been advantageous to them.

Vedic hymns, Hindu scriptures dating from the 2nd millennium bce, are the oldest extant record from India of the process by which the human mind makes its gods and of the deep psychological processes of mythmaking leading to profound cosmological concepts. The Upanishads (speculative philosophical texts) contain one of the first conceptions of a universal, all-pervading, spiritual reality leading to a radical monism (absolute nondualism, or the essential unity of matter and spirit). The Upanishads also contain early speculations by Indian philosophers about nature, life, mind, and the human body, not to speak of ethics and social philosophy. The classical, or orthodox, systems (darshanas) debate, sometimes with penetrating insight and often with a degree of repetition that can become tiresome to some, such matters as the status of the finite individual; the distinction as well as the relation between the body, mind, and the self; the nature of knowledge and the types of valid knowledge; the nature and origin of truth; the types of entities that may be said to exist; the relation of realism to idealism; the problem of whether universals or relations are basic; and the very important problem of moksha, or liberation (literally "release")—its nature and the paths leading up to it.

Common themes

The Indian thinkers of antiquity (very much like those of the Hellenistic schools) viewed philosophy as a practical necessity that needed to be cultivated in order to understand how life can best be led. It became a custom for Indian writers to explain at the beginning of philosophical works how it serves human ends (puruṣārtha). Recent scholarship has shown that there was a great deal of intercourse between Greek and Indian philosophy during the era of Hellenistic expansion.

Indian philosophy is distinctive in its application of analytical rigour to metaphysical problems and goes into very precise detail about the nature of reality, the structure and function of the human psyche and how the relationship between the two have important implications for human salvation (moksha). Rishis centred philosophy on an assumption that there is a unitary underlying order (RTA) in the universe which is all pervasive and omniscient. The efforts by various schools were concentrated on explaining this order and the metaphysical entity at its source (Brahman). The concept of natural law (Dharma) provided a basis for understanding questions of how life on earth should be lived. The sages urged humans to discern this order and to live their lives in accordance with it.

Schools

Hindu philosophy

Many Hindu intellectual traditions were classified during the medieval period of Brahmanic-Sanskritic scholasticism into a standard list of six orthodox (astika) schools (darshanas), the "Six Philosophies" (ṣad-darśana), all of which accept the testimony of the Vedas.

Samkhya, the enumeration school

• Yoga, the school of Patanjali (which provisionally asserts the metaphysics of Samkhya)

• Nyaya, the school of logic

• Vaisheshika, the atomist school

•   Purva Mimamsa (or simply Mimamsa), the tradition of Vedic exegesis, with emphasis on Vedic ritual, and

•   Vedanta (also called Uttara Mimamsa), the Upanishadic tradition, with emphasis on Vedic philosophy.

These are often coupled into three groups for both historical and conceptual reasons: Nyaya-Vaishesika, Samkhya-Yoga, and Mimamsa-Vedanta. The Vedanta school is further divided into six sub-schools: Advaita (monism/nondualism), also includes the concept of Ajativada, Visishtadvaita (monism of the qualified whole), Dvaita (dualism), Dvaitadvaita (dualism-nondualism), Suddhadvaita, and Achintya Bheda Abheda schools.

Besides these schools Mādhava Vidyāraṇya also includes the following of the aforementioned theistic philosophies based on the Agamas and Tantras:

 Pasupata, school of Shaivism by Nakulisa

•   Saiva, the theistic Sankhya school

•   Pratyabhijña, the recognitive school

•   Raseśvara, the mercurial school

•   Pāṇini Darśana, the grammarian school (which clarifies the theory of Sphoṭa)

 The systems mentioned here are not the only orthodox systems, they are the chief ones, and there are other orthodox schools. These systems, accept the authority of Vedas and are regarded as "orthodox" (astika) schools of Hindu philosophy; besides these, schools that do not accept the authority of the Vedas are categorised by Brahmins as unorthodox (nastika) systems. Chief among the latter category are Buddhism, Jainism and Cārvāka.

•   Cārvāka is a materialistic and atheistic school of thought and, is noteworthy as evidence of a materialistic movement within Hinduism. Jain philosophy

Jainism came into formal being after Mahavira synthesised philosophies and promulgations of the ancient Sramana philosophy, during the period around 550 BC, in the region that is present

day Bihar in northern India. This period marked an ideological renaissance, in which the Vedic dominance was challenged by various groups like Jainism and Buddhism.

A Jain is a follower of Jinas, spiritual 'victors' (Jina is Sanskrit for 'victor'), human beings who have rediscovered the dharma, become fully liberated and taught the spiritual path for the benefit of beings. Jains follow the teachings of 24 special Jinas who are known as Tirthankars ('ford-builders'). The 24th and most recent Tirthankar, Lord Mahavira, lived in c.6th century BC, in a period of Cultural Revolution all over the world. During this period, Socrates was born in Greece, Zoroaster in Iran, Lao Tse and Confucious in China and Mahavira and Buddha in India. The 23rd Thirthankar of Jains, Lord Parsvanatha is recognised now as a historical person, lived during 872 to 772 BC... Jaina tradition is unanimous in making Rishabha, as the First Tirthankar.

Jainism is not considered as a part of the Vedic Religion (Hinduism). Even as there is constitutional ambiguity over its status. Jain tirthankars find exclusive mention in the Vedas and the Hindu epics. During the Vedantic age, India had two broad philosophical streams of thought: The Shramana philosophical schools, represented by Buddhism, Jainism, and the long defunct and Ajivika on one hand, and the Brahmana/Vedantic/Puranic schools represented by Vedanta, Vaishnava and other movements on the other. Both streams are known to have mutually influenced each other.

The Hindu scholar Lokmanya Tilak credited Jainism with influencing Hinduism in the area of the cessation of animal sacrifice in Vedic rituals. Bal Gangadhar Tilak has described Jainism as the originator of Ahimsa and wrote in a letter printed in Bombay Samachar, Mumbai: 10 Dec 1904: "In ancient times, innumerable animals were butchered in sacrifices. Evidence in support of this is found in various poetic compositions such as the Meghaduta. But the credit for the disappearance of this terrible massacre from the Brahminical religion goes to Jainism." Swami Vivekananda also credited Jainsim as one of the influencing forces behind the Indian culture.

One of the main characteristics of Jain belief is the emphasis on the immediate consequences of one's physical and mental behaviour. Because Jains believe that everything is in some sense alive with many living beings possessing a soul, great care and awareness is required in going about one's business in the world. Jainism is a religious tradition in which all life is considered to be worthy of respect and Jain teaching emphasises this equality of all life advocating the non-

harming of even the smallest creatures. Non-violence (Ahimsa) is the basis of right View, the condition of right Knowledge and the kernel of right Conduct in Jainism.

Jainism encourages spiritual independence (in the sense of relying on and cultivating one's own personal wisdom) and self-control (vratae) which is considered vital for one's spiritual development. The goal, as with other Indian religions, is moksha which in Jainism is realisation of the soul's true nature, a condition of omniscience (Kevala Jnana). Anekantavada is one of the principles of Jainism positing that reality is perceived differently from different points of view, and that no single point of view is completely true. Jain doctrine states that only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. Anekantavada is related to the Western philosophical doctrine of Subjectivism.

Buddhist philosophy

Buddhist philosophy is a system of beliefs based on the teachings of Siddhartha Gautama, a prince later known as the Buddha, or "awakened one". From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on the rejection of certain orthodox Hindu philosophical concepts. The Buddha criticised all concepts of metaphysical being and non-being as misleading views caused by reification, and this critique is inextricable from the founding of Buddhism.

Buddhism shares many philosophical views with other Indian systems, such as belief in karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. A major departure from Hindu and Jain philosophy is the Buddhist rejection of a permanent, self-existent soul (atman) in favour of anatta (non-Self) and anicca (impermanence).

Jain thinkers rejected this view, opining that if no continuing soul could be accepted then even the effort to attain any worldly objective would be useless, as the individual acting and the one receiving the consequences would be different. Therefore, the conviction in individuals that the doer is also the reaper of consequences establishes the existence of a continuing soul.

Cārvāka philosophy

Cārvāka or Lokāyata was a philosophy of scepticism and materialism, founded in the Mauryan period. They were extremely critical of other schools of philosophy of the time. Cārvāka deemed Vedas to be tainted by the three faults of untruth, self-contradiction, and tautology. And in contrast to Buddhists and Jains, they mocked the concept of liberation, reincarnation and accumulation of merit or demerit through the performance of certain actions. They believed that, the viewpoint of relinquishing pleasure to avoid pain was the "reasoning of fools". Cārvāka thought consciousness was an emanation from the body and it ended with the destruction of the body. They used quotes from Brihadaranyaka Upanishad to support this claim. Cārvāka denied inference as a means of knowledge and held sensory indulgence as the final objective of life.

Cārvāka held the view that Invariable Concomitance (vyapti), a theory of Indian logic which refers to the relation between middle term and major term freed from all conditions, could not be ascertained. However, Buddhists refuted this view by proposing that Invariable Concomitance was easily cognizable from the relation between cause and effect or from the establishment of identity.

Modern Indian philosophy was developed during British occupation (1750–1947). The philosophers in this era gave contemporary meaning to traditional philosophy. Some of them were Bal Gangadhar Tilak, Bankim Chandra Chattopadhyay, Raja Ram Mohan Roy, Sri Aurobindo, Kireet Joshi, Mahapandit Rahul Sankrityayan, Debiprasad Chattopadhyay, M. N. Roy, Indra Sen, Haridas Chaudhuri, Swami Sahajanand Saraswati, Ananda Coomaraswamy, Ramana Maharshi, and Sarvepalli Radhakrishnan.

Among contemporary Indian philosophers, Osho and J. Krishnamurti developed their own schools of thought. Pandurang Shastri Athavale, U. G. Krishnamurti and Krishnananda are other prominent names in contemporary Indian philosophy.

Political philosophy

The Arthashastra, attributed to the Mauryan minister Chanakya, is one of the early Indian texts devoted to political philosophy. It is dated to 4th century BCE and discusses ideas of statecraft and economic policy.

The political philosophy most closely associated with India is the one of ahimsa (non-violence) and Satyagraha, popularised by Mahatma Gandhi during the Indian struggle for independence. It was influenced by the Indian Dharmic philosophy, particularly the Bhagvata Gita, as well as secular writings of authors such as Leo Tolstoy, Henry David Thoreau and John Ruskin. In turn it influenced the later movements for independence and civil rights, especially those led by Martin Luther King, Jr. and to a lesser extent Nelson Mandela.

Influence

In appreciation of complexity of the Indian philosophy, T S Eliot wrote that the great philosophers of India "make most of the great European philosophers look like schoolboys". Arthur Schopenhauer used Indian philosophy to improve upon Kantian thought. In the preface to his book The World As Will And Representation, Schopenhauer writes that one who "has also received and assimilated the sacred primitive Indian wisdom, then he is the best of all prepared to hear what I have to say to him". The 19th century American philosophical movement Transcendentalism was also influenced by Indian thought.

CHAPTER 2

General characteristics of Indian philosophy

Common concerns

The various Indian philosophies contain such a diversity of views, theories, and systems that it is almost impossible to single out characteristics that are common to all of them. Acceptance of the authority of the Vedas characterizes all the orthodox (astika) systems—but not the unorthodox (nastika) systems, such as Charvaka (radical materialism), Buddhism, and Jainism. Moreover, even when philosophers professed allegiance to the Vedas, their allegiance did little to fetter the freedom of their speculative ventures. On the contrary, the acceptance of the authority of the Vedas was a convenient way for a philosopher's views to become acceptable to the orthodox, even if a thinker introduced a wholly new idea. Thus, the Vedas could be cited to corroborate a wide diversity of views; they were used by the Vaisheshika thinkers (i.e., those who believe in ultimate particulars, both individual souls and atoms) as much as by the Advaita (monist) Vedanta philosophers.

In most Indian philosophical systems, the acceptance of the ideal of moksha, like allegiance to the authority of the scriptures, was only remotely connected with the systematic doctrines that were being propounded. Many epistemological, logical, and even metaphysical doctrines were debated and decided on purely rational grounds that did not directly bear upon the ideal of moksha. Only the Vedanta ("end of the Vedas") philosophy and the Samkhya (a system that accepts a real matter and a plurality of the individual souls) philosophy may be said to have a close relationship to the ideal of moksha. The logical systems—Nyaya, Vaisheshika, and Purva-Mimamsa—are only very remotely related. Also, both the philosophies and other scientific treatises, including even the Kama-sutra ("Aphorisms on Love") and the Artha-shastra ("The Science of Material Gain"), recognized the same ideal and professed their efficacy for achieving it.

When Indian philosophers speak of intuitive knowledge, they are concerned with making room for it and demonstrating its possibility, with the help of logic—and there, as far as they are concerned, the task of philosophy ends. Indian philosophers do not seek to justify religious faith; philosophic wisdom itself is accorded the dignity of religious truth. Theory is not subordinated to practice, but theory itself, as theory, is regarded as being supremely worthy and efficacious.

Three basic concepts form the cornerstone of Indian philosophical thought: the self or soul (atman), works (karma), and liberation (moksha). Leaving the Charvakas aside, all Indian philosophies concern themselves with these three concepts and their interrelations, though this is not to say that they accept the objective validity of these concepts in precisely the same manner. Of these, the concept of karma, signifying moral efficacy of human actions, seems to be the most typically Indian. The concept of atman, not altogether absent in Western thought, corresponds in a certain sense to the Western concept of a transcendental or absolute spirit self—important differences notwithstanding. The concept of moksha as the concept of the highest ideal has likewise been one of the concerns of Western thought, especially during the Christian era, though it probably has never been as important as for the Hindu mind. Most Indian philosophies assume that moksha is possible, and the "impossibility of moksha" (anirmoksha) is regarded as a material fallacy likely to vitiate a philosophical theory.

In addition to karma, the lack of two other concerns further differentiates Indian philosophical thought from Western thought in general. Since the time of the Greeks, Western thought has been concerned with mathematics and, in the Christian era, with history. Neither mathematics nor history has ever raised philosophical problems for the Indian. In the lists of pramanas, or ways of knowing accepted by the different schools, there is none that includes mathematical knowledge or historical knowledge. Possibly connected with their indifference toward mathematics is the significant fact that Indian philosophers have not developed formal logic. The theory of the syllogism (a valid deductive argument having two premises and a conclusion) is, however, developed, and much sophistication has been achieved in logical theory. Indian logic offers an instructive example of a logic of cognitions (jnanani) rather than of abstract propositions—a logic not sundered and kept isolated from psychology and epistemology, because it is meant to be the logic of actual human striving to know what is true of the world.

Forms of argument and presentation

There is, in relation to Western thought, a striking difference in the manner in which Indian philosophical thinking is presented as well as in the mode in which it historically develops. Out of the presystematic age of the Vedic hymns and the Upanishads and many diverse philosophical ideas current in the pre-Buddhistic era, there emerged with the rise of the age of the sutras (aphoristic summaries of the main points of a system) a neat classification of systems

(darshanas), a classification that was never to be contradicted and to which no further systems are added. No new school was founded, no new darshana came into existence. But this conformism, like conformism to the Vedas, did not check the rise of independent thinking, new innovations, or original insights. There is, apparently, an underlying assumption in the Indian tradition that no individual can claim to have seen the truth for the first time and, therefore, that an individual can only explicate, state, and defend in a new form a truth that has been seen, stated, and defended by countless others before him—hence the tradition of expounding one's thoughts by affiliating oneself to one of the darshanas.

If one is to be counted as a great master (acharya), one has to write a commentary (bhashya) on the sutras of the darshana concerned, or one must comment on one of the bhashyas and write a tika (subcommentary). The usual order is sutra–bhashya–varttika (collection of critical notes)–tika. At any stage a person may introduce a new and original point of view, but at no stage can one claim originality for oneself. Not even authors of sutras could do that, for they were only systematizing the thoughts and insights of countless predecessors. The development of Indian philosophical thought has thus been able to combine, in an almost unique manner, conformity to tradition and adventure in thinking.

Roles of sacred texts, mythology, and theism

The role of the sacred texts in the growth of Indian philosophy is different in each of the different systems. In those systems that may be called adhyatmavidya, or sciences of spirituality, the sacred texts play a much greater role than they do in the logical systems (anvikshikividya). In the case of the former, Shankara, a leading Advaita Vedanta philosopher (c. 788–820 ce), perhaps best laid down the principles: reasoning should be allowed freedom only as long as it does not conflict with the scriptures. In matters regarding supersensible reality, reasoning left to itself cannot deliver certainty, for, according to Shankara, every thesis established by reasoning may be countered by an opposite thesis supported by equally strong, if not stronger, reasoning. The sacred scriptures, embodying as they do the results of intuitive experiences of seers, therefore, should be accepted as authoritative, and reasoning should be made subordinate to them.

Whereas the sacred texts thus continued to exercise some influence on philosophical thinking, the influence of mythology declined considerably with the rise of the systems. The myths of

creation and dissolution of the universe persisted in the theistic systems but were transformed into metaphors and models. With the Nyaya (problem of knowledge)–Vaisheshika (analysis of nature) systems, for example, the model of a potter making pots determined much philosophical thinking, as did that of a magician conjuring up tricks in the Advaita (nondualist) Vedanta. The nirukta (etymology) of Yaska, a 5th-century-bce Sanskrit scholar, tells of various attempts to interpret difficult Vedic mythologies: the adhidaivata (pertaining to the deities), the aitihasika (pertaining to the tradition), the adhiyajna (pertaining to the sacrifices), and the adhyatmika (pertaining to the spirit). Such interpretations apparently prevailed in the Upanishads; the myths were turned into symbols, though some of them persisted as models and metaphors.

The issue of theism vis-à-vis atheism, in the ordinary senses of the English words, played an important role in Indian thought. The ancient Indian tradition, however, classified the classical systems (darshanas) into orthodox (astika) and unorthodox (nastika). Astika does not mean "theistic," nor does nastika mean "atheistic." Panini, a 5th-century-bce grammarian, stated that the former is one who believes in a transcendent world (asti paralokah) and the latter is one who does not believe in it (nasti paralokah). Astika may also mean one who accepts the authority of the Vedas; nastika then means one who does not accept that authority. Not all among the astika philosophers, however, were theists, and, even if they were, they did not all accord the same importance to the concept of God in their systems. The Samkhya system did not involve belief in the existence of God, without ceasing to be astika, and Yoga (a mental-psychological-physical meditation system) made room for God not on theoretical grounds but only on practical considerations. The Purva-Mimamsa of Jaimini (c. 400 bce), the greatest philosopher of the Mimamsa school, posits various deities to account for the significance of Vedic rituals but ignores, without denying, the question of the existence of God. The Advaita Vedanta of Shankara rejects atheism in order to prove that the world had its origin in a conscious, spiritual being called Ishvara, or God, but in the long run regards the concept of Ishvara as a concept of lower order that becomes negated by a metaphysical knowledge of brahman, the absolute, nondual reality. Only the non-Advaita schools of Vedanta and the Nyaya-Vaisheshika remain zealous theists, and, of these schools, the god of the Nyaya-Vaisheshika school does not create the eternal atoms, universals, or individual souls. For a truly theistic conception of God, one has to look to the non-Advaita schools of Vedanta, the Vaishnavite (devotees of Vishnu as the supreme God), and the Shaivite (devotees of Shiva as the supreme God) philosophical systems.

Whereas Hindu religious life continues to be dominated by these last-mentioned theistic systems, the philosophies went their own ways, far removed from that religious demand.

A general history of development and cultural background

S.N. Dasgupta, a 20th-century Indian philosopher, divided the history of Indian philosophy into three periods: the prelogical (up to the beginning of the Christian era), the logical (from the beginning of the Christian era to the 11th century ce), and the ultralogical (from the 11th century to the 18th century). What Dasgupta calls the prelogical stage covers the pre-Mauryan and the Mauryan period (c. 321–185 bce) in Indian history. The logical period begins roughly with the Kushanas (1st–2nd centuries ce) and reaches its highest development during the Gupta era (3rd–5th centuries ce) and the age of imperial Kanauj (7th century ce).

The prelogical period

In its early prelogical phase, Indian thought, freshly developing in the Indian subcontinent, actively confronted and assimilated the diverse currents of pre-Vedic and non-Vedic elements in the native culture that the Indo-Aryan-speaking migrants from the north sought to appropriate. The marks of this confrontation are to be noted in every facet of Indian religion and thought: in the Vedic hymns in the form of conflicts, with varying fortunes, between the people referred to as "nobles" (arya) and the people already living in the land; in the conflict between a positive attitude that is interested in making life fuller and richer and a negative attitude emphasizing asceticism and renunciation; in the great variety of skeptics, naturalists, determinists, indeterminists, accidentalists, and no-soul theorists that filled the Ganges Plain; in the rise of the heretical, unorthodox schools of Jainism and Buddhism protesting against the Vedic religion and the Upanishadic theory of atman; and in the continuing confrontation, mutually enriching and nourishing, that occurred between the Brahmanic (Hindu priestly) and Buddhist logicians, epistemologists, and dialecticians. The Indo-Aryan speakers, however, were soon followed by a host of foreign invaders, Greeks, Shakas and Hunas from Central Asia, Pashtuns (Pathans), Mongols, and Mughals (Muslims). Both religious thought and philosophical discussion received continuous challenges and confrontations. The resulting responses have a dialectical character: sometimes new ideas have been absorbed and orthodoxy has been modified; sometimes orthodoxy has been strengthened and codified in order to be preserved in the face of the dangers

of such confrontation; sometimes, as in the religious life of the Christian Middle Ages, bold attempts at synthesis of ideas have been made. Nevertheless, through all the vicissitudes of social and cultural life, Brahmanical thought has been able to maintain a fairly strong current of continuity.

In the chaotic intellectual climate of the pre-Mauryan era, there were skeptics (ajnanikah) who questioned the possibility of knowledge. There were also materialists, the chief of which were the Ajivikas (deterministic ascetics) and the Lokayatas (the name by which Charvaka doctrines—denying the authority of the Vedas and the soul—are generally known). Furthermore, there existed the two unorthodox schools of yadrichhavada (accidentalists) and svabhavaha (naturalists), who rejected the supernatural. Kapila, the legendary founder of the Samkhya School, supposedly flourished during the 7th century bce. Proto-Jain ideas were already in existence when Mahavira (flourished 6th century bce), the founder of Jainism, initiated his reform. Gautama the Buddha (flourished c. 6th–4th century's bce) apparently was familiar with all these intellectual ideas and was as dissatisfied with them as with the Vedic orthodoxy. He sought to forge a new path—though not new in all respects—that was to assure blessedness to man. Orthodoxy, however, sought to preserve itself in a vast Kalpa-sutra (ritual) literature—with three parts: the Shrauta-sutra, based on shruti (revelation); the Grihya-sutra, based on smriti (tradition); and the Dharma-sutra, pertaining to rules of religious law—whereas the philosophers tried to codify their doctrines in systematic form, leading to the rise of the philosophical sutras. Though the writing of the sutras continued over a long period, the sutras of most of the various darshanas probably were completed between the 6th and 3rd centuries bce. Two of the sutras appear to have been composed in the pre-Mauryan period but after the rise of Buddhism; these works are the Mimamsa-sutras of Jaimini and the Vedanta-sutras of Badarayana (c. 500–200 bce).

The Mauryan period brought, for the first time, a strong centralized state. The Greeks had been ousted, and a new self-confidence characterized the beginning of the period. This seems to have been the period in which the epics Mahabharata and Ramayana were initiated, though their composition went on through several centuries before they took the forms they now have. Manu, a legendary lawgiver, codified the Dharma-shastra; Kautilya, a minister of King Chandragupta Maurya, systematized the science of political economy (Artha-shastra); and Patanjali, an ancient

author or authors composed the Yoga-sutras. Brahmanism tried to adjust itself to the new communities and cultures that were admitted into its fold: new gods—or rather, old Vedic gods that had been rejuvenated—were worshipped; the Hindu trinity (Trimurti) of Brahma (the creator), Vishnu (the preserver), and Shiva (the destroyer) came into being; and the Pashupata (Shaivite), Bhagavata (Vaishnavite), and Tantra (esoteric meditative) systems were initiated. The Bhagavadgita—the most famous work of this period—symbolized the spirit of the creative synthesis of the age. A new ideal of karma as opposed to the more ancient one of renunciation was emphasized. Orthodox notions were reinterpreted and given a new symbolic meaning, as, for example, the Gita does with the notion of yajna ("sacrifice"). Already in the pre-Christian era, Buddhism had split up into several major sects, and the foundations for the rise of Mahayana ("Greater Vehicle") Buddhism had been laid.

The logical period

The logical period of Indian thought began with the Kushan dynasty (1st–2nd centuries ce). Gautama (author of the Nyaya-sutras; probably flourished at the beginning of the Christian era) and his 5th-century commentator Vatsyayana established the foundations of the Nyaya as a school almost exclusively preoccupied with logical and epistemological issues. The Madhyamika ("Middle Way") school of Buddhism—also known as the Shunyavada ("Way of Emptiness") school—arose, and the analytical investigations of Nagarjuna (c. 200), the great propounder of Shunyavada (dialectical thinking), reached great heights. Though Buddhist logic in the strict sense of the term had not yet come into being, an increasingly rigorous logical style of philosophizing developed among the proponents of these schools of thought.

During the reign of the Guptas, there was a revival of Brahmanism of a gentler and more-refined form. Vaishnavism of the Vasudeva cult, centring on the prince-god Krishna and advocating renunciation by action, and Shaivism prospered, along with Buddhism and Jainism. Both the Mahayana and the Hinayana ("Lesser Vehicle"), or Theravada ("Way of the Elders"), schools flourished. The most notable feature, however, was the rise of the Buddhist Yogachara school, of which Asanga (4th century ce) and his brother Vasubandhu were the great pioneers. Toward the end of the 5th century, Dignaga, a Buddhist logician, wrote the Pramanasamuccaya ("Compendium of the Means of True Knowledge"), a work that laid the foundations of Buddhist logic.

The greatest names of Indian philosophy belong to the post-Gupta period from the 7th to the 10th century. At that time Buddhism was on the decline and the Tantric cults were rising, a situation that led to the development of the Tantric forms of Buddhism. Shaivism was thriving in Kashmir and Vaishnavism in the southern part of India. The great philosophers Mimamshakas Kumarila (7th century), Prabhakara (7th–8th centuries), Mandana Mishra (8th century), Shalikanatha (9th century), and Parthasarathi Mishra (10th century) belong to this age. The greatest Indian philosopher of the period, however, was Shankara. All these men defended Brahmanism against the "unorthodox" schools, especially against the criticisms of Buddhism. The debate between Brahmanism and Buddhism was continued, on a logical level, by philosophers of the Nyaya school—Uddyotakara, Vachaspati Mishra, and Udayana (Udayanacharya).

The ultralogical period

Muslim rule in India had consolidated itself by the 11th century, by which time Buddhism, for all practical purposes, had disappeared from the country. Hinduism had absorbed Buddhist ideas and practices and reasserted itself, with the Buddha appearing in Hindu writings as an incarnation of Vishnu. The Muslim conquest created a need for orthodoxy to readjust itself to a new situation. In this period the great works on Hindu law were written. Jainism, of all the "unorthodox" schools, retained its purity, and great Jaina works, such as Devasuri's Pramananayatattvalokalamkara ("The Ornament of the Light of Truth of the Different Points of View Regarding the Means of True Knowledge," 12th century ce) and Prabhachandra's Prameyakamalamartanda ("The Sun of the Lotus of the Objects of True Knowledge," 11th century ce), were written during this period. Under the Chola kings (c. 850–1279) and later in the Vijayanagara kingdom (which, along with Mithila in the north, remained strongholds of Hinduism until the middle of the 16th century), Vaishnavism flourished. The philosopher Yamunacharya (flourished 1050 ce) taught the path of prapatti, or complete surrender to God. The philosophers Ramanuja (11th century), Madhva, and Nimbarka (c. 12th century) developed theistic systems of Vedanta and severely criticized Shankara's Advaita Vedanta.

Toward the end of the 12th century, creative work of the highest order began to take place in the fields of logic and epistemology in Mithila and Bengal. The 12th–13th-century philosopher Gangesa's Tattvachintamani ("The Jewel of Thought on the Nature of Things") laid the foundations of the school of Navya-Nyaya ("New Nyaya"). Four great members of this school

were Pakshadhara Mishra of Mithila, Vasudeva Sarvabhauma (16th century), his disciple Raghunatha Shiromani (both of Bengal), and Gadadhara Bhattacharyya.

Religious life was marked by the rise of great mystic saints, chief of which are Ramananda, Kabir, Chaitanya, and Guru Nanak, who emphasized the path of bhakti, or devotion, a wide sense of humanity, freedom of thought, and a sense of unity of all religions. Somewhat earlier than these were the great Muslim Sufi (mystic) saints, including Khwāja Muin-ud-Din Ḥasan, who emphasized asceticism and taught a philosophy that included both love of God and love of humanity.

The British period in Indian history was primarily a period of discovery of the ancient tradition (e.g., the two histories by Radhakrishnan, scholar and president of India from 1962 to 1967, and S.N. Dasgupta) and of comparison and synthesis of Indian philosophy with the philosophical ideas from the West. Among modern creative thinkers have been Mohandas K. Gandhi, who espoused new ideas in the fields of social, political, and educational philosophy; Sri Aurobindo, an exponent of a new school of Vedanta that he calls Integral Advaita; and K.C. Bhattacharyya, who developed a phenomenologically oriented philosophy of subjectivity that is conceived as freedom from object.

CHAPTER 3

Hindu philosophy

Vedic philosophy is traditionally divided into six āstika (Sanskrit: आस्तिक "orthodox") schools of thought, or darśanam ("view"), which accept the Vedas as supreme revealed scriptures. Three other nāstika (नास्तिक "heterodox") schools don't draw upon the Vedas as the sole primary authoritative text, but may emphasise other traditions of thought. The āstika schools are:

1.   Samkhya, an atheistic and strongly dualist theoretical exposition of consciousness and matter.

2.   Yoga, a school emphasising meditation, contemplation and liberation.

3.   Nyaya or logic, explores sources of knowledge. Nyāya Sūtras.

4.   Vaisheshika, an empiricist school of atomism

5.   Mimāṃsā, an anti-ascetic and anti-mysticist school of orthopraxy

6.   Vedanta, the last segment of knowledge in the Vedas, or the 'Jnan' (knowledge) 'Kanda' (section). Vedanta came to be the dominant current of Vedism in the post-medieval period.

The nāstika schools are (in chronological order):

1.   Cārvāka

2.   Jainism

3.   Buddhism

However, medieval philosophers like Vidyāraṇya classify Indian philosophy into sixteen schools, where schools belonging to Saiva, Pāṇini and Raseśvara thought are included with others, and the three Vedantic schools Advaita, Vishishtadvaita and Dvaita (which had emerged as distinct schools by then) are classified separately.

 In Vedic history, the distinction of the six orthodox schools was current in the Gupta period "golden age" of Vedism. With the disappearance of Vaisheshika and Mimamsa, it was obsolete

by the later Middle Ages, when the various sub-schools of Vedanta (Dvaita "dualism", Advaita Vedanta "non-dualism" and others) began to rise to prominence as the main divisions of religious philosophy. Nyaya survived into the 17th century as Navya Nyaya "Neo-Nyaya", while Samkhya gradually lost its status as an independent school, its tenets absorbed into Yoga and Vedanta.

Samkhya

Samkhya is the oldest of the orthodox philosophical systems in Vedism. It espouses dualism between consciousness and matter by postulating two "irreducible, innate and independent realities 1) consciousness itself or Purusha (Sanskrit:, self, atma or soul) 2) primordial materiality or Prakriti (creative agency or energy)". The unconscious primordial materiality, Prakriti consists of varying levels of three dispositions or categories of qualities (gunas)— activity (rajas), inactivity (tamas) and harmony (sattva). An imbalance in the intertwined relationship of these three dispositions causes the world to evolve from Prakriti. This evolution from Prakriti causes the creation of 23 constituents, including intellect (buddhi,mahat), ego (ahamkara) and mind (manas). Samkhya theorises the existence of are many living souls (Jeevatmas) who possess consciousness, but denies the existence of Ishvara(God).

 Samkhya holds that Puruṣa, the eternal pure consciousness, due to ignorance, identifies itself with products of Prakriti such as intellect (buddhi) and ego (ahamkara). This results in endless transmigration and suffering. However, once the realisation arises that Puruṣa is distinct from Prakriti, the Self is no longer subject to transmigration and absolute freedom (kaivalya) arises.

Western dualism deals with the distinction between the mind and the body, whereas in Samkhya it is between the soul and matter. The concept of the atma (soul) is different from the concept of the mind and mind itself thought to an evolute of matter, rather than the soul. Soul is absolute reality that is all-pervasive, eternal, indivisible, attributeless, pure consciousness. It is non-matter and is beyond intellect. Originally, Samkhya was not theistic, but in confluence with Yoga it developed a theistic variant.

Yoga

In Indian philosophy, Yoga is the name of one of the six orthodox philosophical schools. The Yoga philosophical system is closely allied with the Samkhya school. The Yoga school as

expounded by Patanjali accepts the Samkhya psychology and metaphysics, but is more theistic than the Samkhya, as evidenced by the addition of a divine entity to the Samkhya's twenty-five elements of reality. The parallels between Yoga and Samkhya were so close that Max Müller says that "the two philosophies were in popular parlance distinguished from each other as Samkhya with and Samkhya without a Lord...." The intimate relationship between Samkhya and Yoga is explained by Heinrich Zimmer:

"These two are regarded in India as twins, the two aspects of a single discipline. Sāmkhya provides a basic theoretical exposition of human nature, enumerating and defining its elements, analyzing their manner of co-operation in a state of bondage (bandha), and describing their state of disentanglement or separation in release (mokṣa), while Yoga treats specifically of the dynamics of the process for the disentanglement, and outlines practical techniques for the gaining of release, or 'isolation-integration' (kaivalya)."

The foundational text of the Yoga school is the Yoga Sutras of Patanjali, who is regarded as the founder of the formal Yoga philosophy. The Sutras of the Yoga philosophy are ascribed to Patanjali, who may have been, as Max Müller explains, "the author or representative of the Yoga-philosophy without being necessarily the author of the Sutras." Hindu philosophy distinguishes seven major branches of Yoga:

•   Rāja Yoga (also referred to as Classical Yoga), a system of yoga codified by Patañjali and classified as one of the six āstika ("orthodox") schools of Hindu philosophy.

•   Jnana yoga, (also called buddhi-yoga) centred on the faculty of discernment and 'virtually identical with the spiritual path of Vedānta'.

•   Karma-yoga, in which the world of everyday work becomes the tool by which self is transcended.

•   Bhakti-Yoga the path of devoted service to God.

•   Tantra-yoga focused on the techniques and psycho-physical teachings contained within a body of texts called tantras.

- Mantra-yoga, one of the most ancient forms of yoga in which the psycho-acoustical properties of the spoken word are used to concentrate the mind.

- Hatha yoga, a system of physical purification designed to reintegrate and re-balance the mind and body in preparation for Raja-yoga (first described by Yogi Swatmarama).

In general, Yoga is used to take advantage of the ability to fully utilize your mind, having it under total control. The Hindu world distinguished itself with the spiritual discipline of yoga, as it delved deeper into the multiple layers of the mind that no other group had investigated. The benefits of Yoga are overwhelming, as countless individuals utilize it to achieve physical fitness and mental balance. In some cases, the elevated experiences Yoga provides has aided drug addiction, and, in many others, provides participants with a peace of mind.

Nyaya

The Nyaya school is based on the Nyaya Sutras. They were written by Aksapada Gautama, probably in the sixth century BCE. The most important contribution made by this school is its methodology. This methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools. This is comparable to the relationship between Western science and philosophy, which was derived largely from Aristotelian logic.

Nevertheless, Nyaya was seen by its followers as more than logical in its own right. They believed that obtaining valid knowledge was the only way to gain release from suffering, and they took great pains to identify valid sources of knowledge and distinguish these from mere false opinions. According to Nyaya, there are exactly four sources of knowledge: perception, inference, comparison, and testimony. Knowledge obtained through each of these is either valid or invalid. Nyaya developed several criteria of validity. In this sense, Nyaya is probably the closest Indian equivalent to analytic philosophy. The later Naiyanikas gave logical proofs for the existence and uniqueness of Ishvara in response to Buddhism, which, at that time, was fundamentally non-theistic. An important later development in Nyaya was the system of Navya-NyÄya.

Vaisheshika

The Vaisheshika school postulates an atomic pluralism in which all objects in the physical universe are reducible to certain types of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these atoms. The school was founded by the sage Kaṇāda (or Kana-bhuk, literally, atom-eater) around the 2nd century BC. Major ideas contained in the Vaisheshika Sutra are:

There are nine classes of realities: four classes of atoms (earth, water, light and air), space (akasha), time (kāla), direction (dik), infinity of souls (Atman), mind (manas).

• Individual souls are eternal and pervade material body for a time.

• There are seven categories (padārtha) of experience – substance, quality, activity, generality, particularity, inherence and non-existence.

Although the Vaisheshika school developed independently from the Nyaya, the two eventually merged because of their closely related metaphysical theories. In its classical form, however, the Vaisheshika school differed from the Nyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge, the Vaisheshika accepted only two——perception and inference.

Purva Mimamsa

The main objective of the Purva Mimamsa school was to establish the authority of the Vedas. Consequently, this school's most valuable contribution to Hinduism was its formulation of the rules of Vedic interpretation. Its adherents propounded unquestionable faith in the Vedas and regular performance of the yajñas, or fire-sacrifices. They believed in the power of the mantras and yajñas to sustain all the activity of the universe. In keeping with this belief, they placed great emphasis on dharma, which consisted of the performance of Vedic rituals.

The Mimamsa philosophers accepted the logical and philosophical teachings of the other schools, but felt they did not sufficiently emphasise attention to right action. They believed that the other schools of thought that aimed for release (moksha) were not allowed for complete freedom from desire and selfishness, because the very striving for liberation stemmed from a simple desire to be free. According to Mimamsa thought, only by acting in accordance with the prescriptions of the Vedas may one attain salvation.

The Mimamsa school later shifted its views and began to teach the doctrines of Brahman and freedom. Its adherents then advocated the release or escape of the soul from its constraints through enlightened activity. Although Mimamsa does not receive much scholarly attention, its influence can be felt in the life of the practising Hindu, because all Hindu ritual, ceremony, and law is influenced by this school.

Vedanta

The Vedanta, or later Mimamsa school, concentrates on the philosophical teachings of the Upanishads rather than the ritualistic injunctions of the Brahmanas. Etymologically, Vedanta means, the last segment of knowledge in the Vedas. It is also known as the 'Jnan' (knowledge) 'Kanda' (section). While, the earlier segments of the Vedas are called 'Karma Kanda'. Parts of Vedas that focus on spiritual practices such as worship, devotion and meditation are called 'Upasana Kanda'.

While the traditional Vedic rituals continued to be practised as meditative and propitiatory rites, a more knowledge-centered understanding began to emerge. These were mystical aspects of Vedic religion that focused on meditation, self-discipline, and spiritual connectivity, more than traditional ritualism.

The more abstruse Vedanta is the essence of the Vedas, as encapsulated in the Upanishads. Vedantic thought drew on Vedic cosmology, hymns and philosophy. The Brihadaranyaka Upanishad is believed to have appeared as far back as 3,000 years ago. While thirteen or so Upanishads are accepted as principal, over a hundred exist. The most significant contribution of Vedantic thought is the idea that self-consciousness is continuous with and indistinguishable from consciousness of Brahman.

The aphorisms of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of interpretations. Consequently, the Vedanta separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries.

Advaita

Advaita literally means "non-duality." This is the oldest and most widely acknowledged Vedantic school. Its first great consolidator was Adi Shankaracharya (788 CE – 820 CE), who

continued the line of thought of the Upanishadic teachers, and that of his teacher's teacher Gaudapada. He wrote extensive commentaries on the major Vedantic scriptures and was successful in the revival and reformation of Hindu thinking and way of life.

According to this school of Vedanta, Brahman is the only reality, and there exists nothing whatsoever which is not Brahman. The appearance of dualities and differences in this world is an superimposition on Brahman, called Maya. Maya is the illusionary and creative aspect of Brahman, which causes the world to arise. Maya is neither existent nor non-existent, but appears to exist temporarily, as in case of any illusion (for example mirage).

When a person tries to know Brahman through his mind, due to the influence of Maya, Brahman appears as God (Ishvara), separate from the world and from the individual. In reality, there is no difference between the individual soul (Jivatman) and Brahman. The spiritual practices such as: devotion to God, meditation & self-less action etc. purifies the mind and indirectly helps in perceiving the real. One whose vision is obscured by ignorance he does not see the non-dual nature of reality; as the blind do not see the resplendent Sun. Hence, the only direct cause of liberation is self-knowledge which directly removes the ignorance. After realisation, one sees one's own self and the Universe as the same, non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

Vishishtadvaita

Ramanujacharya (c. 1037–1137 CE) was the foremost proponent of the philosophy of Vishishtadvaita or qualified non-dualism. Vishishtadvaita advocated the concept of a Supreme Being with essential qualities or attributes. Vishishtadvaitins argued against the Advaitin conception of Brahman as an impersonal empty oneness. They saw Brahman as an eternal oneness, but also as the source of all creation, which was omnipresent and actively involved in existence. To them the sense of subject-object perception was illusory and a sign of ignorance. However, the individual's sense of self was not a complete illusion since it was derived from the universal beingness that is Brahman. Ramanuja saw Vishnu as a personification of Brahman.

Dvaita

Dvaita Vedanta (dualistic conclusions of the Vedas) school of philosophy was founded by Madhvacharya (c. 1238–1317 CE). It espouses dualism by theorising the existence of two separate realities. The first and the more important reality is that of Vishnu or Brahman. Vishnu is the supreme Self, God, the absolute truth of the universe, the independent reality. The second reality is that of dependent but equally real universe that exists with its own separate essence. Everything that is composed of the second reality, such as individual soul (Jiva), matter, etc. exist with their own separate reality. The distinguishing factor of this philosophy as opposed to Advaita Vedanta (monistic conclusion of Vedas) is that God takes on a personal role and is seen as a real eternal entity that governs and controls the universe.

 Five further distinctions are made—

(1) Vishnu is distinct from souls;

(2) Vishnu is distinct from matter;

 (3) Souls are distinct from matter;

(4) A soul is distinct from another soul, and

(5) Matter is distinct from other matter.

Souls are eternal and are dependent upon the will of Vishnu. This theology attempts to address the problem of evil with the idea that souls are not created. Because the existence of individuals is grounded in the divine, they are depicted as reflections, images or even shadows of the divine, but never in any way identical with the divine. Salvation therefore is described as the realisation that all finite reality is essentially dependent on the Supreme.

Dvaitadvaita (Bhedabheda)

Dvaitadvaita was proposed by Nimbarka, a 13th-century Vaishnava Philosopher from the Andhra region. According to this philosophy there are three categories of existence: Brahman, soul, and matter. Soul and matter are different from Brahman in that they have attributes and capacities different from Brahman. Brahman exists independently, while soul and matter are

dependent. Thus soul and matter have an existence that is separate yet dependent. Further, Brahman is a controller, the soul is the enjoyer, and matter the thing enjoyed. Also, the highest object of worship is Krishna and his consort Radha, attended by thousands of gopis, or cowherdesses; of the celestial Vrindavana; and devotion consists in self-surrender.

Shuddhadvaita

Shuddhadvaita is the "purely non-dual" philosophy propounded by Vallabhacharya (1479–1531 CE). The founding philosopher was also the guru of the Vallabhā sampradāya ("tradition of Vallabh") or Puśtimārg ("The path of grace"), a Hindu Vaishnava tradition focused on the worship of Krishna.

Acintya Bheda Abheda

Chaitanya Mahaprabhu (1486–1534), stated that the soul or energy of God is both distinct and non-distinct from God, whom he identified as Krishna, Govinda, and that this, although unthinkable, may be experienced through a process of loving devotion (bhakti). He followed the Dvaita concept of Sri Madhva. This philosophy of "inconceivable oneness and difference".

Shaivism

Early history of Shaivism is difficult to determine. However, the Śvetāśvatara Upanishad (400 – 200 BCE) is considered to be the earliest textual exposition of a systematic philosophy of Shaivism. Shaivism is represented by various philosophical schools, including non-dualist (abheda), dualist (bheda), and non-dualist-with-dualist (bhedābheda) perspectives. Vidyaranya in his works mentions three major schools of Shaiva thought— Pashupata Shaivism, Shaiva Siddhanta and Pratyabhijña (Kashmir Shaivism).

Pashupata Shaivism

Pashupata Shaivism is the oldest of the major Shaivite schools. The philosophy of Pashupata sect was systematized by Lakulish in the 2nd century CE. Pashu in Pashupati refers to the effect (or created world), the word designates that which is dependent on something ulterior. Whereas, Pati means the cause (or prinripium), the word designates the Lord, who is the cause of the universe, the pati, or the ruler. Pashupatas disapproved of the Vaishnava theology, known for its doctrine

servitude of souls to the Supreme Being, on the grounds that dependence upon anything could not be the means of cessation of pain and other desired ends. They recognised that those depending upon another and longing for independence will not be emancipated because they still depend upon something other than themselves. According to Pashupatas, soul possesses the attributes of the Supreme Deity when it becomes liberated from the 'germ of every pain'.

Pashupatas divided the created world into the insentient and the sentient. The insentient was the unconscious and thus dependent on the sentient or conscious. The insentient was further divided into effects and causes. The effects were often kinds, the earth, four elements and their qualities, color etc. The causes were of thirteen kinds, the five organs of cognition, the five organs of action, the three internal organs, intellect, the ego principle and the cognizing principle. These insentient causes were held responsible for the illusive identification of self with non-Self. Salvation in Pashupata Shaivism involved the union of the soul with God through the intellect.

Shaiva Siddhanta

Considered normative Tantric Shaivism, Shaiva Siddhanta provides the normative rites, cosmology and theological categories of Tantric Shaivism. Being a dualistic philosophy, the goal of Shaiva Siddhanta is to become an ontologically distinct Shiva (through Shiva's grace). This tradition later merged with the Tamil Saiva movement and expression of concepts of Shaiva Siddhanta can be seen in the bhakti poetry of the Nayanars.

Kashmir Shaivism

Kashmir Shaivism arose during the eighth or ninth century CE in Kashmir and made significant strides, both philosophical and theological, until the end of the twelfth century CE. It is categorized by various scholars as monistic idealism (absolute idealism, theistic monism, realistic idealism, transcendental physicalism or concrete monism). It is a school of Śaivism consisting of Trika and its philosophical articulation Pratyabhijña.

Even though, both Kashmir Shaivism and Advaita Vedanta are non-dual philosophies which give primacy to Universal Consciousness (Chit or Brahman), in Kashmir Shavisim, as opposed to Advaita, all things are a manifestation of this Consciousness. This implies that from the point of view of Kashmir Shavisim, the phenomenal world (Śakti) is real, and it exists and has its being

in Consciousness (Chit). Whereas, Advaita holds that Brahman is inactive (niṣkriya) and the phenomenal world is an illusion (māyā). The objective of human life, according to Kashmir Shaivism, is to merge in Shiva or Universal Consciousness, or to realize one's already existing identity with Shiva, by means of wisdom, yoga and grace.

CHAPTER 4
Buddhist philosophy

Buddhist philosophy is the elaboration and explanation of the delivered teachings of the Buddha as found in the Tripitaka and Agama. Its main concern is with explicating the dharmas constituting reality. A recurrent theme is the reification of concepts, and the subsequent return to the Buddhist middle way.

Early Buddhism avoided speculative thought on metaphysics, phenomenology, ethics, and epistemology, but was based instead on empirical evidence gained by the sense organs (ayatana).

Nevertheless, Buddhist scholars have addressed ontological and metaphysical issues subsequently. Particular points of Buddhist philosophy have often been the subject of disputes between different schools of Buddhism. These elaborations and disputes gave rise to various schools in early Buddhism of Abhidhamma, and to the Mahayana traditions and schools of the prajnaparamita, Madhyamaka, buddha-nature and Yogacara.

Indian background

The historical Buddha lived during a time of spiritual and philosophical revival in Northern India when the overly ritualistic practices of the vedas came under rational scrutiny.

As well as the Buddha's own teachings, new ethical and spiritual philosophies such as those of Mahavira became established during this period when alternatives to the mainstream religion arose in an atmosphere of freethought and renewed vitality in spiritual endeavour. This general cultural movement is today known as the Sramanic tradition and the epoch of new thought as the axial era.

These heterodox groups held widely divergent opinions but were united by a critical attitude towards the established religion whose explanations they found unsatisfactory and whose animal sacrifices increasingly distasteful and irrelevant. In Greece, China and India there was a return to fundamental questions and a new interest in the question of how humans should live.

Life and teachings of the Buddha

Biography

According to the traditional accounts, Gautama, the future Buddha, born into a Vedic Kshatriya family, was a prince who grew up in an environment of luxury and opulence. He became convinced that sense-pleasures and wealth did not provide the satisfaction that human beings longed for deep within. He abandoned worldly life to live as a mendicant. He studied under a number of teachers, developing his insight into the problem of suffering.

After his awakening he regarded himself as a physician rather than a philosopher. Whereas philosophers merely had views about things, he taught the Noble Eightfold Path which liberates from suffering.

Philosophy

The Buddha discouraged his followers from indulging in intellectual disputation for its own sake, which is fruitless, and distracting from true awakening. Nevertheless, the delivered sayings of the Buddha contain a philosophical component, in its teachings on the working of the mind, and its criticisms of the philosophies of his contemporaries.

According to the scriptures, during his lifetime the Buddha remained silent when asked several metaphysical questions. These regarded issues such as whether the universe is eternal or non-eternal (or whether it is finite or infinite), the unity or separation of the body and the self, the complete inexistence of a person after Nirvana and death, and others.

Emphasis on awakening

One explanation for this silence is that such questions distract from activity that is practical to realizing enlightenment and bring about the danger of substituting the experience of liberation by conceptual understanding of the doctrine or by religious faith.

Experience is the path most elaborated in early Buddhism. The doctrine on the other hand was kept low. The Buddha avoided doctrinal formulations concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements on the path in which the absence of the final experience could be substituted by conceptual understanding of the doctrine or by religious faith, a situation which sometimes occurs, in both varieties, in the context of Hindu systems of doctrine.

Attachments to the skandhas

Another explanation is that both affirmative and negative positions regarding these questions are based on attachment to and misunderstanding of the aggregates and senses. That is, when one sees these things for what they are, the idea of forming positions on such metaphysical questions simply does not occur.

Emptiness

Another closely related explanation is that reality is devoid of sensory mediation and conception, or empty, and therefore language itself is a priori inadequate without direct experience.

Thus, the Buddha's silence does not indicate misology or disdain for philosophy. Rather, it indicates that he viewed the answers to these questions as not understandable by the unenlightened. Dependent arising provides a framework for analysis of reality that is not based on metaphysical assumptions regarding existence or non-existence, but instead on imagining direct cognition of phenomena as they are presented to the mind. This informs and supports the Buddhist approach to liberation from adventitious distortion and engaging in the Noble Eightfold Path.

The Buddha of the earliest Buddhists texts describes Dharma (in the sense of "truth") as "beyond reasoning" or "transcending logic", in the sense that reasoning is a subjectively introduced aspect of the way unenlightened humans perceive things, and the conceptual framework which underpins their cognitive process, rather than a feature of things as they really are. Going "beyond reasoning" means in this context penetrating the nature of reasoning from the inside, and removing the causes for experiencing any future stress as a result of it, rather than functioning outside of the system as a whole.

Early Buddhism

Basic teachings

Certain basic teachings appear in many places throughout the early texts, so most scholars conclude that the Buddha must at least have taught these teachings:

Three marks of existence

- Five aggregates

- Dependent arising

- Karma and rebirth

- The four noble truths

- The Noble Eightfold Path

- Nirvana

According to these scholars, there was something they variously call "earliest Buddhism", "original Buddhism" or "pre-canonical Buddhism".

Some scholars disagree, and have proposed other theories. According to some scholars, the philosophical outlook of earliest Buddhism was primarily negative, in the sense that it focused on what doctrines to reject more than on what doctrines to accept. Only knowledge that is useful in achieving enlightenment is valued. According to this theory, the cycle of philosophical upheavals that in part drove the diversification of Buddhism into its many schools and sects only began once Buddhists began attempting to make explicit the implicit philosophy of the Buddha and the early suttas.

Other scholars reject this theory. After the death of the Buddha, attempts were made to gather his teachings and transmit them in a commonly agreed form, first orally, then also in writing (the Tripiṭaka).

Dukkha

Dukkha, often translated as suffering, is the inherent unsatisfactoriness of life. This unsatisfactoriness drives our yearning for a better way of life, yet keeps us imprisoned in wordly existence and rebirth.

Dependent origination

The working of the rising and ceasing of suffering is explained by Pratitya-samutpada, dependent origination. It states that events are not predetermined, nor are they random. It rejects notions of

direct causation, which are necessarily undergirded by a substantialist metaphysics. Instead, it posits the arising of events under certain conditions which are inextricable, such that the processes in question at no time, are considered to be entities.

Dependent origination posits that certain specific events, concepts, or realities are always dependent on other specific things. Craving, for example, is always dependent on, and caused by, emotion. Emotion is always dependent on contact with our surroundings. This chain of causation purports to show that the cessation of decay, death, and sorrow is indirectly dependent on the cessation of craving.

This concept leaves no room for the existence of everlasting, absolute entities. The world must be thought of in procedural terms, not in terms of things or substances. Likewise,

Anatta

The Buddha asserted the non inherently existent concept of the ego, in opposition to the Upanishadic concept of an unchanging ultimate self. The Buddha held that attachment to the appearance of a permanent self in this world of change is the cause of suffering, and the main obstacle to liberation. The apparent ego is merely the result of identification with the temporary aggregates, the components of the individual human being's body and consciousness at any given moment in time.

Eightfold Path

Although there are many ethical tenets in Buddhism that differ depending on whether one is a monk or a layman, and depending on individual schools, the Buddhist system of ethics can be summed up in the eightfold path:

And this, monks, is the noble truth of the way of practice leading to the cessation of suffering – precisely this Noble Eightfold Path – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

The purpose of living an ethical life is to escape the suffering inherent in samsara. Skillful actions condition the mind in a positive way and lead to future happiness, while the opposite is

true for unskillful actions. Ethical discipline also provides the mental stability and freedom to embark upon mental cultivation via meditation.

The part of the Noble Eightfold path that covers morality/ethics is right speech, right action and right livelihood. The other parts cover concentration and wisdom, with wisdom being covered by right view and right intention and the remaining three belonging to concentration.

The three aggregates are not included under the noble eightfold path, friend Visakha, but the noble eightfold path is included under the three aggregates. Right speech, right action, & right livelihood come under the aggregate of virtue. Right effort, right mindfulness, & right concentration come under the aggregate of concentration. Right view & right resolve come under the aggregate of discernment.

Precepts

While the precepts for monks and nuns differ somewhat depending on which tradition one has ordained in (Tibetan, Thai Theravadan, etc.), the precepts for laymen and laywomen followers of the Buddha are the same.

There are the five precepts that all followers of the Buddha must observe if they hope to be reborn as a human being. Eight precepts are practiced by anagarikas and lay-followers staying in temples. Ten precepts are followed by bhikkhus or other serious practitioners.

1.) Refrain from killing living things.

2.) Refrain from stealing.

3.) Refrain from unchastity (sensuality, sexuality, lust).

4.) Refrain from lying.

5.) Refrain from taking intoxicants.

6.) Refrain from taking food at inappropriate times (after noon).

7.) Refrain from singing, dancing, playing music or attending entertainment programs (performances).

8.) Refrain from wearing perfume, cosmetics and garland (decorative accessories).

9.) Refrain from sitting on high chairs and sleeping on luxurious, soft beds.

10.) Refrain from accepting money.

Textual authority

Decisive in distinguishing Buddhism from what is commonly called Hinduism is the issue of epistemological justification.

All schools of Indian logic recognize various sets of valid justifications for knowledge, or pramāṇa. Buddhism recognizes a set that is smaller than the others. For some schools of Hinduism and Buddhism the received textual tradition is an epistemological category equal to perception and inference (although this is not necessarily true for some other schools).

Thus, in the Hindu schools, if a claim was made that could not be substantiated by appeal to the textual canon, it would be considered as ridiculous as a claim that the sky was green and, conversely, a claim which could not be substantiated via conventional means might still be justified through textual reference, differentiating this from the epistemology of modern science. It must also be remembered that most Hindu schools do believe that logical inference and perception of the sense organs is the most effective means testing of a claim. The Nyaya school of Hinduism is one which highly believes in application of logic and reason more than canonical evidence.

Early Buddhist schools

The main early Buddhist philosophical schools are the Abhidharma schools, particularly Sarvāstivāda and Theravāda.

Sarvastivadin realism

Early Buddhist philosophers and exegetes of the Sarvāstivādins created a pluralist metaphysical and phenomenological system, in which all experiences of people, things and events can be broken down into smaller and smaller perceptual or perceptual-ontological units called "dharmas".

Other schools incorporated some parts of this theory and criticized others. The Sautrāntikas, another early school, and the Theravādins, now the only modern survivor of the early Buddhist schools, criticized the realist standpoint of the Sarvāstivādins.

Theravada

Theravada promotes the concept of vibhajjavada (Pāli, literally "Teaching of Analysis") to non-Buddhists. This doctrine says that insight must come from the aspirant's experience, critical investigation, and reasoning instead of by blind faith. As the Buddha said according to the canonical scriptures:

Do not accept anything by mere tradition ... Do not accept anything just because it accords with your scriptures ... Do not accept anything merely because it agrees with your pre-conceived notions ... But when you know for yourselves—these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well-being and happiness—then do you live acting accordingly.

Mahayana

Mahayana often adopts a pragmatic concept of truth: doctrines are regarded as conditionally "true" in the sense of being spiritually beneficial. In modern (State controlled) Chinese Buddhism, all doctrinal traditions are regarded as equally valid.

Main Mahayana philosophical schools and traditions include the prajnaparamita, Madhyamaka, Tathagatagarbha, Yogācāra, Huayan, and Tiantai schools.

Indian Mahayana

Prajnaparamita

The Prajanaparamita-sutras emphasize the emptiness of the five skandhas. The Heart sutra, a text from the prajnaparamita-sutras, articulates this in the following saying in which the five skandhas are said to be "empty":

"Oh, Sariputra, Form Does not Differ From the Void,

Madhyamaka

The Mahāyānist Nāgārjuna, one of the most influential Buddhist thinkers, promoted classical Buddhist emphasis on phenomena and attacked Sarvāstivāda realism and Sautrāntika nominalism in his magnum opus, The Fundamental Verses on the Middle Way (Mūlamadhyamakakārikā).

Nagarjuna asserted a direct connection between, even identity of, dependent origination, selflessness (anatta), and emptiness (śūnyatā). He pointed out that implicit in the early Buddhist concept of dependent origination is the lack of any substantial being (anatta) underlying the participants in origination, so that they have no independent existence, a state identified as emptiness (śūnyatā), or emptiness of a nature or essence (svabhāva).

Tathagatagarbha

The tathāgathagarbha sutras, in a departure from mainstream Buddhist language, insist that the potential for awakening is inherent to every sentient being. They marked a shift from a largely apophatic (negative) philosophical trend within Buddhism to a decidedly more cataphatic (positive) modus.

Prior to the period of these scriptures, Mahāyāna metaphysics had been dominated by teachings on emptiness in the form of Madhyamaka philosophy. The language used by this approach is primarily negative, and the tathāgatagarbha genre of sutras can be seen as an attempt to state orthodox Buddhist teachings of dependent origination using positive language instead, to prevent people from being turned away from Buddhism by a false impression of nihilism.

In these sutras the perfection of the wisdom of not-self is stated to be the true self; the ultimate goal of the path is then characterized using a range of positive language that had been used previously in Indian philosophy by essentialist philosophers, but which was now transmuted into a new Buddhist vocabulary to describe a being who has successfully completed the Buddhist path.

The word "self" (atman) is used in a way idiosyncratic to these sutras; the "true self" is described as the perfection of the wisdom of not-self in the Buddha-Nature Treatise, for example. Language that had previously been used by essentialist non-Buddhist philosophers was now adopted, with new definitions, by Buddhists to promote orthodox teachings.

The tathāgatagarbha does not, according to some scholars, represent a substantial self; rather, it is a positive language expression of emptiness and represents the potentiality to realize Buddhahood through Buddhist practices. In this interpretation, the intention of the teaching of tathāgatagarbha is soteriological rather than theoretical.

The tathāgathagarbha, the Theravāda doctrine of bhavaṅga, and the Yogācāra store consciousness were all identified at some point with the luminous mind of the Nikāyas.

In the Mahayana Mahaparinirvana Sutra, the Buddha insists that while pondering upon Dharma is vital, one must then relinquish fixation on words and letters, as these are utterly divorced from liberation and the Buddha-nature.

Yogacara

The Yogacara-school tries to explain the arising of suffering by explaining the workings of our mind. It takes the concepts of the five skandhas and the six consciousnesses, to explain how manas creates vijnapti, concepts to which we cling.

Chinese Buddhism

Tiantai and the Lotus School

The schools of Buddhism that had existed in China prior to the emergence of the Tiantai are generally believed to represent direct transplantations from India, with little modification to their basic doctrines and methods. However, Tiantai grew and flourished as a natively Chinese Buddhist school under the 4th patriarch, Zhiyi, who developed a hierarchy Buddhist sutras that asserted the Lotus Sutra as the supreme teaching, as well as a system of meditation and practices around it.

Huayan and Avatamsaka-sutra

The Huayan developed the doctrine of "interpenetration" or "coalescence" (Wylie: zung-'jug; Sanskrit: yuganaddha), based on the Avataṃsaka Sūtra, a Mahāyāna scripture. It holds that all phenomena (Sanskrit: dharmas) are intimately connected (and mutually arising). Two images are used to convey this idea. The first is known as Indra's net. The net is set with jewels which have the extraordinary property that they reflect all of the other jewels. The second image is that of the

world text. This image portrays the world as consisting of an enormous text which is as large as the universe itself. The words of the text are composed of the phenomena that make up the world. However, every atom of the world contains the whole text within it. It is the work of a Buddha to let out the text so that beings can be liberated from suffering. The doctrine of interpenetration influenced the Japanese monk Kūkai, who founded the Shingon school of Buddhism. Interpenetration and essence-function are mutually informing in the East Asian Buddhist traditions, especially the Korean Buddhist tradition.

In Tibetan Buddhism, it is iconographically represented by yab-yum.

Tibetan Buddhism

The Tibetan tantra entitled the "All-Creating King" (Kunjed Gyalpo Tantra) also emphasizes how Buddhist realization lies beyond the range of discursive/verbal thought and is ultimately mysterious. Samantabhadra, states there:

The mind of perfect purity ... is beyond thinking and inexplicable..."

Also later, the famous Indian Buddhist practitioner and teacher, mahasiddha Tilopa discouraged any intellectual activity in his six words of advice.

Comparison with other philosophies

Baruch Spinoza, though he argued for the existence of a permanent reality, asserts that all phenomenal existence is transitory. In his opinion sorrow is conquered "by finding an object of knowledge which is not transient, not ephemeral, but is immutable, permanent, everlasting." The Buddha taught that the only thing which is eternal is Nirvana. David Hume, after a relentless analysis of the mind, concluded that consciousness consists of fleeting mental states. Hume's Bundle theory is a very similar concept to the Buddhist skandhas, though his skepticism about causation lead him to opposite conclusions in other areas. Arthur Schopenhauer's philosophy parallels Buddhism in his affirmation of asceticism and renunciation as a response to suffering and desire.

Ludwig Wittgenstein's "language-game" closely parallel the warning that intellectual speculation or papañca is an impediment to understanding, as found in the Buddhist Parable of the Poison

Arrow. Friedrich Nietzsche, although himself dismissive of Buddhism as yet another nihilism, had a similar impermanent view of the self. Heidegger's ideas on being and nothingness have been held by some to be similar to Buddhism today.

An alternative approach to the comparison of Buddhist thought with Western philosophy is to use the concept of the Middle Way in Buddhism as a critical tool for the assessment of Western philosophies. In this way Western philosophies can be classified in Buddhist terms as eternalist or nihilist. In a Buddhist view all philosophies are considered non-essential views (ditthis) and not to be clung to.

CHAPTER 5

Buddhist Philosophy II

Four Noble Truths

The Four Noble Truths (Sanskrit: catvāri āryasatyāni; Pali: cattāri ariyasaccāni) are regarded as the central doctrine of the Buddhist tradition, and are said to provide a conceptual framework for all of Buddhist thought. These four truths explain the nature of dukkha (Pali; commonly translated as "suffering", "anxiety", "unsatisfactoriness"), its causes, its cessation, and the path leading to its cessation.

The four noble truths are:

1.   The truth of dukkha (suffering, anxiety, unsatisfactoriness)

2.   The truth of the origin of dukkha

3.   The truth of the cessation of dukkha

4.   The truth of the path leading to the cessation of dukkha

The first noble truth explains the nature of dukkha. Dukkha is commonly translated as "suffering", "anxiety", "unsatisfactoriness", "unease", etc., and it is said to have the following three aspects:

•   The obvious physical and mental suffering associated with birth, growing old, illness and dying.

•   The anxiety or stress of trying to hold onto things that are constantly changing.

•   A basic unsatisfactoriness pervading all forms of existence, due to the fact that all forms of life are changing, impermanent and without any inner core or substance. On this level, the term indicates a lack of satisfaction, a sense that things never measure up to our expectations or standards.

The central importance of dukkha in Buddhist philosophy has caused some observers to consider Buddhism to be a pessimistic philosophy. However, the emphasis on dukkha is not intended to present a pessimistic view of life, but rather to present a realistic practical assessment of the

human condition—that all beings must experience suffering and pain at some point in their lives, including the inevitable sufferings of illness, aging, and death. Contemporary Buddhist teachers and translators emphasize that while the central message of Buddhism is optimistic, the Buddhist view of our situation in life (the conditions that we live in) is neither pessimistic nor optimistic, but realistic.

The second noble truth is that the origin of dukkha can be known. Within the context of the four noble truths, the origin of dukkha is commonly explained as craving or thirst (Pali: tanha) conditioned by ignorance (Pali: avijja). On a deeper level, the root cause of dukkha is identified as ignorance (avijja) of the true nature of things. The third noble truth is that the complete cessation of dukkha is possible, and the fourth noble truth identifies a path to this cessation.

According to the Buddhist tradition, the Buddha first taught the four noble truths in the very first teaching he gave after he attained enlightenment, as recorded in The Discourse That Sets Turning the Wheel of Truth (Dhammacakkappavattana Sutta), and he further clarified their meaning in many subsequent teachings.

The two main traditions of Buddhism, the Theravada and Mahayana, have different approaches to learning about the four noble truths and putting them into practice. The Theravada tradition strongly emphasizes reading and contemplating the The Discourse That Sets Turning the Wheel of Truth—the first discourse of the Buddha—as a method of study and practice. In the Mahayana tradition, practitioners are more likely to learn about the four noble truths through studying various Mahayana commentaries, and less like to study the first discourse directly. The Mahayana commentaries typically present the four noble truths in the context of the Mahayana path of the bodhisattva.

Conceptual framework for Buddhist thought

The Four Noble Truths are regarded as central to the teachings of Buddhism; they are said to provide a unifying theme, or conceptual framework, for all of Buddhist thought. According to the Buddhist tradition, the Buddha compared these four truths to the footprints of an elephant: just as the footprints of all the other animals can fit within the footprint of an elephant, in the same way, all of the teachings of the Buddha are contained within the teachings on the four noble truths.

According to tradition, the Buddha taught on the four noble truths repeatedly throughout his lifetime, continually expanding and clarifying his meaning, Walpola Rahula explains:

The heart of the Buddha's teaching lies in the Four Noble Truths (Cattāri Ariyasaccāni) which he expounded in his very first sermon to his old colleagues, the five ascetics, at Isipatana (modern Sarnath) near Benares. In this sermon, as we have it in the original texts, these four Truths are given briefly. But there are innumerable places in the early Buddhist scriptures where they are explained again and again, with greater detail and in different ways. If we study the Four Noble Truths with the help of these references and explanations, we get a fairly good and accurate account of the essential teachings of the Buddha according to the original texts.

Contemporary Tibetan teacher Geshe Tashi Tsering emphasizes the importance of the four noble truths for the individual path:

The four noble truths lay down the blueprint for the entire body of the Buddha's thought and practice and set up the basic framework of the individual's path to enlightenment. They encapsulate all of Buddhist philosophy. Therefore studying, meditating, and fully understanding this teaching is very important, because without an understanding of the four noble truths it is impossible to fully integrate the concepts and practices of Buddhism into our daily lives.

Explanation

The teachings on the Four Noble Truths explain the nature of dukkha (commonly translated as suffering, anxiety, and unsatisfactoriness), its causes, and how it can be overcome.

The four truths

The four noble truths are:

1.   The truth of dukkha (suffering, anxiety, unsatisfactoriness[a])

2.   The truth of the origin of dukkha

3.   The truth of the cessation of dukkha

4.   The truth of the path leading to the cessation of dukkha

First truth: dukkha

The first noble truth is the truth of dukkha. Within the Buddhist tradition, the term dukkha is commonly explained according to three different patterns or categories:

•   The dukkha of ordinary suffering (dukkha-dukkha) - the obvious physical and mental suffering associated with birth, growing old, illness and dying.

•   The dukkha produced by change (vipariṇāma-dukkha) - the anxiety or stress of trying to hold onto things that are constantly changing.

•   The dukkha of conditioned states (saṃkhāra-dukkha) - a basic unsatisfactoriness pervading all forms of existence, due to the fact that all forms of life are changing, impermanent and without any inner core or substance. On this level, the term indicates a lack of satisfaction, a sense that things never measure up to our expectations or standards.

Contemporary translators of Buddhist texts use a variety of English words to convey the different aspects of dukkha, such as: anxiety, stress, frustration, unease, unsatisfactoriness, etc. As one source notes: "Dukkha contains not only the ordinary meaning of suffering, but also includes deeper ideas such as imperfection, pain, impermanence, disharmony, discomfort, irritation, or awareness of incompleteness and insufficiency".

The central importance of dukkha in Buddhist philosophy has caused some observers to consider Buddhism to be a pessimistic philosophy. However, the emphasis on dukkha is not intended to present a pessimistic view of life, but rather to present a realistic practical assessment of the human condition—that all beings must experience suffering and pain at some point in their lives, including the inevitable sufferings of illness, aging, and death. Contemporary Buddhist teachers and translators emphasize that while the central message of Buddhism is optimistic, the Buddhist view of our situation in life (the conditions that we live in) is neither pessimistic nor optimistic, but realistic.

The Buddha acknowledged that there is both happiness and sorrow in the world, but he taught that even when we have some kind of happiness, it is impermanent and subject to change. And due to this unstable, impermanent nature of all things, everything we experience is said to have the quality of dukkha or unsatisfactoriness. Therefore unless we can gain insight into that truth,

and understand what is really able to give us happiness, and what is unable to provide happiness, the experience of unsatisfactoriness or dissatisfaction will persist.

Traleg Kyabgon explains:

Normally we think our happiness is contingent upon external circumstances and situations, rather than upon our own inner attitude toward things, or toward life in general. The Buddha was saying that dissatisfaction is part of life, even if we are seeking happiness and even if we manage to find temporary happiness. The very fact that it is temporary means that sooner or later the happiness is going to pass. So the Buddha said that unless we understand this and see how pervasive dissatisfaction or duhkha is, it is impossible for us to start looking for real happiness.

Second truth: origin of dukkha

The second noble truth is the truth of the origin of dukkha. Within the context of the four noble truths, the origin (Pali: samudaya) of dukkha is commonly explained as craving (Pali: tanha) conditioned by ignorance (Pali: avijja). This craving runs on three channels:

•   Craving for sense-pleasures (kama-tanha): this is craving for sense objects which provide pleasant feeling, or craving for sensory pleasures.

•   Craving to be (bhava-tanha): this is craving to be something, to unite with an experience. This includes craving to be solid and ongoing, to be a being that has a past and a future, and craving to prevail and dominate over others.

•   Craving not to be (vibhava-tanha): this is craving to not experience the world, and to be nothing; a wish to be separated from painful feelings.

Ignorance (Pali: avijja) can be defined as ignorance of the meaning and implication of the four noble truths. On a deeper level, it refers to a misunderstanding of the nature of the self and reality.

Another common explanation presents the cause of dukkha as disturbing emotions (Sanskrit: kleshas) rooted in ignorance (Sanskrit: avidya). In this context, it is common to identify three root disturbing emotions, called the three poisons, as the root cause of suffering or dukkha. These three poisons are:

•   Ignorance (Sanskrit: avidya or moha): misunderstanding of the nature of reality; bewilderment.

•   Attachment (Sanskrit: raga): attachment to pleasurable experiences.

•   Aversion (Sanskrit: dvesha): a fear of getting what we don't want, or not getting what we do want.

Third truth: cessation of dukkha

The third Noble Truth is the truth of the cessation of dukkha. The term cessation (Pali: nirodha) refers to the cessation of suffering and the causes of suffering. It is

the cessation of all the unsatisfactory experiences and their causes in such a way that they can no longer occur again. It's the removal, the final absence, the cessation of those things, their non-arising."

Cessation is the goal of one's spiritual practice in the Buddhist tradition. According to the Buddhist point of view, once we have developed a genuine understanding of the causes of suffering, such as craving (tanha) and ignorance (avijja), then we can completely eradicate these causes and thus be free from suffering.

Cessation is often equated with nirvana (Sanskrit; Pali nibbana), which can be described as the state of being in cessation or the event or process of the cessation. A temporary state of nirvana can be said to occur whenever the causes of suffering (e.g. craving) have ceased in our mind.

Joseph Goldstein explains:

Ajahn Buddhadasa, a well-known Thai master of the last century, said that when village people in India were cooking rice and waiting for it to cool, they might remark, "Wait a little for the rice to become nibbana". So here, nibbana means the cool state of mind, free from the fires of the defilements. As Ajahn Buddhadasa remarked, "The cooler the mind, the more Nibbana in that moment". We can notice for ourselves relative states of coolness in our own minds as we go through the day.

Fourth truth: path to the cessation of dukkha

The Dharma wheel, often used to represent the Noble Eightfold Path

The fourth noble truth is the path to the cessation of dukkha. This path is called the Noble Eightfold Path, and it is considered to be the essence of Buddhist practice. The eightfold path consists of: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

While the first three truths are primarily concerned with understanding the nature of dukkha (suffering, anxiety, stress) and its causes, the fourth truth presents a practical method for overcoming dukkha. The path consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. Ajahn Sucitto describes the path as "a mandala of interconnected factors that support and moderate each other."

Thus, the eight items of the path are not to be understood as stages, in which each stage is completed before moving on to the next. Rather, they are to be understood as eight significant dimensions of one's behaviour—mental, spoken, and bodily—that operate in dependence on one another; taken together, they define a complete path, or way of living.

CHAPTER 6
Buddhist Philosophy III

Experiential knowledge

In the Buddhist tradition, the four noble truths, and Buddhist philosophy in general, are understood to be based on the personal experience of the Buddha. This understanding is implied in the term "noble truths," which is a translation of the Pali terms ariya sacca (Sanskrit: arya satya). The Pali term sacca means "truth" and "real" or "actual thing." In this context, contemporary Buddhist scholar Rupert Gethin explains that the four noble truths are not asserted as propositional truths or creeds; rather, they are understood as "true things" or "realities" that the Buddha experienced. Contemporary Buddhist teacher Thanissaro Bhikkhu emphasizes the same point, noting that the Four Noble Truths are best understood as categories of experience, rather than as beliefs. Thanissaro Bhikkhu writes:

These four truths are best understood, not as beliefs, but as categories of experience. They offer an alternative to the ordinary way we categorize what we can know and describe–[we ordinarily categorize things] in terms of me/not me, and being/not being.[p] These ordinary categories create trouble, for the attempt to maintain full being for one's sense of "me" is a stressful effort doomed to failure, in that all of the components of that "me" are inconstant, stressful, and thus not worthy of identifying as "me" or "mine". he study of the four noble truths is aimed first at understanding these four categories, and then at applying them to experience so that one may act properly toward each of the categories and thus attain the highest, most total happiness possible.

The Tibetan Buddhist lama Chögyam Trungpa emphasizes that cessation is a personal experience. Chögyam Trungpa explains:

The truth of cessation is a personal discovery. It is not mystical and does not have any connotations of religion or psychology. It is simply your experience... It is like experiencing instantaneous good health: you have no cold, no flu, no aches, and no pains in your body. You feel perfectly well, absolutely refreshed and wakeful! Such an experience is possible.

Illness, diagnosis, and cure

In the Buddhist tradition, the Buddha is often compared to a great physician, and his teachings are compared to medicine. The teachings on the four noble truths in particular are related to a medical diagnosis, as follows:

1.   The truth of dukkha: identifying the illness and the nature of the illness (the diagnosis)

2.   The truth of origin: identifying the causes of the illness (the etiology)

3.   The truth of cessation: identifying a cure for the illness (the prognosis)

4.   The truth of the path: recommending a treatment for the illness that can bring about a cure (the prescription)

This analogy is said to emphasize the compassion of the Buddha—that he was motivated by the desire to relieve the suffering of beings. It also emphasizes that the Buddha was presented as physician, or healer of the spirit, rather than as a meta-physician or someone who spoke of supernatural powers. For example, Pico Iyer states: "The Buddha generally presented himself as more physician than metaphysician: if an arrow is sticking out of your side, he famously said, don't argue about where it came from or who made it; just pull it out. You make your way to happiness not by fretting about it or trafficking in New Age affirmations, but simply by finding the cause of your suffering, and then attending to it, as any doctor (of mind or body) might do." Contemporary Buddhist teacher Tamara Engel also emphasizes the Buddha's reluctance to comment on metaphysical matters:

The brilliance of this medical model is that the Buddha offers a complete spiritual path that does not depend on metaphysical speculation or belief—no speculation or belief about God. No leap of faith is required. The illness the Buddha refers to is a particular kind of suffering, and there is nothing metaphysical about it. We all experience it. In fact, it is said that the Buddha would never enter into a metaphysical discussion. He stated, "I teach one thing and one thing only. Suffering and the end of suffering."

There are many examples both in the original suttas and in traditional and contemporary commentaries that compare the Buddha to a physician.

Methods of study and practice

Differences between Theravada and Mahayana approaches

The two main traditions of Buddhism, the Theravada and Mahayana, have different approaches to learning about the four noble truths and putting them into practice. The Theravada tradition strongly emphasizes reading and contemplating the The Discourse That Sets Turning the Wheel of Truth—the first discourse of the Buddha—as a means to study the four noble truths and put them into practice. In the Mahayana tradition, practitioners are more likely to learn about the four noble truths through studying various Mahayana commentaries, and less like to study the first discourse directly. The Mahayana commentaries typically present the four noble truths in the context of the Mahayana path of the bodhisattva.

For example, Geshe Tashi Tsering explains:

The two main Buddhist traditions, Theravada and Mahayana, have different sets of scriptures. The Theravada is an earlier tradition whose teachings are recorded in the Pali texts, while the Mahayana is based on Sanskrit texts that were written down later. The countries that follow the Theravada tradition strongly emphasize reading, reciting, and learning the actual discourses of the Buddha. In the Tibetan monasteries, which follow the Mahayana tradition, we study the four noble truths on many occasions over the course of our education, but we do not typically study the sutra itself. Usually we study this topic in conjunction with the teachings that emphasize the bodhisattva aspiration for enlightenment for the sake of all other beings.

Paul Williams writes that in contrast to the East Asian traditions, there has been a strong tendency in Tibetan Buddhism and the Himalayan traditions to approach the sūtras indirectly through the medium of exegetical treatises if at all. Another point of difference between the two traditions is that the Theravada tradition emphasizes contemplating three stages for each truth (for a total of twelve insights) as outlined in The Discourse That Sets Turning the Wheel of Truth, whereas certain Mayahana traditions also identify sixteen characteristics of the four noble truths. (These alternatives are explained below.)

Twelve insights

The Discourse That Sets Turning the Wheel of Truth identifies three stages in the understanding of each truth, for a total of twelve insights. The three stages for understanding each truth are: sacca-ñāṇa - knowing the nature of the truth (e.g., acknowledgement, view, reflection)

1.   kicca-ñāṇa - knowing what needs to be done in connection with that truth (e.g., practice; motivation; directly experiencing)

2.   kata-ñāṇa - accomplishing what needs to be done (e.g., result, full understanding, knowing)

These three stages of understanding are emphasized particularly in the Theravada tradition, but they are also recognized by some contemporary Mahayana teachers.

Three insights for the first noble truth

The three insights for the first noble truth are:

1.   There is suffering.

Ajahn Sumedho explains: "We don't need to make it into anything grand; it is just the recognition: 'There is suffering'. That is a basic insight. The ignorant person says, 'I'm suffering. I don't want to suffer. I meditate and I go on retreats to get out of suffering, but I'm still suffering and I don't want to suffer.... How can I get out of suffering? What can I do to get rid of it?' But that is not the First Noble Truth; it is not: 'I am suffering and I want to end it.' The insight is, 'There is suffering'."

2.   Suffering should be understood.

Ajahn Sumedho explains: The second insight or aspect of each of the Noble Truths has the word 'should' in it: 'It should be understood.' The second insight then, is that dukkha is something to understand. One should understand dukkha, not just try to get rid of it. [...] in Pali, 'understanding' means to really accept the suffering, stand under or embrace it rather than just react to it. With any form of suffering - physical or mental - we usually just react, but with understanding we can really look at suffering; really accept it, really hold it and embrace it. So that is the second aspect, 'We should understand suffering'."

3.   Suffering has been understood.

Ajahn Sumedho explains: "When you have actually practised with suffering - looking at it, accepting it, knowing it and letting it be the way it is - then there is the third aspect, 'Suffering has been understood', or 'Dukkha has been understood.' "

Three insights for the second noble truth

The three insights for the second noble truth are:

 There is the origin of suffering, which is attachment to desire (tanha)

Ajahn Sumedho emphasizes contemplating the three aspects of tanha: kama-tanha (the desire for sense pleasures); bhava-tanha (the desire to become something, such as seeking wealth or fame); vibhava-tahha (the desire to get rid of things, e.g. to avoid suffering)

1.   Desire should be let go of

Ajahn Sumedho states: "The more we contemplate and investigate grasping, the more the insight arises, 'Desire should be let go of.'"

2.   Desire has been let go of

Ajahn Sumedho states: "Then through the actual practice and understanding of what letting go really is, we have the third insight into the Second Noble Truth, which is 'Desire has been let go of.' We actually know letting go. It is not a theoretical letting go, but a direct insight. You know letting go has been accomplished. This is what practice is all about."

Three insights for the third noble truth

1.   There is the cessation of suffering, of "dukkha"

Ajahn Sumedho emphasizes the importance of reflecting on impermanence, that everything that arises also ceases. He states: "Rather than just thinking about it, really contemplate: 'All that is subject to arising is subject to ceasing.' Apply it to life in general, and to your own experience. Then you will understand. Just note: beginning...ending. Contemplate how things are. This

sensory realm is all about arising and ceasing, beginning and ending; there can be perfect understanding in this lifetime.

2.   The cessation of dukkha should be realized

Ajahn Sumedho states: "To allow this process of cessation to work, we must be willing to suffer. This is why I stress the importance of patience. We have to open our minds to suffering, because it is in embracing suffering that suffering ceases. When we find that we are suffering, physically or mentally, then we go to the actual suffering that is present. We open completely to it, welcome it, concentrate on it, allowing it to be what it is. That means we must be patient and bear with the unpleasantness of a particular condition. We have to endure boredom, despair, doubt and fear in order to understand that they cease rather than running away from them."

 The cessation of dukkha has been realized

Ajahn Sumedho states: "[When craving] has ceased, you experience nirodha — cessation, emptiness, non-attachment. Nirodha is another word for Nibbana. When you have let something go and allowed it to cease, then what is left is peace."

Three insights for the fourth noble truth

1.   There is a path to the cessation of suffering

Phillip Moffitt introduces this insight as follows: "In the Tenth Insight the Buddha asks you to realize that there is a path to finding freedom from the angst of your life and experiencing more joy. Implicit is the authentic possibility that you have the power to change your inner experience of life, and there is a specific means for you to do so. The realization of this insight evokes in you the faith to undergo the discipline, hard work, and renunciation that are called for in the Eleventh Insight."

2.   This path should be cultivated (actualized)

Phillip Moffitt introduces this insight as follows: "The Noble Eightfold Path is not a set of beliefs or laws but rather a practical, direct experience method for finding meaning and peace in your life. Think of it as an organic blueprint from which you organize and live your life. Each of the eight path factors defines one aspect of behavioral development needed for you to move from suffering to joy. Its eight factors function as an integrated system or matrix that supports and informs all parts of your life. By "cultivating" the Buddha means attending to, nourishing, and manifesting each of these factors of wisdom in your life.

3.   This path is realized

Phillip Moffitt states: "As you begin working with the twelfth and final of the Buddha's insights, you are nearing the end of your search to know how to live wisely. In your journey you have utilized mindfulness to explore the experiences of your mind and body, which has allowed you to directly know the emotional, psychological, existential, and spiritual dilemmas of daily life. You are no longer deluded-you no longer have the mistaken belief that your mind has to be trapped in stress and reactivity for the rest of your life. You now know that freedom is truly possible, and you "know that you know" effective ways to respond to desire and difficulty when they arise in your life. You know that a path to cessation with its eight factors exists; you know its parts; you know you are capable of practicing it; and you know that it works for you!"

Sixteen characteristics

The Mahayana text Ornament of Clear Realization (Abhisamayalamkara) identifies four characteristics of each truth, for a total of sixteen characteristics, which are presented as a guide to contemplating and practicing the four noble truths.

 The Ornament of Clear Realization is a key text in the curriculum of Tibetan Buddhist monasteries and study colleges, and this method of study and practice is emphasized in the Tibetan tradition.

These sixteen characteristics are identified as follows:

- Truth of suffering - these characteristics refer to the five aggregates

1. impermanence - the five aggregates are impermanent and change from moment to moment

2. suffering - the five aggregates have come into being because of avidya (ignorance) and kleshas (disturbing emotions), and they are under the influence of the avidya and kleshas

3. emptiness - there is no "self" outside of the five aggregates that controls or makes use of the five aggregates

4. selflessness - there is no "self" to be found within the five aggregates that controls or makes use of the five aggregates

- Truth of origin - these characteristics refer to karma, kleshas, and avidya (ignorance)

1. causes - karma, kleshas, and avidya are constantly arising within our mental continuum, and because of their nature they have the quality of being the causes of suffering.

2. origin - kleshas and karma are the actual origin of suffering, not just intermediate links.

3. strong production - avidya, kleshas, and karma act forcefully as the main causes of suffering (they are not just passive ingredients)

4. condition - avidya, kleshas, and karma are more than just the main causes of suffering, they are also the contributory causes

- Truth of cessation - these characteristics refer to cessation

1. cessation - cessation is the ceasing of all kleshas and avidya forever

2. pacification - cessation pacifies the torment of suffering, bring true peace

3. being superb - cessation is supreme in bringing about the source of all health and happiness

4. definite emergence - cessation will definitely bring us out of samsara

- Truth of the path - these characteristics refer to the path

1.	path - the path leads to cessation

2.	awareness - the path leads us to a full and complete understanding of the root of cyclic existence (samsara) and the means to escape it

3.	achievement - through the path, we can definitely achieve the result of liberation and enlightenment

4.	deliverance - the path delivers us from the bondage of our conditioned existence

CHAPTER 7
Cārvāka Philosophy

Cārvāka (Sanskrit: चार्वाक), also known as Lokāyata, is a system of Indian philosophy that assumes various forms of materialism, philosophical skepticism and religious indifference. Cārvāka is classified as a heterodox Hindu (Nāstika) system. It is characterized as a materialistic and atheistic school of thought. While this branch of Indian philosophy is today not considered to be part of the six orthodox schools of Hindu philosophy, some describe it as an atheistic or materialistic philosophical movement within Hinduism.

Cārvāka emerged as an alternative to the orthodox Hindu pro-Vedic Āstika schools, as well as a philosophical predecessor to subsequent or contemporaneous nāstika philosophies such as Ājīvika, Jainism and Buddhism (the latter two later spinning off into what may be described today as separate religions) in the classical period of Indian philosophy. As opposed to other schools, the first principle of Cārvāka philosophy was the rejection of inference as a means to establish metaphysical truths.

Name

Etymologically, Cārvāka means "agreeable speech" or "sweet talkers" (cāru – agreeable, pleasant or sweet and vāk – speech) and Lokāyata signifies "prevalence in the world" (loka – world and āyata – prevalent).

The name Lokāyata can be traced to Kautilya's Arthashastra, which refers to three ānvīkṣikīs (logical philosophies) — Yoga, Samkhya and Lokāyata. However, Lokāyata in Arthashastra, does not stand for materialism because the Arthashastra refers to Lokāyata as a part of Vedic lore. Lokāyata here probably refers to logic or science of debate (disputatio, "criticism") and not to the materialist doctrine. Similarly, Saddaniti and Buddhaghosa in the 5th century connect the "Lokāyata" with the Vitandas (sophists).

It is only from about the 6th century that the term Lokāyata was restricted to the school of the materialists or Lokyātikas. The name Cārvāka was first used in the 7th century by the philosopher Purandara, who referred to his fellow materialists as "the Cārvākas", and it was used by the 8th century philosophers Kamalaśīla and Haribhadra. Adi Shankara, on the other hand,

always used Lokāyata, not Cārvāka. By the 8th century, the terms Cārvāka, Lokāyata, and Bārhaspatya were used interchangeably to signify materialism.

Origin

The earliest documented materialist in India is Ajita Kesakambali, a senior contemporary of the Buddha (sixth/fifth century BCE). The basic tenets of Cārvāka philosophy, of no soul and existence of four (not five) elements, were probably inspired from him. Although materialist schools existed before Cārvāka, it was the only school which systematized materialist philosophy by setting them down in the form of aphorisms in the 6th century. There was a base text, a collection sūtras or aphorisms and several commentaries were written to explicate the aphorisms.

E. W. Hopkins, in his The Ethics of India (1924) claims that Cārvāka philosophy was contemporaneous to Jainism and Buddhism, mentioning "the old Cārvāka or materialist of the 6th century BC". Rhys Davids assumes that lokāyata in ca. 500 BC came to mean "skepticism" in general without yet being organized as a philosophical school, and that the name of a villain in the epic Mahabharata, Cārvāka, was attached to the position in order to disparage it. The earliest positive statement of skepticism is preserved from the epic period, in the Ramayana, Ayodhya kanda, chapter 108, where Jabāli tries to persuade Rāma to accept the kingdom by using nāstika arguments (but Rāma then refutes him in chapter 109)

The Cārvāka school thus appears to have gradually grown out of generic skepticism in the Mauryan period, but its existence as an organized body cannot be ascertained for times predating the 6th century. The Barhaspatya sutras were likely also composed in Mauryan times, predating 150 BC, based on a reference in the Mahabhasya of Patanjali (7.3.45). Cārvāka was a living philosophy up to the 12th century AD after which this system seems to have disappeared without leaving any trace. The reason for this sudden disappearance is not known.

Earliest descriptions

Brihaspati is sometimes referred to as the founder of Cārvāka or Lokāyata philosophy. The earliest direct quote from Brihaspati's lost writings is found in the text Sarvasiddhantasamgraha, which is sometimes controversially attributed to Shankara. In the Sarvasiddhantasamgraha, the author quotes Brihaspati as follows:

Philosophy

The Cārvāka School of philosophy had a variety of atheistic and materialistic beliefs. They held perception to be the only valid source of knowledge.

Epistemology

In syllogism, the middle term, which is found in both the subject (minor term) and is invariably connected with the predicate (major term), is seen as the cause of knowledge. This invariable connection between middle term and predicate is unconditional and causes inference not by virtue of its existence, like the existence of the eye is the cause of perception, but by virtue of it being known. To the Cārvākas there were no reliable means by which this connection could be known and therefore the efficacy of inference as a means of knowledge could not be established.

To prove that inference was not a reliable means of knowledge Cārvākas examined and refuted each of the various means of knowing the connection between the middle term and the predicate individually:

• External perception, or perception which involves the use of the senses, could not be the required means because although it is possible that the actual contact of the senses and the object could produce the knowledge of the particular object, there can never be such contact in the case of the past or the future. Therefore if external perception were the means on knowing the connection then inference related to objects of the past and future could not happen.

• Internal perception, or perception which involves the mind, could not be the required means either because one cannot establish that the mind has any power to act independently towards an external object and is thought to be dependent on the external senses.

• Nor could inference be the means since if inference were the proof of inference, one would also require another inference to establish this inference, and so on, leading to the fallacy of an Ad infinitum regression.

• Nor could testimony be the means since testimony can be classified as a type of inference. Moreover, there is no reason for one to believe the word of another. Besides, if testimony were to be accepted as the only means of the knowledge of the invariable connection

between middle term and predicate, then in the case of a man to whom the fact of the connection had not been pointed out by another person, there could be no inference.

• Comparison (Upamana) could also be rejected as the means of the knowledge of the connection since the objective of using Upamana is to establish a different kind of knowledge than is being sought here, the relation of a name to something so named.

• Absence of a condition (Upadhi), which is given as the definition of an invariable connection to restrict too general a middle term, could itself not be used to establish inference because it is impossible to establish that all conditions required to restrict the middle term are known without recourse to inference and inference, as has been proven earlier, cannot establish itself. Metaphysics

Since none of the means of knowing were found to be worthy to establish the invariable connection between middle term and predicate, Cārvākas concluded that the inference could not be used to ascertain metaphysical truths. Thus, to Cārvākas, the step which the mind takes from the knowledge of something to infer the knowledge of something else could be accounted for by its being based on a former perception or by its being in error. Cases where inference was justified by the result were seen only to be mere coincidences.

Therefore, Cārvākas denied metaphysical concepts like reincarnation, extracorporeal soul, efficacy of religious rites, other worlds (heaven and hell), fate and accumulation of merit or demerit through the performance of certain actions. Cārvākas also rejected the use of supernatural causes to describe natural phenomena. To them all natural phenomena was produced spontaneously from the inherent nature of things.

The fire is hot, the water cold,refreshing cool the breeze of morn;

By whom came this variety ? From their own nature was it born?

Consciousness and Afterlife

Carvakas thought that body was formed out of four elements (instead of five) and that consciousness was an outcome of the mixture of these elements. Therefore, Carvakas did not

believe in an afterlife. To them, all attributes that represented a person, such a thinness, fatness etc., resided in the body. To support the proposition of non-existence of any soul or consciousness in the afterlife Carvakas often quoted from Brihadaranyaka Upanishad.

Springing forth from these elements itself solid knowledge is destroyed when they are destroyed— after death no intelligence remains.

Pleasure

Cārvāka believed that there was nothing wrong with sensual pleasure. Since it is impossible to have pleasure without pain, Cārvāka thought that wisdom lay in enjoying pleasure and avoiding pain as far as possible. Unlike many of the Indian philosophies of the time, Cārvāka did not believe in austerities or rejecting pleasure out of fear of pain and held such reasoning to be foolish.

The berries of paddy, rich with the finest white grains,

What man, seeking his true interest, would fling away because covered with husk and dust?

Religion

Cārvākas rejected religious conceptions like afterlife, reincarnation, religious rites etc. They were extremely critical of the Vedas and thought that Vedas suffered from three faults - untruth, self-contradiction and tautology. To them, Vedas were just incoherent rhapsodies. They also held the belief that such texts were invented and made up by men and had no divine authority.

The Agnihotra, the three Vedas, the ascetic's three staves, and smearing one's self with ashes,

Were made by Nature as the livelihood of those destitute of knowledge and manliness.

Works

No independent works on Cārvāka philosophy can be found except for a few sūtras composed by Brihaspati. The 8th century Tattvopaplavasimha of Jayarashi Bhatta (ca. 8th century) is often cited as the only extant authentic Cārvāka text, but which also shows Madhyamaka influence. Shatdarshan Samuchay and Sarvadarśanasaṅgraha of Vidyaranya are a few other works which elucidate Cārvāka thought.

One of the most important references to the Cārvāka philosophy is the Sarva-darśana-saṅgraha (etymologically all-philosophy-collection), a famous work of 14th century Advaita Vedanta philosopher Mādhava Vidyāraṇya from South India, which starts with a chapter on the Cārvāka system. After invoking, in the Prologue of the book, the Hindu gods Shiva and Vishnu ("by whom the earth and rest were produced"), Vidyāraṇya asks, in the first chapter

Ain-i-Akbari, written by Abul Fazl, the famous historian of Akbar's court, mentions a symposium of philosophers of all faiths held in 1578 at Akbar's insistence. Some of the beliefs of Cārvāka are recorded from this symposium, in which, some Cārvāka philosophers are said to have participated.

Sanskrit poems and plays like the Naiṣadha-carita, Prabodha-candrodaya, Āgama-dambara, Vidvanmoda-taraṅgiṇī and Kādambarī contain representations of the Cārvāka thought. However, the authors of these works were thoroughly opposed to materialism and tried to portray the Cārvāka in unfavourable light. Therefore, their works should only be accepted critically.

Loss of original works

There was no continuity in the Cārvāka tradition after the 12th century. Whatever is written on Cārvāka post this is based on second-hand knowledge, learned from preceptors to disciples and no independent works on Cārvāka philosophy can be found. Chatterjee and Datta explain that our understanding of Cārvāka philosophy is fragmentary, based largely on criticism of its ideas by other schools, and that it is not a living tradition:

"Though materialism in some form or other has always been present in India, and occasional references are found in the Vedas, the Buddhistic literature, the Epics, as well as in the later philosophical works we do not find any systematic work on materialism, nor any organised school of followers as the other philosophical schools possess. But almost every work of the other schools states, for refutation, the materialistic views. Our knowledge of Indian materialism is chiefly based on these."

Representation of Cārvāka in Āstika, Buddhist and Jain literature

Buddhists, Jains, Advaita Vedantins and Nyāya philosophers considered the Cārvākas as one of their opponents and tried to refute their views. These refutations are sources of Cārvāka philosophy since they continued to be made even after all the authentic Cārvāka/Lokāyata texts had been lost. However, the representation of the Cārvāka thought in these works is not always firmly grounded in first-hand knowledge of Cārvāka texts and should be viewed critically.

Though Cārvākas accepted direct perception as the surest method to prove the truth of anything, they might also have accepted a limited usage of inference. The perception that Cārvākas had a rigid stance against the application of inference might have been a result of caricaturing of their arguments by their opponents. Debiprasad Chattopadhyaya quotes S. N. Dasgupta:

"Purandara (a Lokāyata philosopher) admits the usefulness of inference in determining the nature of all worldly things where perceptual experience is available; but inference cannot be employed for establishing any dogma regarding the transcendental world, or life after death or the law of karma which cannot be available to ordinary perceptual experience."

Likewise, the charge of hedonism against Cārvāka might have been exaggerated. Countering the argument that the Cārvākas opposed all that was good in the Vedic tradition, Dale Riepe says, "It may be said from the available material that Cārvākas hold truth, integrity, consistency, and freedom of thought in the highest esteem."

CHAPTER 8

Jain philosophy

Jain philosophy deals with metaphysics, reality, cosmology, ontology, epistemology and divinity. Jainism is a transtheistic religion of ancient India. The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, absence of a supreme divine creator, owner, preserver or destroyer, potency of karma, eternal and uncreated universe, a strong emphasis on non-violence, accent on relativity and multiple facets of truth, and morality and ethics based on liberation of soul. Jain philosophy attempts to explain the rationale of being and existence, the nature of the Universe and its constituents, the nature of bondage and the means to achieve liberation.

Jainism has often been described as an ascetic movement for its strong emphasis on self-control, austerities and renunciation. It has also been called a model of philosophical liberalism for its insistence that truth is relative and multifaceted and for its willingness to accommodate all possible view-points of the rival philosophies. It strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation.

Throughout its history, the Jain philosophy remained unified and single, although as a religion, Jainism was divided into various sects and traditions. The contribution of Jain philosophy in developing the Indian philosophy has been significant. Jain philosophical concepts like Ahimsa, Karma, Moksa, Samsara and like have been assimilated into the philosophies of other Indian religions like Hinduism and Buddhism in various forms. While Jainism traces its philosophy from teachings of tirthankara, various Jain philosophers from Kundakunda and Umaswati in ancient times to Yaśovijaya in recent times have contributed greatly in developing and refining the Jain and Indian philosophical concepts.

Metaphysics

Ontology

There are infinite independent souls. These are categorised into two—liberated and non-liberated. Infinite knowledge, perception and bliss are the intrinsic qualities of a soul. These qualities are fully enjoyed unhindered by liberated souls, but obscured by karma in the case of

non-liberated souls resulting in karmic bondage. This bondage further results in a continuous co-habitation of the soul with the body. Thus, an embodied non-liberated soul is found in four realms of existence—heavens, hells, humans and animal world – in a never-ending cycle of births and deaths also known as samsāra. The soul is in bondage since beginning less time; however, it is possible to achieve liberation through rational perception, rational knowledge and rational conduct. Harry Oldmeadow notes that Jain ontology is both realist and dualist metaphysics. It is realist in the sense that knowledge of ultimate reality does not exclude the reality of the existing world; the enlightened worldview includes the knowledge of particulars and the world continues to be real even after the liberation. It is dualist in that the two prime categories of substance, soul and matter, are mutually exclusive.

Jain metaphysics is based on seven (sometimes nine, with subcategories) truths or fundamental principles also known as tattva, which are an attempt to explain the nature and solution to the human predicament.

Dravya

This Universe is made up of what Jains call the six dravyas or substances which are the basic constituents of reality and are classified as follows:

•   Jīva (The living substances) : Jains believe that souls (Jīva) exist as a reality, having a separate existence from the body that houses it. Jīva is characterised by cetana (consciousness) and upayoga (knowledge and perception). Though the soul experiences both birth and death, it is neither really destroyed nor created. Decay and origin refer respectively to the disappearing of one state of soul and appearance of another state, these being merely the modes of the soul.

•   Ajīva (Non-Living Substances)

o   Pudgala – Matter, which is classified as solid, liquid, gaseous, energy, fine Karmic materials and extra-fine matter or ultimate particles. Paramānu or ultimate particles are the basic building block of matter. One of the qualities of the Paramānu and Pudgala is that of permanence and indestructibility. It combines and changes its modes but its basic qualities remain the same. According to Jainism, it cannot be created nor destroyed.

o   Dharmatattva – (Medium of Motion) and Adharmatattva (Medium of Rest) – Also known as Dharmāstikāya and Adharmāstikāya, they are unique to Jain thought depicting the principles of motion and rest. They are said to pervade the entire universe. Dharma-tattva and Adharma-tattva are by themselves not motion or rest but mediate motion and rest in other bodies. Without dharmāstikāya motion is not possible and without adharmāstikāya rest is not possible in the universe.

o   Ākāśa: Space – Space is a substance that accommodates souls, matter, the principle of motion, the principle of rest, and time. It is all-pervading, infinite and made of infinite space-points.

o   Kāla Time is a real entity according to Jainism and activities, changes or modifications can be achieved only through time. In Jainism, the time is likened to a wheel with twelve spokes divided into descending and ascending halves with six stages, each of immense duration estimated at billions of sagaropama (ocean years). According to Jains, sorrow increases at each progressive descending stage and happiness and bliss increase in each progressive ascending stage.

These are the uncreated existing constituents of the Universe which impart the necessary dynamics to the Universe by interacting with each other. These constituents behave according to the natural laws and their nature without interference from external entities. Dharma or true religion according to Jainism is Vatthu sahāvō dhammō translated as "the intrinsic nature of a substance is its true religion."

Karma

In Jainism, karma is the basic principle within an overarching psycho-cosmology. It not only encompasses the causality of transmigration, but is also conceived of as an extremely subtle matter, which infiltrates the soul—obscuring its natural, transparent and pure qualities. Karma is thought of as a kind of pollution, which taints the soul with various colors (levy). Based on its karma, a soul undergoes transmigration and reincarnates in various states of existence—like heavens or hells, or as humans or animals.

Jains cite inequalities, sufferings, and pain as evidence for the existence of karma. Jain texts have classified the various types of karma according to their effects on the potency of the soul. The Jain theory seeks to explain the karmic process by specifying the various causes of karmic influx (āsrava) and bondage (bandha), placing equal emphasis on deeds themselves, and the intentions behind those deeds. The Jain karmic theory attaches great responsibility to individual actions, and eliminates reliance on supposed existence of divine grace or retribution. The Jain doctrine also holds that it is possible for us to both modify our karma, and to obtain release from it, through the austerities and purity of conduct.

Cosmology

Jain cosmology denies the existence of a supreme being responsible for creation and operation of universe. According to Jainism, this loka or Universe is an uncreated entity, existing since infinity, immutable in nature, beginning less and endless. Jain texts describe the shape of the Universe as similar to a man standing with legs apart and arm resting on his waist. The Universe according to Jainism is narrow at top and broad at middle and once again becomes narrow at the bottom. Mahāpurāṇa of Ācārya Jinasena is famous for his quote:

Some foolish men declare that the creator made the world. The doctrine that the world was created is ill advised and should be rejected. If god created the world, where was he before the creation? If you say he was transcendent then and needed no support, where is he now? How could god have made this world without any raw material? If you say that he made this first, and then the world, you are faced with an endless regression.

Kalchakra

The Jain Cosmic Wheel of time
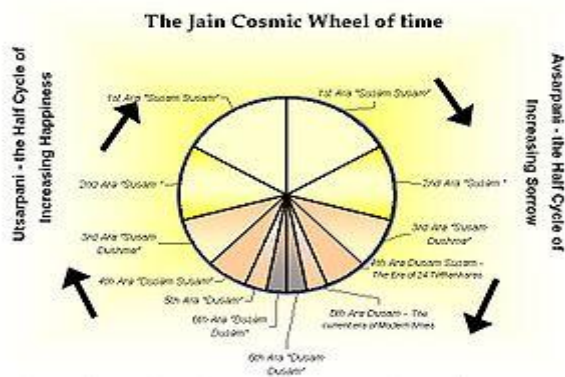
Division of time as envisaged by Jains.

According to Jainism, time is beginning less and eternal. The Kālacakra, the cosmic wheel of time, rotates ceaselessly. The wheel of time is divided into two half-rotations, Utsarpiṇī or ascending time cycle and Avasarpiṇī, the descending time cycle, occurring continuously after each other. Utsarpiṇī is a period of progressive prosperity and happiness, while Avsarpiṇī is a period of increasing sorrow and immorality. Each of this half time cycle consisting of innumerable period of time (measured in Sagaropama and Palyopama years) is further sub-divided into six Aras or epochs of unequal periods. Currently, the time cycle is in avasarpiṇī or descending phase with the following epochs. The Aras defined in Jain texts are:

- Suṣama-suṣamā

- Suṣamā

- Suṣama-duḥṣamā

- Duḥṣama-suṣamā

- Duḥṣama

- Duḥṣama-duḥṣama

In utsarpiṇī the order of the aras is reversed. Starting from Duḥṣama- duḥṣamā, it ends with Suṣama-suṣamā and thus this never ending cycle continues. Each of these Aras progress into the next phase seamlessly without apocalyptic consequences. The increase or decrease in the happiness, life spans and length of people and general moral conduct of the society changes in a phased and graded manner as the time passes. No divine or supernatural beings are credited or responsible with these spontaneous temporal changes, either in a creative or overseeing role, rather human beings and creatures are born under the impulse of their own karma.

Loka
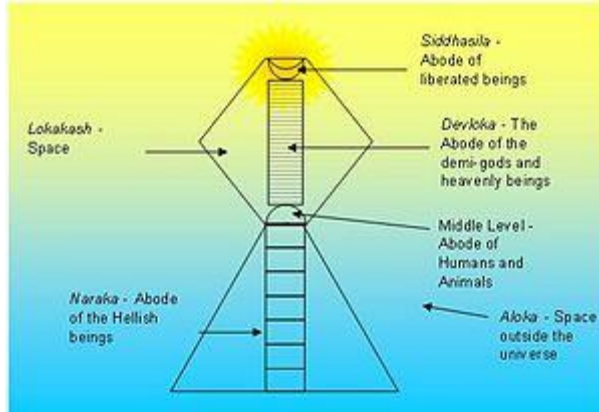
Structure of Universe according to the Jain scriptures.

The early Jains contemplated the nature of the earth and universe and developed a detailed hypothesis on the various aspects of astronomy and cosmology. According to the Jain texts, the universe is divided into 3 parts:

- Urdhva Loka – the realms of the gods or heavens

- Madhya Loka – the realms of the humans, animals and plants

- Adho Loka – the realms of the hellish beings or the infernal regions

Urdhva Loka

Upper World (Udharva loka) is divided into different abodes and are the realms of the heavenly beings who are non-liberated souls. Upper World is divided into sixteen Devalokas, nine Graiveyaka, nine Anudish and five Anuttar abodes. Sixteen Devaloka abodes are Saudharma, Aishana, Sanatkumara, Mahendra, Brahma, Brahmottara, Lantava, Kapishta, Shukra, Mahashukra, Shatara, Sahasrara, Anata, Pranata, Arana and Achyuta. Nine Graiveyak abodes are Sudarshan, Amogh, Suprabuddha, Yashodhar, Subhadra, Suvishal, Sumanas, Saumanas and Pritikar. Nine Anudish are Aditya, Archi, Archimalini, Vair, Vairochan, Saum, Saumrup, Ark and Sphatik. Five Anuttar are Vijaya, Vaijayanta, Jayanta, Aparajita and Sarvarthasiddhi. The sixteen heavens in Devalokas are also called Kalpas and the rest are called Kalpatit. Those living in Kalpatit are called Ahamindra and are equal in grandeur. There is increase with regard to the lifetime, influence of power, happiness, lumination of body, purity in thought-colouration, capacity of the senses and range of clairvoyance in the Heavenly beings residing in the higher

abodes. But there is decrease with regard to motion, stature, attachment and pride. The higher groups, dwelling in 9 Greveyak and 5 Anutar Viman. They are independent and dwelling in their own vehicles. The anuttara souls attain liberation within one or two lifetimes. The lower groups organised like earthly kingdoms – rulers (Indra), counselors, guards, queens, followers, armies etc. Above the Anutar vimans, at the apex of the universe, is the Siddhasila, the realms of the liberated souls also known as the Siddhas, the perfected omniscient and blissful beings, who are venerated by the Jains.

Madhya Loka

Madhya Loka, at the centre of the universe consists of 900 yojans above and 900 yojans below earth surface. It is inhabited by jyotishka deva, human, tiryanch and vyantar deva. It consists of continent-islands surrounded by oceans. Some of these continents and oceans are Jambudvipa, Lavanoda, Ghatki Khand, Kaloda, Puskarvardvīpa, Puskaroda, Varunvardvīpa, Varunoda, Kshirvardvīpa, Kshiroda, Ghrutvardvīpa, Ghrutoda, Ikshuvardvīpa, Iksuvaroda, Nandishwardvīpa and Nandishwaroda. Mount Meru is at the centre of the world surrounded by Jambūdvīpa, in form of a circle. There are two sets of sun, moon and stars revolving around Mount Meru; while one set works, the other set rests behind the Mount Meru. Jambūdvīpa has 6 mighty mountains, dividing the continent into 7 zones (Ksetra). The names of these zones are Bharat kshetra, Mahavideh kshetra, Airavat kshetra, Ramyak, Hairanyvat kshetra, Haimava kshetra, Hari kshetra. The three zones Bharat kshetra, Mahavideh kshetra and Airavat kshetra are also known as Karma bhoomi because practice of austerities and liberation is possible and the Tirthankaras preach the Jain doctrine. The other four zones, Ramyak, Hairanyvat Kshetra, Haimava Kshetra and Hari Kshetra are known as akarmabhoomi or bhogbhumi as humans live a sinless life of pleasure and no religion or liberation is possible.

Adho Loka

The lower world consists of seven hells which is inhabited by Bhavanpati demigods and the hellish beings. Hellish beings reside in hells whose names are Ratna prabha-dharma, Sharkara prabha-vansha, Valuka prabha-megha, Pank prabha-anjana, Dhum prabha-arista, Tamah prabha-maghavi, Mahatamah prabha-maadhavi.

Śalākāpuruṣas

During the each motion of the half-cycle of the wheel of time, 63 Śalākāpuruṣa or 63 illustrious men, consisting of the 24 Tīrthaṅkaras and their contemporaries regularly appear. The Jain universal or legendary history is basically a compilation of the deeds of these illustrious men. They are 24 Tīrthaṅkara, 12 Chakravartī, 9 Baladevas, 9 Vāsudevas and 9 Prativāsudevas. Besides these there are 9 Narada, 11 Rudras, 24 Kamdeva, 24 Fathers of the Tirthankaras, 24 Mothers of the Tirthankaras and 14 Kulakaras who are also important figures in Jain universal history.

CHAPTER 9

Jain Philosophy II

Epistemology

Jainism made its own unique contribution to this mainstream development of philosophy by occupying itself with the basic epistemological issues, namely, with those concerning the nature of knowledge, how knowledge is derived, and in what way knowledge can be said to be reliable. Knowledge for the Jains takes place in the soul, which, without the limiting factor of karma, is omniscient. Humans have partial knowledge – the object of knowledge is known partially and the means of knowledge do not operate to their full capacity. According to Tattvārthasūtra, the knowledge of the basic Jaina truths can be obtained through:

- Pramāṇa – means or instruments of knowledge which can yield a comprehensive knowledge of an object, and

- Naya – particular standpoints, yielding partial knowledge.

Pramāṇa are of five kinds:

- mati or "sensory knowledge",

- Sruta or "scriptural knowledge",

- avadhi or "clairvoyance",

- manahparyaya or "telepathy", and

- kevala" or "omniscience"

The first two are described as being indirect means of knowledge (parokṣa), with the others furnishing direct knowledge (pratyakṣa), by which it is meant that the object is known directly by the soul. Jains came out with their doctrines of relativity used for logic and reasoning:

- Anekāntavāda – the theory of relative pluralism or manifoldness;

- Syādvāda – the theory of conditioned predication and;

- Nayavāda – The theory of partial standpoints.

These philosophical concepts have made most important contributions to the ancient Indian philosophy, especially in the areas of scepticism and relativity.

Anekāntavāda

Aspects of Violence (Himsa)

One of the most important and fundamental doctrines of Jainism is Anēkāntavāda. It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.

Jains contrast all attempts to proclaim absolute truth with adhgajanyāyah, which can be illustrated through the parable of the "blind men and an elephant". In this story, each blind man felt a different part of an elephant (trunk, leg, ear, etc.). All the men claimed to understand and explain the true appearance of the elephant, but could only partly succeed, due to their limited perspectives. This principle is more formally stated by observing that objects are infinite in their qualities and modes of existence, so they cannot be completely grasped in all aspects and manifestations by finite human perception. According to the Jains, only the Kevalis—omniscient beings—can comprehend objects in all aspects and manifestations; others are only capable of partial knowledge. According to the doctrine, no single, specific, human view can claim to represent absolute truth.

Anekāntavāda encourages its adherents to consider the views and beliefs of their rivals and opposing parties. Proponents of anekāntavāda apply this principle to religion and philosophy, reminding themselves that any religion or philosophy—even Jainism—which clings too

dogmatically to its own tenets, is committing an error based on its limited point of view. The principle of anekāntavāda also influenced Mohandas Karamchand Gandhi to adopt principles of religious tolerance, ahiṃsā and satyagraha.

Syādvāda

Syādvāda is the theory of conditioned predication, which provides an expression to anekānta by recommending that the epithet Syād be prefixed to every phrase or expression. Syādvāda is not only an extension of anekānta ontology, but a separate system of logic capable of standing on its own. The Sanskrit etymological root of the term syād is "perhaps" or "maybe", but in the context of syādvāda, it means "in some ways" or "from a perspective". As reality is complex, no single proposition can express the nature of reality fully. Thus the term "syāt" should be prefixed before each proposition giving it a conditional point of view and thus removing any dogmatism in the statement. Since it ensures that each statement is expressed from seven different conditional and relative viewpoints or propositions, syādvāda is known as saptibhaṅgīnāya or the theory of seven conditioned predications. These seven propositions, also known as saptibhaṅgī, are:

1. syād-asti—in some ways, it is,

2. syād-nāsti—in some ways, it is not,

3. syād-asti-nāsti—in some ways, it is, and it is not,

4. syād-asti-avaktavyaḥ—in some ways, it is, and it is indescribable,

5. syād-nāsti-avaktavyaḥ—in some ways, it is not, and it is indescribable,

6. syād-asti-nāsti-avaktavyaḥ—in some ways, it is, it is not, and it is indescribable,

7. syād-avaktavyaḥ—in some ways, it is indescribable.

Each of these seven propositions examines the complex and multifaceted nature of reality from a relative point of view of time, space, substance and mode. To ignore the complexity of reality is to commit the fallacy of dogmatism.

Nayavāda

Nayavāda is the theory of partial standpoints or viewpoints. Nayavāda is a compound of two Sanskrit words—naya ("partial viewpoint") and vāda ("school of thought or debate"). It is used to arrive at a certain inference from a point of view. An object has infinite aspects to it, but when we describe an object in practice, we speak of only relevant aspects and ignore irrelevant ones. This does not deny the other attributes, qualities, modes and other aspects; they are just irrelevant from a particular perspective. Authors like Natubhai Shah explain nayavāda with the example of a car; for instance, when we talk of a "blue BMW" we are simply considering the color and make of the car. However, our statement does not imply that the car is devoid of other attributes like engine type, cylinders, speed, price and the like. This particular viewpoint is called a naya or a partial viewpoint. As a type of critical philosophy, nayavāda holds that all philosophical disputes arise out of confusion of standpoints, and the standpoints we adopt are, although we may not realise it, "the outcome of purposes that we may pursue". While operating within the limits of language and seeing the complex nature of reality, Māhavīra used the language of nayas. Naya, being a partial expression of truth, enables us to comprehend reality part by part.

Ethics

The Jain morality and ethics are rooted in its metaphysics and its utility towards the soteriological objective of liberation. Jaina ethics evolved out of the rules for the ascetics which are encapsulated in the mahavratas or the five great vows

- Ahimsa, non-violence

- Satya, truth

- Asteya, non-stealing

- Brahmacharya, celibacy

- Aparigraha, non-possession

These ethics are governed not only through the instrumentality of physical actions, but also through verbal action and thoughts. Thus, ahimsa has to be observed through mind, speech, and body. The other rules of the ascetics and laity are derived from these five major vows.

Jainism does not invoke fear of or reverence for God or conformity to the divine character as a reason for moral behaviour, and observance of the moral code is not necessary simply because it is God's will. Neither is its observance necessary simply because it is altruistic or humanistic, conducive to general welfare of the state or the community. Rather it is an egoistic imperative aimed at self-liberation. While it is true that in Jainism, the moral and religious injunctions were laid down as law by Arihants who have achieved perfection through their supreme moral efforts, their adherence is just not to please a God, but because the life of the Arihants has demonstrated that such commandments were conductive to the Arihant's own welfare, helping him to reach spiritual victory. Just as the Arihants achieved moksha or liberation by observing the moral code, so can anyone, who follows this path.

Atomism

The most elaborate and well-preserved Indian theory of atomism comes from the philosophy of the Jaina school, dating back to at least the 6th century BC. Some of the Jain texts that refer to matter and atoms are Pancastikayasara, Kalpasutra, Tattvarthasutra and Pannavana Suttam. The Jains envisioned the world as consisting wholly of atoms, except for souls. Paramāṇus or atoms were the basic building blocks of matter. Their concept of atoms was very similar to classical atomism, differing primarily in the specific properties of atoms. Each atom, according to Jain philosophy, has one kind of taste, one smell, one color, and two kinds of touch, though it is unclear what was meant by "kind of touch". Atoms can exist in one of two states: subtle, in which case they can fit in infinitesimally small spaces, and gross, in which case they have extension and occupy a finite space. Certain characteristics of Paramāṇu correspond with that sub-atomic particles. For example Paramāṇu is characterized by continuous motion either in a straight line or in case of attractions from other Paramāṇus, it follows a curved path. This corresponds with the description of orbit of electrons across the Nucleus. Ultimate particles are also described as particles with positive (Snigdha i.e. smooth charge) and negative (Rūksa – rough) charges that provide them the binding force. Although atoms are made of the same basic substance, they can combine based on their eternal properties to produce any of six "aggregates", which seem to correspond with the Greek concept of "elements": earth, water, shadow, sense objects, karmic matter, and unfit matter. To the Jains, karma was real, but was a naturalistic, mechanistic phenomenon caused by buildups of subtle karmic matter within the soul. They also

had detailed theories of how atoms could combine, react, vibrate, move, and perform other actions, which were thoroughly deterministic.

Infinity

The Jain mathematical text Surya Prajnapti (c. 400 BC) classifies numbers into three sets: enumerable, innumerable, and infinite. Each of these was further subdivided into three orders:

•	Enumerable: lowest, intermediate and highest

•	Innumerable: nearly innumerable, truly innumerable and innumerably innumerable

•	Infinite: nearly infinite, truly infinite, infinitely infinite

The Jains were the first to discard the idea that all infinites were the same or equal. They recognized different types of infinities: infinite in length (one dimension), infinite in area (two dimensions), infinite in volume (three dimensions), and infinite perpetually (infinite number of dimensions).

According to Singh (1987), Joseph (2000) and Agrawal (2000), the highest enumerable number N of the Jains corresponds to the modern concept of aleph-null (the cardinal number of the infinite set of integers 1, 2, ...), the smallest cardinal transfinite number. The Jains also defined a whole system of infinite cardinal numbers, of which the highest enumerable number N is the smallest. In the Jaina work on the theory of sets, two basic types of infinite numbers are distinguished. On both physical and ontological grounds, a distinction was made between asaṃkhyāta ("countless, innumerable") and ananta ("endless, unlimited"), between rigidly bounded and loosely bounded infinities.

Contributions to Indian philosophy

Jainism had a major influence in developing a system of philosophy and ethics that had a major impact on Mohandas Karamchand Gandhi. The scholarly research and evidences have shown that philosophical concepts that are typically Indian – Karma, Ahimsa, Moksa, reincarnation and like – either have their origins in the shramana traditions or were propagated and developed by Jain teachers. The sramanic ideal of mendicancy and renunciation, that the worldly life was full of suffering and that emancipation required giving up of desires and withdrawal into a lonely and

contemplative life, was in stark contrast with the brahmanical ideal of an active and ritually punctuated life based on sacrifices, household duties and chants to deities. Sramanas developed and laid emphasis on Ahimsa, Karma, moksa and renunciation.

Schools and traditions

Jain philosophy arose from the shramana traditions. In its 2500 years post-Mahavira history, it remained fundamentally the same as preached by Mahavira, who preached essentially the same religion as the previous Tirthankara. However, he modified the four vows of Parshva by adding a fifth vow, celibacy. Jain texts like the Uttaradhyana Sutra speak of parallel existence the order of Parsva which was ultimately merged into Mahaviras order. Harry Oldmeadow notes that the Jain philosophy remained fairly standard throughout history and the later elaborations only sought to further elucidate preexisting doctrine and avoided changing the ontological status of the components. The schisms into Śvetāmbara and Digambara traditions arose mainly on account of differences in question of practice of nudity amongst monks and liberation of women. Apart from these minor differences in practices, there are no major philosophical differences between the different sects of Jainism. The Tattvārthasūtra, which encapsulates major philosophical doctrines, is accepted by all traditions of Jainism. This coherence in philosophical doctrine and consistency across different schools has led scholars like Jaini to remark that in the course of history of Jainism no heretical movements like Mahayana, tantric or bhakti movement developed outside mainstream Jainism. Thus, there are traditions within Jainism, but basically the same philosophy that is at the core of Jainism.

Earlier traditions

As per the tradition, Jain Sangh was divided into two major sects:

•   Śvetāmbaras believe that women can attain liberation and that nudity is optional. Śvetāmbara scriptures support both acelakatva, nudity in monks and sacelakatva, the wearing of white clothes by ascetics. They also hold that the Jain canon was not lost.

•   Digambaras hold that nudity is necessary for liberation and only men can attain the final stage of non-attachment to the body by remaining nude. They also hold that the canonical literature was eventually lost.

The now defunct Yapaniya sect followed the Digambara practice of nudity and eating from the hands while standing up along with Śvetāmbara beliefs and texts. They notably also permitted their ascetics to be "half-clothed" (ardhambara) in public areas only. The Yapaniya sect was absorbed into the Digambara community during the medieval period.

Medieval traditions

The period of 16th to 18th century was a period of reforms in Jainism. The later schools arose against certain practices and belief that were perceived as corrupting and not sanctioned by scriptures. The following schools arose during this period :

•   Sthanakvasi – The Sthanakvasis, arising from the Śvetāmbara tradition, rejected idol worship as unsanctioned by scriptures.

•   Terapanthi (Digambara) – The Digambara Terapantha movement arose in protest against the institution of Bhattarakas (Jain priestly class), usage of flowers and offerings in Jain temples, and worship of minor gods.

•   Terapanthi (Śvetāmbara) – The Terapanthi, also a non-iconic sect, arose from Sthanakvasis on account of differences in religious practices and beliefs.

Recent developments

Recent events lead to dissatisfaction with the monastic tradition and its related emphasis on austerities saw the arising of two new sects within Jainism in the 20th century. These were essentially led by the laity rather than ascetics and soon became a major force to be reckoned with. The non-sectarian cult of Shrimad Rajchandra, who was one of the major influences on Mahatma Gandhi, is now one of the most popular movements. Another cult founded by Kanjisvami, laying stress on determinism and "knowledge of self", has gained a large following as well.

Jain philosophers

Jains hold the Jain doctrine to be eternal and based on universal principles. In the current time cycle, they trace the origins of its philosophy to Rsabha, the first Tīrthankara. However, the tradition holds that the ancient Jain texts and Purvas which documented the Jain doctrine were

lost and hence, historically, the Jain philosophy can be traced from Mahāvīras teachings. Post Mahāvīra many intellectual giants amongst the Jain ascetics contributed and gave a concrete form to the Jain philosophy within the parameters set by Mahavira. Following is the partial list of Jain philosophers and their contributions:

• Kundakunda (1st—2nd century CE) – exponent of Jain mysticism and Jain nayas dealing with the nature of the soul and its contamination by matter, author of Pañcāstikāyasāra "Essence of the Five Existents", the Pravacanasāra "Essence of the Scripture", the Samayasāra "Essence of the Doctrine", Niyamasāra "Essence of Discipline", Atthapāhuda "Eight Gifts", Dasabhatti "Ten Worships" and Bārasa Anuvekkhā "Twelve Contemplations".

• Samantabhadra (2nd century CE) – first Jain writer to write on nyāya, (Apta-Mimāmsā), which has had the largest number of commentaries written on it by later Jain logicians. He also composed the Ratnakaranda Srāvakācāra and the Svayambhu Stotra.

• Umāsvāti or Umasvami (2nd century CE) – author of first Jain work in Sanskrit, Tattvārthasūtra, expounding philosophy in a most systematised form acceptable to all sects of Jainism.

CHAPTER 10

Nyaya

Nyāya (Sanskrit ny-āyá, literally "recursion", used in the sense of "syllogism, inference") is the name given to one of the six orthodox or astika schools of Hindu philosophy—specifically the school of logic. The Nyaya school of philosophical speculation is based on texts known as the Nyaya Sutras, which were written by Aksapada Gautama in the 2nd century CE.

Overview

The most important contribution made by the Nyaya school to modern Hindu thought is its methodology to prove existence of God, based on the Vedas. This methodology is based on a system of logic that, subsequently, has been adopted by the majority of the other Indian schools, orthodox or not. This is comparable to how Western science and philosophy can be said to be largely based on Aristotelian logic.

However, Nyaya differs from Aristotelian logic in that it is more than logic in its own right. Its followers believed that obtaining valid knowledge was the only way to obtain release from suffering. They therefore took great pains to identify valid sources of knowledge and to distinguish these from mere false opinions. Nyaya is thus a form of epistemology in addition to logic.

According to the Nyaya school, there are exactly four sources of knowledge (pramāṇas): perception, inference, comparison, and testimony. Knowledge obtained through each of these can, of course, still be either valid or invalid. As a result, Nyaya scholars again went to great pains to identify, in each case, what it took to make knowledge valid, in the process creating a number of explanatory schemes. In this sense, Nyaya is probably the closest Indian equivalent to contemporary analytic philosophy.

Sixteen Padārthas or Categories

The Nyaya metaphysics recognizes sixteen padarthas or categories and includes all six (or seven) categories of the Vaisheshika in the second one of them, called prameya. These sixteen categories are pramāṇa (valid means of knowledge), prameya (objects of valid knowledge), saṁśaya (doubt), prayojana (aim), dṛṣṭānta (example), siddhānta (conclusion), avayava

(members of syllogism), tarka (hypothetical reasoning), nirṇaya (settlement), vāda (discussion), jalpa (wrangling), vitaṇḍā (cavilling), hetvābhāsa (fallacy), chala (quibbling), jāti (sophisticated refutation) and nigrahasthāna (point of defeat).

Epistemology

The Nyaya epistemology considers knowledge (jñāna) or cognition (buddhi) as apprehension (upalabdhi) or consciousness (anubhava). Knowledge may be valid or invalid. The Naiyayikas (the Nyaya scholars) accepted four valid means (pramaṇa) of obtaining valid knowledge (prama) - perception (pratyakṣa), inference (anumāna), comparison (upamāna) and verbal testimony (śabda). Invalid knowledge includes memory (smṛti), doubt (saṁśaya), error (viparyaya) and hypothetical reasoning (tarka).

Perception

Pratyakṣa (perception) occupies the foremost position in the Nyaya epistemology. Perception is defined by Akṣapāda Gautama in his Nyaya Sutra (I,i.4) as a 'non-erroneous cognition which is produced by the intercourse of sense-organs with the objects, which is not associated with a name and well-defined'. Perception can be of two types, laukika (ordinary) and alaukika (extraordinary).

Ordinary perception

Ordinary (Laukika or Sadharana) perception is of six types - visual-by eyes, olfactory-by nose, auditory-by ears, tactile-by skin, gustatory-by tongue and mental-by mind.

Extra-ordinary perception

Extraordinary (Alaukika or Asadharana) perception is of three types, viz., Samanyalakshana (perceiving generality from a particular object), Jñanalakshana (when one sense organ can also perceive qualities not attributable to it, as when seeing a chili, one knows that it would be bitter or hot), and Yogaja (when certain human beings, from the power of Yoga, can perceive past, present and future and have supernatural abilities, either complete or some).

Determinate and indeterminate perception

The Naiyayika maintains two modes or stages in perception. The first is called nirvikalpa (indeterminate), when one just perceives an object without being able to know its features, and the second savikalpa (determinate), when one is able to clearly know an object. All laukika and alaukika pratyakshas are savikalpa, but it is necessarily preceded by an earlier stage when it is indeterminate. Vātsāyana says that if an object is perceived with its name we have determinate perception but if it is perceived without a name, we have indeterminate perception. Jayanta Bhatta says that indeterminate perception apprehends substance, qualities and actions and universals as separate and indistinct something and also it does not have any association with name, while determinate perception aprrehends all these together with a name. There is yet another stage called Pratyabhijñā, when one is able to re-recognise something on the basis of memory.

Inference

Anumāna (inference) is one of the most important contributions of the Nyaya. It can be of two types: inference for oneself (Svarthanumana, where one does not need any formal procedure, and at the most the last three of their 5 steps), and inference for others (Parathanumana, which requires a systematic methodology of 5 steps).

Inference can also be classified into 3 types:

Purvavat (inferring an unperceived effect from a perceived cause),

Sheshavat (inferring an unperceived cause from a perceived effect) and

Samanyatodrishta (when inference is not based on causation but on uniformity of co-existence).

Comparison

Upamāna, which can be roughly translated as comparison is the knowledge of the relationship between a word and the object denoted by the word. It is produced by the knowledge of resemblance or similarity, given some pre-description of the new object beforehand.

Verbal testimony

Śabda or verbal testimony is defined as the statement of a trustworthy person (āptavākya), and consists in understanding its meaning. It can be of two types, Vaidika (Vedic), which are the words of the four sacred Vedas, and are described as the Word of God, having been composed by God, and Laukika, or words and writings of trustworthy human beings. Vaidika testimony is preferred as the infallible word of God, and Laukika testimony must by its nature be questioned and overruled by more trustworthy knowledge if such becomes available.

Theory of inference

The methodology of inference involves a combination of induction and deduction by moving from particular to particular via generality. It has five steps, as in the example shown:

•   There is fire on the hill (called Pratijñā, required to be proved)

•   Because there is smoke there (called Hetu, reason)

•   Wherever there is smoke, there is fire, e.g. in a kitchen (called Udāhārana, example of vyāpti)

•   The hill has smoke that is pervaded by fire (called Upanaya, reaffirmation or application)

•   Therefore there is fire on the hill (called Nigamana, conclusion)

In Nyāya terminology for this example, the hill would be called as paksha (minor term), the fire is called as sādhya (major term), the smoke is called as hetu, and the relationship between the smoke and the fire is called as vyapti (middle term). Hetu further has five characteristics: (1) It must be present in the Paksha, (2) It must be present in all positive instances, (3) It must be absent in all negative instances, (4) It must not incompatible with the minor term or Paksha and (5) All other contradictions by other means of knowledge should be absent. The fallacies in Anumana (hetvābhasa) may occur due to the following:

1.   Asiddha: It is the unproved hetu that results in this fallacy. [Paksadharmata]

o   Ashrayasiddha: If Paksha [minor term] itself is unreal, then there cannot be locus of the hetu. e.g. The sky-lotus is fragrant, because it is a lotus like any other lotus.

o   Svarupasiddha: Hetu cannot exist in paksa at all. E.g. Sound is a quality, because it is visible.

o   Vyapyatvasiddha: Conditional hetu. `Wherever there is fire, there is smoke'. The presence of smoke is due to wet fuel.

2.   Savyabhichara: This is the fallacy of irregular hetu.

o   Sadharana: The hetu is too wide. It is present in both sapaksa and vipaksa. `The hill has fire because it is knowable'.

o   Asadharana: The hetu is too narrow. It is only present in the Paksha, it is not present in the Sapaksa and in the Vipaksha. `Sound is eternal because it is audible'.

o   Anupasamhari: Here the hetu is non-exclusive. The hetu is all-inclusive and leaves nothing by way of sapaksha or vipaksha. e.g. 'All things are non-ternal, because they are knowable'.

3.   Satpratipaksa: Here the hetu is contradicted by another hetu. If both have equal force, then nothing follows. 'Sound is eternal, because it is audible', and 'Sound is non-eternal, because it is produced'. Here 'audible' is counterbalanced by 'produced' and both are of equal force.

4.   Badhita: When another proof (as by perception) definitely contradicts and disproves the middle term (hetu). 'Fire is cold because it is a substance'.

5.   Viruddha: Instead of proving something it is proving the opposite. 'Sound is eternal because it is produced'.

The Nyaya theory of causation

A cause is defined as an unconditional and invariable antecedent of an effect and an effect as an unconditional and invariable consequent of a cause. The same cause produces the same effect; and the same effect is produced by the same cause. The cause is not present in any hidden form whatsoever in its effect.

The following conditions should be met:

1. The cause must be antecedent [Purvavrtti]

2. Invariability [Niyatapurvavrtti]

3. Unconditionality [Ananyathasiddha]

Nyaya recognizes five kinds of accidental antecedents [Anyathasiddha]

1. Mere accidental antecedent. E.g., The colour of the potter's cloth.

2. Remote cause is not a cause because it is not unconditional. E.g., The father of the potter.

3. The co-effects of a cause are not causally related.

4. Eternal substances, or eternal conditions are not unconditional antecedents, e.g. space.

5. Unnecessary things, e.g. the donkey of the potter.

Nyaya recognizes three kinds of cause:

1. Samavayi, material cause, e.g. thread of a cloth.

2. Asamavayi, colour of the thread which gives the colour of the cloth.

3. Nimitta, efficient cause, e.g. the weaver of the cloth.

Anyathakyativada of Nyaya

The Nyaya theory of error is similar to that of Kumarila's Viparita-khyati (see Mimamsa). The Naiyayikas also believe like Kumarila that error is due to a wrong synthesis of the presented and the represented objects. The represented object is confused with the presented one. The word 'anyatha' means 'elsewise' and 'elsewhere' and both these meanings are brought out in error. The presented object is perceived elsewise and the represented object exists elsewhere. They further maintain that knowledge is not intrinsically valid but becomes so on account of extraneous conditions (paratah pramana during both validity and invalidity).

Nyaya on God and salvation

Early Naiyayikas wrote very little about Ishvara (literally, the Supreme Soul). However, later Buddhists in India had become from agnostic to strictly atheistic. As a reaction, the later Naiyayikas entered into disputes with the Buddhists and tried to prove the existence of God on the basis of inference. They made this question a challenge to their own existence. Udayana's Nyayakusumanjali gave the following nine arguments to prove the existence of creative God:

• Kāryāt (lit. "from effect"): An effect is produced by a cause, and similarly, the universe must also have a cause. Causes (according to Naiyayikas) are of three kinds: Samavayi (in case of the universe, the atoms), Asamavayi (the association of atoms) and Nimitta (which is Ishvara). The active cause of the world must have an absolute knowledge of all the material of creation, and hence it must be God. Hence from the creation, the existence of the Creator is proved.

• Āyojanāt (lit., from combination): Atoms are inactive and properties are unphysical. So it must be God who creates the world with his will by causing the atoms to join. Self-combination of inanimate and lifeless things is not possible otherwise atoms would only combine at random, creating chaos. There is to be seen the hand of a wise organizer behind the systematic grouping of the ultimate atoms into dyads and molecules. That final organizer is God.

• Dhṛtyādéḥ (lit., from support): Just as a material thing falls off without a support, similarly, God is the supporter and bearer of this world, without which the world would not have remained integrated. This universe is hence superintended within God, which proves his existence.

• Padāt (lit., from word): Every word has the capability to represent a certain object. It is the will of God that a thing should be represented by a certain word. Similarly, no knowledge can come to us of the different things here unless there is a source of this knowledge. The origin of all knowledge should be omniscient and, consequently, omnipotent. Such a being is not to be seen in this universe, and so it must be outside it. This being is God.

• Pratyayataḥ (lit, from faith): the Hindu holy scriptures, the Vedas, are regarded as the source of eternal knowledge. Their knowledge is free from fallacies and are widely believed as a source of proof. Their authors cannot be human beings because human knowledge is limited. They cannot obtain knowledge of past, present, and future, and in depth knowledge of mind.

Hence, only God can be the creator of the Vedas. Hence, his existence is proved from his being the author of the Vedas, which he revealed to various sages over a period of time.

•   Shrutéḥ (lit., from scriptures): The Shrutis, e.g., the Vedas extol God and talk about his existence. "He is the lord of all subjects, omniscient, and knower of one's internal feelings; He is the cause, maintainer, and destroyer of the world", say the Shrutis. The Shrutis are regarded as a source of proofs by Naiyanikas. Hence, the existence of God is proved.

•   Vākyāt (lit., from precepts): World is governed by moral laws that are objective and universal. These are again manifested by Shrutis. Hence there exists God, the promulgator of these laws.

•   Samkhyāviśeṣāt (lit., from the specialty of numbers):According to the Nyaya, the magnitude of a dyad is produced by the number of two atoms. The number "one" is directly perceived but other numbers are created by perceptions, which is related to the mind of the perceiver. Since at the time of creation, souls, atoms, Adṛṣṭa (Unseen Power), space, time and minds are all unconscious, hence it depends on divine consciousness. So God must exist.

•   Adṛṣṭāt (lit., from the unforeseen): Everybody reaps the fruits of his own actions. merits and demerits accrue from his own actions and the stock of merit and demerit is known as Adṛṣṭa, the Unseen Power. But since this unseen power is unintelligent, it needs the guidance from a supremely intelligent god.

On monotheism

Not only have the Naiyayikas provided arguments to prove the existence of God, but they have also given an argument that such a God can only be one. In the Nyayakusumanjali, this is discussed against the proposition of the Mimamsa school—that let us assume there were many gods (Devas) and sages (rishis) in the beginning, who wrote the Vedas and created the world. Udayana says that:

[if they assume such] omniscient beings, those endowed with the various superhuman faculties of assuming infinitesimal size, and so on, and capable of creating everything, then we reply that the law of parsimony bids us assume only one such, namely Him, the adorable Lord. There can be no confidence in a non-eternal and non omniscient being, and hence it follows that according

to the system which rejects God, the tradition of the Veda is simultaneously overthrown; there is no other way open.

In other words, Udayana says that the polytheist would have to give elaborate proofs for the existence and origin of his several celestial spirits, none of which would be logical. So it is much more logical to assume only one, eternal and omniscient God.

On salvation

The Naiyayikas believe that the bondage of the world is due to false knowledge, which can be removed by constantly thinking of its opposite (pratipakshabhavana), namely, the true knowledge. So the opening aphorism of the Nyāya Sūtra states that only the true knowledge lead to niḥśreyasa (salvation). But the Nyaya school also maintains that the God's grace is essential for obtaining true knowledge. Jayanta, in his Nyayamanjari describes salvation as a passive stage of self in its natural purity, unassociated with pleasure, pain, knowledge and willingness.

Literature of Nyaya

The earliest text of the Nyāya School is the Nyāya Sūtra of Akṣapāda Gautama. The text is divided into five books, each having two sections. Vātsāyana's Nyāya Bhāṣya is a classic commentary on the Nyāya Sūtra. Udyotakara's Nyāya Vārttika (6th century CE) is written to defend Vātsāyana against the attacks made by Dignāga. Vācaspati Miśra's Nyāyavārttikatātparyaṭīkā (9th century CE) is the next major exposition of this school. Two other texts, Nyāyaṣūcinibandha and Nyāyasūtraddhāra are also attributed to him. Udayana's (984 CE) Nyāyatātparyapariśuddhi is an important commentary on Vācaspati's treatise. His Nyāyakusumāñjali is the first systematic account of theistic Nyāya. His other works include Ātmatattvaviveka, Kiraṇāvali and Nyāyapariśiṣṭa. Jayanta Bhatta's Nyāyamañjari (10th century CE) is basically an independent work. Bhāsavarajña's Nyāyasāra (10th century CE) is a survey of Nyāya philosophy.

The later works on Nyāya accepted the Vaiśeṣika categories and Varadarāja's Tārkikarakṣā (12th century CE) is a notable treatise of this syncretist school. Keśava Miśra's Tārkabhaṣā (13th century CE) is another important work of this school.

Gaṅgeśa Upādhyāya's Tattvacintāmaṇi (12th century CE) is the first major treatise of the new school of Navya Nyāya. His son, Vardhamāna Upādhyāya's Nyāyanibandhaprakāśa (1225 CE), though a commentary on Udayana's Nyāyatātparyapariśuddhi, incorporated his father's views. Jayadeva wrote a commentary on Tattvacintāmaṇi known as Āloka (13th century CE). Vāsudeva Sārvabhauma's Tattvacintāmaṇivyākhyā (16th century CE) is first great work of Navadvipa school of Navya Nyāya. Raghunātha Śiromaṇi's Tattvacintāmaṇidīdhiti and Padārthakhaṇḍana are the next important works of this school. Viśvanatha's Nyāyasūtravṛtti (17th century CE) is also a notable work. The Commentaries on Tattvacintāmaṇidīdhiti by Jagadish Tarkalankar (17th century CE) and Gadadhar Bhattacharya (17th century CE) are the last two notable works of this school.

Annaṁbhatta (17th century CE) tried to develop a consistent system by combining the ancient and the new schools, Prācina nyāya and Navya nyāya and Vaiśeṣika to develop the nyāya-vaiśeṣika school. His Tarkasaṁgraha and Dīpikā are the popular manuals of this school.

CHAPTER 11
Samkhya

Samkhya, also Sankhya, Sāṃkhya, or Sāṅkhya (Sanskrit: सांख्य, IAST: sāṃkhya), is one of the six orthodox (astika) schools of Hindu philosophy and classical Indian philosophy. Sage Kapila is traditionally credited as a founder of the Samkhya school. It is regarded as one of the oldest philosophical systems in India.

Sāmkhya is an enumerationist philosophy that is strongly dualist. Sāmkhya philosophy regards the universe as consisting of two realities; Puruṣa (consciousness) and prakriti (phenomenal realm of matter). Jiva is that state in which puruṣa is bonded to prakriti through the glue of desire, and the end of this bondage is moksha.

Sāṃkhya denies the final cause of Ishvara (God). Samkhya does not describe what happens after moksha and does not mention anything about Ishwara or God, because after liberation there is no essential distinction of individual and universal puruṣa.

Historical development

The word samkhya means empirical or relating to numbers. Although the term had been used in the general sense of metaphysical knowledge before, in technical usage it refers to the Samkhya school of thought that evolved into a cohesive philosophical system in early centuries CE. The Samkhya system is called so because "it 'enumerates' twenty five Tattvas or true principles; and its chief object is to effect the final emancipation of the twenty-fifth Tattva, i.e. the Puruṣa or soul."

Origins

According to Zimmer and Ruzsa Samkhya has non-vedic origins:

Both the agrarian theology of Śiva-Śakti/Sky-Earth and the tradition of yoga (meditation) do not appear to be rooted in the Vedas. Not surprisingly, classical Sāṅkhya is remarkably independent of orthodox Brahmanic traditions, including the Vedas. Sāṅkhya is silent about the Vedas, about their guardians (the Brahmins) and for that matter about the whole caste system, and about the Vedic gods; and it is slightly inimical towards the animal sacrifices that characterized the ancient

Vedic religion. But all our early sources for the history of Sāṅkhya belong to the Vedic tradition, and it is thus reasonable to suppose that we do not see in them the full development of the Sāṅkhya system, but rather occasional glimpses of its development as it gained gradual acceptance in the Brahmanic fold.

Emergence as a distinct philosophy

Between 5th and 2nd century BCE, Samkhya thought from various sources started coalescing into a distinct philosophy. Philosophical texts from this era such as the Katha Upanishad, Shvetashvatara Upanishad and Bhagavad Gita have clear references to Samkhyan terminology and concepts. Katha Upanishad conceives the purusha as an individual soul which Ātman (Self) inhabits. Other verses of the Upanishad consider purusha to be smaller than the thumb.

Samkhya and Yoga are mentioned together for first time in the Shvetashvatra Upanishad. Bhagavad Gita identifies Samkhya with understanding or knowledge. The three gunas are also mentioned in the Gita, though they are not used in the same sense as in classical Samkhya. The Gita integrates Samkhya thought with the devotion (bhakti) of theistic schools and the impersonal Brahman of Vedanta.

According to Ruzsa, about 2,000 years ago "Sāṅkhya became the representative philosophy of Hindu thought in Hindu circles", influencing all strands of the Hindu tradition and Hindu texts.

Vedic influences

The ideas that were developed and assimilated into the classical Samkhya text, Samkhyakarika, are visible in earlier Hindu scriptures such as Vedas, Upanishads and Bhagavad Gita. Earliest mention of dualism in the Rig Veda, a Hindu text that was compiled in second millennium BCE, is in the Indra–Vritra myth. In this myth, Indra, leader of the gods, slays Vritra, a serpent demon, to unleash the creative forces held captive by him. Gerald James Larson, a scholar of religions and philosophies of India, believes that this myth contains twofold dualism. He writes

On one hand there is dualism of order and chaos. On the other hand, there is dualism of Indra's power over against both the chaos and the order.

The emphasis of duality between existence (sat) and non-existence (asat) in the Nasadiya sukta of the Rig Veda is similar to the vyakta–avyakta (manifest–unmanifest) polarity in Samkhya. The hymn of Purusha sukta may also have influenced Samkhya. It contains the earliest conception of Purusha, a cosmic being from whom the manifestation arises. Purusha also finds numerous mentions in the hymns of the Atharvaveda. The Samkhya notion of buddhi or mahat is similar to the notion of hiranyagarbha which appears in both the Rig Veda and the Shvetashvatara Upanishad.

Upanishadic influences

The oldest of the major Upanishads (c. 900–600 BCE) also contain speculations along the lines of classical Samkhya philosophy. The concept of ahamkara in Samkhya can be traced back to the notion of ahamkara in Brihadaranyaka Upanishad and Chhandogya Upanishad. Satkaryavada, the theory of causation in Samkhya, can be traced to the verses in sixth chapter which emphasize the primacy of sat (being) and describe creation from it. The idea that the three gunas or attributes influence creation is found in both Chhandogya and Svetashvatara Upanishads Upanishadic sages Yajnavalkya and Uddalaka Aruni developed the idea that pure consciousness was the innermost essence of a human being. The purusha of Samkhya could have evolved from this idea. The enumeration of tattvas in Samkhya is also found in Taittiriya Upanishad, Aitareya Upanishad and Yajnavalkya–Maitri dialogue in the Brihadaranyaka Upanishad.

Buddhist and Jainist influences

Buddhism and Jainism had developed in Northeastern India by the 5th century BCE. It is probable that these schools of thought and the earliest schools of Samkhya influenced each other. A prominent similarity between Buddhism and Samkhya is the emphasis on suffering (dukkha). However, suffering is not as central to Samkhya as it is to Buddhism. Therefore, it is likely that Samkhya imbibed this idea from Buddhism. Likewise, the Jain doctrine of plurality of individual souls (jiva) could have influenced the concept of multiple purushas in Samkhya. However Hermann Jacobi, an Indologist, thinks that there is little reason to assume that Samkhya notion of

Purushas was solely dependent on the notion of jiva in Jainism. It is more likely, that Samkhya was moulded by many ancient theories of soul in various Vedic and non-Vedic schools.

Texts

The earliest surviving authoritative text on classical Samkhya philosophy is the Samkhya Karika (c. 200 CE or 350–450 CE) of Iśvarakṛṣṇa. There were probably other texts in early centuries CE, however none of them are available today. Iśvarakṛṣṇa in his Kārikā describes a succession of the disciples from Kapila, through Āsuri and Pañcaśikha to himself. The text also refers to an earlier work of Samkhya philosophy called Ṣaṣṭitantra (science of sixty topics) which is now lost.

The most popular commentary on the Samkhyakarikia was the Gauḍapāda Bhāṣya attributed to Gauḍapāda, the proponent of Advaita Vedanta school of philosophy. Richard King, Professor of Religious Studies, thinks it is unlikely that Gauḍapāda could have authored both texts, given the differences between the two philosophies. Other important commentaries on the karika were Yuktidīpīka (c. 6th century CE) and Vācaspati's Sāṁkhyatattvakaumudī (c. 10th century CE).

Sāṁkhyapravacana Sūtra (c. 14th century CE) renewed interest in Samkhya in the medieval era. It is considered the second most important work of Samkhya after the karika. Commentaries on this text were written by Anirruddha (Sāṁkhyasūtravṛtti, c. 15th century CE), Vijñānabhikṣu (Sāṁkhyapravacanabhāṣya, c. 16th century CE), Mahādeva (vṛttisāra, c. 17th century CE) and Nāgeśa (Laghusāṁkhyasūtravṛtti). According Surendranath Dasgupta, scholar of Indian philosophy, Charaka Samhita, an ancient Indian medical treatise, also contains thoughts from an early Samkhya school.

Philosophy

Dualism

While Western philosophical traditions, as exemplified by Descartes, equate mind with the conscious self and theorize on consciousness on the basis of mind/body dualism; Samkhya provides an alternate viewpoint, intimately related to substance dualism, by drawing a

metaphysical line between consciousness and matter — where matter includes both body and mind.

The Samkhya system espouses dualism between consciousness and matter by postulating two "irreducible, innate and independent realities: Purusha and Prakriti. While the Prakriti is a single entity, the Samkhya admits a plurality of the Puruṣas in this world. Unintelligent, unmanifest, uncaused, ever-active, imperceptible and eternal Prakriti is alone the final source of the world of objects which is implicitly and potentially contained in its bosom. The Puruṣa is considered as the conscious principle, a passive enjoyer (bhokta) and the Prakriti is the enjoyed (bhogya). Samkhya believes that the Puruṣa cannot be regarded as the source of inanimate world, because an intelligent principle cannot transform itself into the unconscious world. It is a pluralistic spiritualism, atheistic realism and uncompromising dualism.

Puruṣa

Puruṣa is the transcendental self or pure consciousness. It is absolute, independent, free, imperceptible, unknowable through other agencies, above any experience by mind or senses and beyond any words or explanations. It remains pure, "nonattributive consciousness". Puruṣa is neither produced nor does it produce. It is held that unlike Advaita Vedanta and like Purva-Mimamsa, Samkhya believes in plurality of the Puruṣas.

Prakriti

Prakriti is the first cause of the manifest material universe — of everything except the Puruṣa. Prakriti accounts for whatever is physical, both mind and matter-cum-energy or force. Since it is the first principle (tattva) of the universe, it is called the Pradhāna, but, as it is the unconscious and unintelligent principle, it is also called the jaDa. It is composed of three essential characteristics (trigunas). These are:

- Sattva – poise, fineness, lightness, illumination, and joy;

- Rajas – dynamism, activity, excitation, and pain;

- Tamas – inertia, coarseness, heaviness, obstruction, and sloth.

All physical events are considered to be manifestations of the evolution of Prakriti, or primal nature (from which all physical bodies are derived). Each sentient being or Jiva is a fusion of Puruṣa and Prakriti, whose soul/Puruṣa is limitless and unrestricted by its physical body. Samsāra or bondage arises when the Puruṣa does not have the discriminate knowledge and so is misled as to its own identity, confusing itself with the Ego/ahamkāra, which is actually an attribute of Prakriti. The spirit is liberated when the discriminate knowledge of the difference between conscious Puruṣa and unconscious Prakriti is realized by the Puruṣa.

The unconscious primordial materiality, Prakriti, contains 23 components including intellect (buddhi,mahat), ego (ahamkara) and mind (manas); the intellect, mind and ego are all seen as forms of unconscious matter. Thought processes and mental events are conscious only to the extent they receive illumination from Purusha. In Samkhya, consciousness is compared to light which illuminates the material configurations or 'shapes' assumed by the mind. So intellect, after receiving cognitive structures form the mind and illumination from pure consciousness, creates thought structures that appear to be conscious. Ahamkara, the ego or the phenomenal self, appropriates all mental experiences to itself and thus, personalizes the objective activities of mind and intellect by assuming possession of them. But consciousness is itself independent of the thought structures it illuminates.

By including mind in the realm of matter, Samkhya avoids one of the most serious pitfalls of Cartesian dualism, the violation of physical conservation laws. Because mind is an evolute of matter, mental events are granted causal efficacy and are therefore able to initiate bodily motions.

Evolution
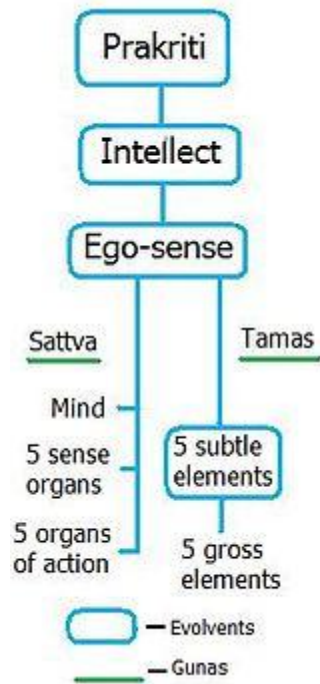
Evolution in Samkhya.

The idea of evolution in Samkhya revolves around the interaction of Prakriti and Purusha. Prakriti remains unmanifested as long as the three gunas are in equilibrium. This equilibrium of the gunas is disturbed when Prakriti comes into proximity with consciousness or Purusha. The disequilibrium of the gunas triggers an evolution that leads to the manifestation of the world from an unmanifested Prakriti. The metaphor of movement of iron in the proximity of a magnet is used to describe this process.

Some evolutes of Prakriti can cause further evolution and are labelled evolvents. For example, intellect while itself created out of Prakriti causes the evolution of ego-sense or ahamkara and is therefore an evolvent. While, other evolutes like the five elements do not cause further evolution. It is important to note that an evolvent is defined as a principle which behaves as the material cause for the evolution of another principle. So, in definition, while the five elements are the material cause of all living beings, they cannot be called evolvents because living beings are not separate from the five elements in essence.

The intellect is the first evolute of prakriti and is called mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by

the dominance of gunas. So dominance of sattva causes the evolution of the five organs of perception, five organs of action and the mind. Dominance of tamas triggers the evolution of five subtle elements– sound, touch, sight, taste, smell from self-consciousness. These five subtle elements are themselves evolvents and cause the creation of the five gross elements space, air, fire, water and earth. Rajas is cause of action in the evolutes. Purusha is pure consciousness absolute, eternal and subject to no change. It is neither a product of evolution, nor the cause of any evolute.

Evolution in Samkhya is thought to be purposeful. The two primary purposes of evolution of Prakriti are the enjoyment and the liberation of Purusha. The 23 evolutes of prakriti are categorized as follows:

Liberation or mokṣa

Like many other major schools of Indian philosophy, Samkhya regards human existence as seat of intense suffering. Ignorance (avidyā) is regarded as the root cause of this suffering and bondage (Samsara). Samkhya offers a way out of this suffering by means of discriminative knowledge (viveka). Such knowledge, that leads to mokṣa (liberation), involves the discrimination between Prakriti (avyakta-vyakta) and Puruṣa (jña).

Puruṣa, the eternal pure consciousness, due to ignorance, identifies itself with products of Prakriti such as intellect (buddhi) and ego (ahamkara). This results in endless transmigration and suffering. However, once the realization arises that Puruṣa is distinct from Prakriti, the Self is no longer subject to transmigration and absolute freedom (kaivalya) arises. Other forms of Samkhya teach that Mokṣa is attained by one's own development of the higher faculties of discrimination achieved by meditation and other yogic practices as prescribed through the Hindu Vedas.

Epistemology

Samkhya considered Pratyakṣa or Dṛṣṭam (direct sense perception), Anumāna (inference), and Śabda or Āptavacana (verbal testimony of the sages or shāstras) to be the only valid sources of knowledge or pramana.

Causality

The Samkhya system is based on Sat-kārya-vāda or the theory of causation. According to Satkāryavāda, the effect is pre-existent in the cause. There is only an apparent or illusory change in the makeup of the cause and not a material one, when it becomes effect. Since, effects cannot come from nothing, the original cause or ground of everything is seen as Prakriti

More specifically, Samkhya system follows the Prakriti-Parināma Vāda. Parināma denotes that the effect is a real transformation of the cause. The cause under consideration here is Prakriti or more precisely Moola-Prakriti (Primordial Matter). The Samkhya system is therefore an exponent of an evolutionary theory of matter beginning with primordial matter. In evolution, Prakriti is transformed and differentiated into multiplicity of objects. Evolution is followed by dissolution. In dissolution the physical existence, all the worldly objects mingle back into Prakriti, which now remains as the undifferentiated, primordial substance. This is how the cycles of evolution and dissolution follow each other. But this theory is very different from the modern theories of science in the sense that Prakriti evolves for each Jeeva separately, giving individual bodies and minds to each and after liberation these elements of Prakriti merges into the Moola Prakriti. Another uniqueness of Sāmkhya is that not only physical entities but even mind, ego and intelligence are regarded as forms of Unconsciousness, quite distinct from pure consciousness.

Samkhya theorizes that Prakriti is the source of the perceived world of becoming. It is pure potentiality that evolves itself successively into twenty four tattvas or principles. The evolution itself is possible because Prakriti is always in a state of tension among its constituent strands or gunas − Sattva, Rajas and Tamas. In a state of equilibrium of three gunas, when the three together are one, "unmanifest" Prakriti which is unknowable. A guna is an entity that can change, either increase or decrease, therefore, pure consciousness is called nirguna or without any modification.

The evolution obeys causality relationships, with primal Nature itself being the material cause of all physical creation. The cause and effect theory of Samkhya is called Satkārya-vāda (theory of existent causes), and holds that nothing can really be created from or destroyed into nothingness – all evolution is simply the transformation of primal Nature from one form to another.

Samkhya cosmology describes how life emerges in the universe; the relationship between Purusha and Prakriti is crucial to Patanjali's yoga system. The strands of Samkhya thought can be traced back to the Vedic speculation of creation. It is also frequently mentioned in the Mahabharata and Yogavasishta.

Atheism

Samkhya accepts the notion of higher selves or perfected beings but rejects the notion of God. Classical Samkhya argues against the existence of God on metaphysical grounds. Samkhya theorists argue that an unchanging God cannot be the source of an ever changing world and that God was only a necessary metaphysical assumption demanded by circumstances. The Sutras of Samkhya have no explicit role for a separate God distinct from the Puruṣa. Such a distinct God is inconceivable and self-contradictory and some commentaries speak plainly on this subject.

Arguments against Ishvara's existence

According to Sinha, the following arguments were given by the Samkhya philosophers against the idea of an eternal, self-caused, creator God:

• 	If the existence of karma is assumed, the proposition of God as a moral governor of the universe is unnecessary. For, if God enforces the consequences of actions then he can do so without karma. If however, he is assumed to be within the law of karma, then karma itself would be the giver of consequences and there would be no need of a God.

• 	Even if karma is denied, God still cannot be the enforcer of consequences. Because the motives of an enforcer God would be either egoistic or altruistic. Now, God's motives cannot be assumed to be altruistic because an altruistic God would not create a world so full of suffering. If his motives are assumed to be egoistic, then God must be thought to have desire, as agency or authority cannot be established in the absence of desire. However, assuming that God has desire would contradict God's eternal freedom which necessitates no compulsion in actions. Moreover, desire, according to Samkhya, is an attribute of prakriti and cannot be thought to grow in God. The testimony of the Vedas, according to Samkhya, also confirms this notion.

•　　Despite arguments to the contrary, if God is still assumed to contain unfulfilled desires, this would cause him to suffer pain and other similar human experiences. Such a worldly God would be no better than Samkhya's notion of higher self.

•　　Furthermore, there is no proof of the existence of God. He is not the object of perception, there exists no general proposition that can prove him by inference and the testimony of the Vedas speak of prakriti as the origin of the world, not God.

Therefore, Samkhya maintained that the various cosmological, ontological and teleological arguments could not prove God.

Textual references

The Sankhya-tattva-kaumudi commenting on Karika 57 argues that a perfect God can have no need to create a world (for Himself) and if God's motive is kindness (for others), Samkhya questions whether it is reasonable to call into existence beings who while non-existent had no suffering.

The Sāṁkhyapravacana Sūtra in verse no. 1.92 directly states that existence of "Ishvara (God) is unproved". Hence there is no philosophical place for a creationist God in this system. It is also argued by commentators of this text that the existence of Ishvara cannot be proved and hence cannot be admitted to exist.

These commentaries of Samkhya postulate that a benevolent deity ought to create only happy creatures, not a mixed world like the real world

A majority of modern academic scholars are of view that the concept of Ishvara was incorporated into the nirishvara (atheistic) Samkhya viewpoint only after it became associated with the Yoga, the Pasupata and the Bhagavata schools of philosophy. This theistic Samkhya philosophy is described in the Mahabharata, the Puranas and the Bhagavad Gita

Influence on other schools

On Yoga

Image of Kali poised on Shiva.

The Yoga school derives its ontology and epistemology from Samkhya and adds to it the concept of Isvara. However, scholarly opinion on the actual relationship between Yoga and Samkhya is divided. While, Jakob Wilhelm Hauer and Georg Feuerstein believe that Yoga was tradition common to many Indian schools and its association with Samkhya was artificially foisted upon by commentators such as Vyasa. Johannes Bronkhorst and Eric Frauwallner think that Yoga never had a philosophical system separate from Samkhya. Bronkhorst further adds that the first mention of Yoga as a separate school of thought is no earlier than Śankara's (c. 788–820 CE) Brahmasūtrabhaśya.

On Tantra

The dualistic metaphysics of various Tantric traditions illustrates the strong influence of Samkhya on Tantra. Shaiva Siddhanta was identical to Samkhya in its philosophical approach, barring the addition of a transcendent theistic reality. Knut A. Jacobsen, Professor of Religious Studies, notes the influence of Samkhya on Srivaishnavism. According to him, this Tantric system borrows the abstract dualism of Samkhya and modifies it into a personified male–female dualism of Vishnu and Sri Lakshmi. Dasgupta speculates that the Tantric image of a wild Kali standing on a slumbering Shiva was inspired from the Samkhyan conception of Prakriti as a dynamic agent and Purusha as a passive witness. However, Samkhya and Tantra differed in their view on liberation. While Tantra sought to unite the male and female ontological realities, Samkhya held a withdrawal of consciousness from matter as the ultimate goal.

According to Bagchi, the Samkhya Karika (in karika 70) identifies Sāmkhya as a Tantra, and its philosophy was one of the main influences both on the rise of the Tantras as a body of literature, as well as Tantra sadhana.

On Jainism

Renowned Jain philosopher, Vijayasena Suri in the court of Akbar when accused of preaching atheism declared that Jainism's belief is not atheistic and is similar to the Samkhya.

CHAPTER 12

Yoga

Yoga (Sanskrit: pronunciation (help• info)) is the physical, mental, and spiritual practices or disciplines which originated in ancient India with a view to attain a state of permanent peace. The term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samādhau (to concentrate). The Yoga Sūtras of Patañjali defines yoga as "the stilling of the changing states of the mind" (Sanskrit::). Yoga has also been popularly defined as "union with the divine" in other contexts and traditions.

 Various traditions of yoga are found in Hinduism, Buddhism and Jainism. In Hinduism, yoga is one of the six āstika schools (accepts authority of Vedas) of Hindu philosophy. Yoga is also an important part of Vajrayana and Tibetan Buddhist philosophy.

Pre–philosophical speculations and diverse ascetic practices of first millennium BCE were systematized into a formal philosophy in early centuries CE by the Yoga Sutras of Patanjali. By the turn of the first millennium, hatha yoga emerged from tantra. It, along with its many modern variations, is the style that many people associate with the word yoga today. Vajrayana Buddhism, founded by the Indian Mahasiddhas, has a parallel series of asanas and pranayamas, such as caṇḍālī and trul khor.

Gurus from India later introduced yoga to the west, following the success of Swami Vivekananda in the late 19th and early 20th century. In the 1980s, yoga became popular as a system of physical exercise across the Western world. This form of yoga is often called Hatha yoga. Many studies have tried to determine the effectiveness of yoga as a complementary intervention for cancer, schizophrenia, asthma, and heart disease. In a national survey, long-term yoga practitioners in the United States reported musculo–skeletal and mental health improvements.

Terminology

In Vedic Sanskrit, the more commonly used, literal meaning of the Sanskrit word yoga which is "to add", "to join", "to unite", or "to attach" from the root yuj, already had a much more figurative sense, where the yoking or harnessing of oxen or horses takes on broader meanings such as "employment, use, application, performance" (compare the figurative uses of "to harness" as in "to put something to some use"). All further developments of the sense of this word are post-Vedic. More prosaic moods such as "exertion", "endeavour", "zeal", and "diligence" are also found in Epic Sanskrit

There are very many compound words containing yog in Sanskrit. Yoga can take on meanings such as "connection", "contact", "method", "application", "addition", and "performance". In simpler words, Yoga also means "combined". For example, guṇá-yoga means "contact with a cord"; chakrá-yoga has a medical sense of "applying a splint or similar instrument by means of pulleys (in case of dislocation of the thigh)"; chandrá-yoga has the astronomical sense of "conjunction of the moon with a constellation"; puṃ-yoga is a grammatical term expressing "connection or relation with a man", etc. Thus, bhakti-yoga means "devoted attachment" in the monotheistic Bhakti movement. The term kriyā-yoga has a grammatical sense, meaning "connection with a verb". But the same compound is also given a technical meaning in the Yoga Sutras (2.1), designating the "practical" aspects of the philosophy, i.e. the "union with the Supreme" due to performance of duties in everyday life

In Hindu philosophy, the word yoga is used to refer to one of the six orthodox (āstika) schools of Hindu philosophy. The Yoga Sutras of Patanjali are often labelled as Rāja yoga. According to Pāṇini, a 6th-century BCE Sanskrit grammarian, the term yoga can be derived from either of two

roots, yujir yoga (to yoke) or yuj samādhau (to concentrate). In the context of the Yoga Sutras of Patanjali, the root yuj samādhau (to concentrate) is considered by traditional commentators as the correct etymology. In accordance with Pāṇini, Vyasa (c. 4th or 5th century CE), who wrote the first commentary on the Yoga Sutras states that yoga means samādhi (concentration). In other texts and contexts, such as the Bhagavad Gītā and the Hatha Yoga Pradipika, the word yoga has been used in conformity with yujir yoge (to yoke).

Someone who practices yoga or follows the yoga philosophy with a high level of commitment is called a yogi or yogini.

Purpose

The ultimate goal of Yoga is moksha (liberation) though the exact definition of what form this takes depends on the philosophical or theological system with which it is conjugated. In Shaiva theology, yoga is used to unite kundalini with Shiva. Mahabharata defines the purpose of yoga as the experience of Brahman or Ātman pervading all things.

In the specific sense of Patanjali's Yoga Sutras, yoga is defined as citta-vṛtti-nirodhaḥ (the cessation of the perturbations of the mind). This is described by Patanjali as the necessary condition for transcending discursive knowledge and to be one with the divinely understood "spirit" ("purusha"): "Absolute freedom occurs when the lucidity of material nature and spirit are in pure equilibrium." In the Yoga Sutras, Patanjali indicates that the ultimate goal of yoga is a state of permanent peace or Kaivalya.

Apart from the spiritual goals, the physical postures of yoga are used to alleviate health problems, reduce stress and make the spine supple in contemporary times. Yoga is also used as a complete exercise program and physical therapy routine.

History

The origins of yoga are a matter of debate. It may have pre-Vedic origins. Several seals discovered at Indus Valley Civilization sites depict figures in positions resembling a common yoga or meditation pose. Ascetic practices, concentration and bodily postures used by Vedic

priests to conduct Vedic ritual of fire sacrifice may have been precursors to yoga. Pre-philosophical speculations of yoga begin to emerge in the texts of c. 500–200 BCE. Between 200 BCE–500 CE philosophical schools of Hinduism, Buddhism and Jainism were taking form and a coherent philosophical system of yoga began to emerge. The Middle Ages saw the development of many satellite traditions of yoga. Yoga came to the attention of an educated western public in the mid 19th century along with other topics of Indian philosophy.

Origins

The origins of yoga are a matter of debate. According to Crangle, Indian researchers have generally favoured a linear theory, which attempts "to interpret the origin and early development of Indian contemplative practices as a sequential growth from an Aryan genesis" just like traditional Hinduism regards the Vedas to be the source of all spiritual knowledge. Other scholars acknowledge the possibility of non-Aryan components. Some argue that yoga originates in the Indus Valley CivilizationAccording to Zimmer, Yoga is part of the pre-Vedic heritage, which also includes Jainism, Samkhya and Buddhism. Samuel argues that yoga derives from the Śramana tradition:

Our best evidence to date suggests that [yogic practice] developed in the same ascetic circles as the early sramana movements (Buddhists, Jainas and Ajivikas), probably in around the sixth and fifth centuries BCE.

Several seals discovered at Indus Valley Civilization sites, dating to the mid 3rd millennium BCE, depict figures in positions resembling a common yoga or meditation pose, showing "a

form of ritual discipline, suggesting a precursor of yoga," according to archaeologist Gregory Possehl. Ramaprasad Chanda, who supervised Indus Valley Civilization excavations, states that,

Not only the seated deities on some of the Indus seals are in yoga posture and bear witness to the prevalence of yoga in the Indus Valley Civilization in that remote age, the standing deities on the seals also show Kayotsarga (a standing posture of meditation) position. It is a posture not of sitting but of standing.

Some type of connection between the Indus Valley seals and later yoga and meditation practices is speculated upon by many scholars, though there is no conclusive evidence. Many scholars associate the Pashupati seal with Shiva. Yet, White notes:

[P]rior to the end of the first millennium CE, detailed descriptions of āsanas were nowhere to be found in the Indian textual record. In the light of this, any claim that sculpted images of cross-legged figures—including those represented on the famous clay seals from third millennium BCE Indus Valley archeological sites—represent yogic postures are speculative at best.

Vedic period

Textual references

According to White, the first use of the word "yoga" is in the Rig Veda, where it denotes a yoke, but also a war chariot Yoga is discussed quite frequently in the Upanishads, many of which predate Patanjali's Sutras. The actual term "yoga" first occurs in the Katha Upanishad and later in the Shvetasvatara Upanishad. White states:

The earliest extant systematic account of yoga and a bridge from the earlier Vedic uses of the term is found in the Hindu Kathaka Upanisad(Ku), a scripture dating from about the third century BCE It describes the hierarchy of mind-body constituents—the senses, mind, intellect, etc.—that comprise the foundational categories of Sāmkhya philosophy, whose metaphysical system grounds the yoga of the YS, Bhg, and other texts and schools (Ku3.10–11; 6.7–8).

According to David Frawleyverses such as Rig Veda 5.81.1 which reads,

Seers of the vast illumined seer yogically [yunjante] control their minds and their intelligence

show that "at least the seed of the entire Yoga teaching is contained in this most ancient Aryan text".An early reference to meditation is made in Brihadaranyaka Upanishad, the earliest Upanishad (c. 900 BCE). In the Mahabarata yoga comes to mean "a divine chariot, that carried him upward in a burst of light to and through the sun, and on to the heaven of gods and heroes."

Ascetic practices

Ascetic practices (tapas), concentration and bodily postures used by Vedic priests to conduct yajna (Vedic ritual of fire sacrifice), might have been precursors to yoga. Vratya, a group of ascetics mentioned in the Atharvaveda, emphasized on bodily postures which probably evolved into yogic asanas. Early Vedic Samhitas also contain references to other group ascetics such as, Munis, the Keśin, and Vratyas. Techniques for controlling breath and vital energies are mentioned in the Brahmanas (ritualistic texts of the Vedic corpus, c. 1000–800 BCE) and the Atharvaveda. Nasadiya Sukta of the Rig Veda suggests the presence of an early contemplative tradition.

The Vedic Samhitas contain references to ascetics, and ascetic practices known as (tapas) are referenced in the Brāhmaṇas (900 BCE and 500 BCE), early commentaries on the Vedas. The Rig Veda, the earliest of the Hindu scripture mentions the practice. Robert Schneider and Jeremy Fields write,

Yoga asanas were first prescribed by the ancient Vedic texts thousands of years ago and are said to directly enliven the body's inner intelligence.

According to Feuerstein, breath control and curbing the mind was practiced since the Vedic times., and yoga was fundamental to Vedic ritual, especially to chanting the sacred hymns

Preclassical era

Diffused pre-philosophical speculations of yoga begin to emerge in the texts of c. 500–200 BCE such as the middle Upanishads, the Bhagavad Gita and Mokshadharma of the Mahabharata. The terms samkhya and yoga in these texts refer to spiritual methodologies rather than the philosophical systems which developed centuries later.

Upanishads

Alexander Wynne, author of The Origin of Buddhist Meditation, observes that formless meditation and elemental meditation might have originated in the Upanishadic tradition. The earliest reference to meditation is in the Brihadaranyaka Upanishad, one of the oldest Upanishads

Chandogya Upanishad describes the five kinds of vital energies (prana). Concepts used later in many yoga traditions such as internal sound and veins (nadis) are also described in the Upanishad. Taittiriya Upanishad defines yoga as the mastery of body and senses.

The term "yoga" first appears in the Hindu scripture Katha Upanishad (a primary Upanishad c. 400 BCE) where it is defined as the steady control of the senses, which along with cessation of mental activity, leads to the supreme state. Katha Upanishad integrates the monism of early Upanishads with concepts of samkhya and yoga. It defines various levels of existence according to their proximity to the innermost being Ātman. Yoga is therefore seen as a process of interiorization or ascent of consciousness. It is the earliest literary work that highlights the fundamentals of yoga. Shvetashvatara Upanishad (c. 400-200 BCE) elaborates on the relationship between thought and breath, control of mind, and the benefits of yoga. Like the Katha Upanishad the transcendent Self is seen as the goal of yoga. This text also recommends meditation on Om as a path to liberation. Maitrayaniya Upanishad (c. 300 BCE) formalizes the sixfold form of yoga. Physiological theories of later yoga make an appearance in this text.

While breath channels (nāḍis) of yogic practices had already been discussed in the classical Upanishads, it was not until the eighth-century Buddhist Hevajra Tantra and Caryāgiti, that hierarchies of chakras were introduced. Further systematization of yoga is continued in the Yoga Upanishads of the Atharvaveda (viz., Śāṇḍilya, Pāśupata, Mahāvākya)

Classical yoga

During the period between the Mauryan and the Gupta era (c. 200 BCE–500 CE) philosophical schools of Hinduism, Buddhism and Jainism were taking form and a coherent philosophical system of yoga began to emerge.

Early Buddhist texts

Werner notes that "only with Buddhism itself as expounded in the Pali Canon" do we have the oldest preserved comprehensive yoga practice:

"But it is only with Buddhism itself as expounded in the Pali Canon that we can speak about a systematic and comprehensive or even integral school of Yoga practice, which is thus the first and oldest to have been preserved for us in its entirety"

Another yoga system that predated the Buddhist school is Jain yoga. But since Jain sources postdate Buddhist ones, it is difficult to distinguish between the nature of the early Jain school and elements derived from other schools. Most of the other contemporary yoga systems alluded in the Upanishads and some Pali canons are lost to time.

The early Buddhist texts describe meditative practices and states, some of which the Buddha borrowed from the ascetic (shramana) tradition. One key innovative teaching of the Buddha was that meditative absorption must be combined with liberating cognition. Meditative states alone are not an end, for according to the Buddha, even the highest meditative state is not liberating. Instead of attaining a complete cessation of thought, some sort of mental activity must take place: a liberating cognition, based on the practice of mindful awareness The Buddha also departed from earlier yogic thought in discarding the early Brahminic notion of liberation at death. While the Upanishads thought liberation to be a realization at death of a nondual meditative state where the ontological duality between subject and object was abolished, Buddha's theory of liberation depended upon this duality because liberation to him was an insight into the subject's experience. The Pali canon contains three passages in which the Buddha describes pressing the tongue against the palate for the purposes of controlling hunger or the mind, depending on the passage. However there is no mention of the tongue being inserted into the nasopharynx as in true khecarī mudrā. The Buddha used a posture where pressure is put on the perineum with the heel, similar to even modern postures used to stimulate Kundalini.

Bibliography

1.   Chatterjee, Satischandra; Datta, Dhirendramohan (1984). An Introduction to Indian Philosophy (Eighth Reprint Edition ed.). Calcutta: University of Calcutta.

2.   Cowell, E. B.; Gough, A. E. (2001). The Sarva-Darsana-Samgraha or Review of the Different Systems of Hindu Philosophy: Trubner's Oriental Series. Taylor & Francis. ISBN 978-0-415-24517-3.

3.   Dyczkowski, Mark S. G. (1987). The Doctrine of Vibration: An Analysis of the Doctrines and Practices of Kashmir Shaivism. Albany, New York: State University of New York Press. ISBN 0-88706-432-9.

4.   Flood, Gavin (1996). An Introduction to Hinduism. Cambridge: Cambridge University Press. ISBN 0-521-43878-0.

5.   Flood, Gavin (Editor) (2003). The Blackwell Companion to Hinduism. Malden, MA: Blackwell Publishing Ltd. ISBN 1-4051-3251-5.

6.   Flood, Gavin (2005). The Tantric Body: The Secret Tradition of Hindu Religion. I. B. Tauris. ISBN 1845110110.

7.   Müeller, Max (1899). Six Systems of Indian Philosophy; Samkhya and Yoga, Naya and Vaiseshika. Calcutta: Susil Gupta (India) Ltd. ISBN 0-7661-4296-5. Reprint edition; Originally published under the title of The Six Systems of Indian Philosophy.

8.   Radhakrishnan, S.; Moore, CA (1967). A Sourcebook in Indian Philosophy. Princeton. ISBN 0-691-01958-4.

9.   Zimmer, Heinrich (1951). Philosophies of India. New York City: Princeton University Press. ISBN 0-691-01758-1. Bollingen Series XXVI; Edited by Joseph Campbell.

10.   Singh, Ramjee Dr. Jaina Perspective in Philosophy and Religion, Faridabad, Pujya Sohanalala Smaraka Parsvanatha Sodhapitha, 1993.

11.   Jarl Charpentier: The History of the Jains, in: The Cambridge History of India, vol. 1, Cambridge 1922, p. 153; A.M. Ghatage: Jainism, in: The Age of Imperial Unity, ed. R.C. Majumdar/A.D. Pusalkar, Bombay 1951, p. 411-412; Shantaram Bhalchandra Deo: History of Jaina Monachism, Poona 1956, p. 59-60.

12.   Mehta, T.U (1993). Path of Arhat – A Religious Democracy 63. Pujya Sohanalala Smaraka Parsvanatha Sodhapitha. Retrieved 2008-03-11.

13.   J. L. Jaini, (1916) Jaina Law, Bhadrabahu Samhita, (Text with translation) Arrah, Central jaina publishing House) " As to Jainas being Hindu dissenters, and, therefore governable

by Hindu law, we are not told this date of secession [...] Jainism certainly has a longer history than is consistent with its being a creed of dissenters from Hinduism." P.12-13

14.   P.S. Jaini, (1979), The Jaina Path to Purification, Motilal Banarsidass, Delhi, p. 169 "Jainas themselves have no memory of a time when they fell within the Vedic fold. Any theory that attempts to link the two traditions, moreover fails to appreciate rather distinctive and very non-vedic character of Jaina cosmology, soul theory, karmic doctrine and atheism"

15.   Y. Masih (2000) In : A Comparative Study of Religions, Motilal Banarsidass Publ : Delhi, ISBN 81-208-0815-0 "There is no evidence to show that Jainism and Buddhism ever subscribed to vedic sacrifices, vedic deities or caste. They are parallel or native religions of India and have contributed to much to the growth of even classical Hinduism of the present times." Page 18

16.   Kalupahana 1994.

17.   David Kalupahana, Mulamadhyamakakarika of Nagarjuna. Motilal Banarsidass, 2006, page 1.

18.   Gunnar Skirbekk, Nils Gilje, A history of Western thought: from ancient Greece to the twentieth century. 7th edition published by Routledge, 2001, page 25.

19.   David Kalupahana, Causality: The Central Philosophy of Buddhism. The University Press of Hawaii, 1975, page 70.

20.   MN 72 (Thanissaro, 1997). For further discussion of the context in which these statements was made, see Thanissaro (2004).

21.   Karel Werner, Mysticism and Indian Spirituality. In Karel Werner, ed., The Yogi and the Mystic. Curzon Press, 1989: p. 27.

22.   Gadjin M. Nagao, Madhyamika and Yogachara. Leslie S. Kawamura, translator, SUNY Press, Albany 1991, pp. 40–41.

23.   Sue Hamilton, Early Buddhism. Routledge, 2000, page 135.

24.   Mitchell, Buddhism, Oxford University Press, 2002, page 34 and table of contents

25.   Skorupski, Buddhist Forum, vol I, Heritage, Delhi/SOAS, London, 1990, page 5; Journal of the International Association of Buddhist Studies, vol 21 (1998), part 1, pages 4, 11

26.   Gunnar Skirbekk, Nils Gilje, A history of Western thought: from ancient Greece to the twentieth century. 7th edition published by Routledge, 2001, page 26.

27.   Samyutta Nikaya LVI.11

28.   B. K. Matilal "Perception. An Essay on Classical Indian Theories of Knowledge" (Oxford University Press, 1986), p. xiv.

29.   Sharma, C. (1997). A Critical Survey of Indian Philosophy, Delhi: Motilal Banarsidass, ISBN 81-208-0365-5, p.192

30.   Hiriyanna, M. (1993, reprint 2000). Outlines of Indian Philosophy, Delhi: Motilal Banarsidass, ISBN 81-208-1099-6, pp.245,245n

31.   Chattopadhyaya, D. (1986), Indian Philosophy: A Popular Introduction, People's Publishing House, New Delhi, ISBN 81-7007-023-6, p.163

32.   Sharma, C. (1997). A Critical Survey of Indian Philosophy, Delhi: Motilal Banarsidass, ISBN 81-208-0365-5, pp.192-6

33.   Sharma, C. (1997). A Critical Survey of Indian Philosophy, Delhi: Motilal Banarsidass, ISBN 81-208-0365-5, pp.209-10

34.   Dasgupta, Surendranath (1975). A History of Indian Philosophy, Vol. I, Delhi: Motilal Banarsidass, ISBN 81-208-0412-8, p.365

35.   Sharma, C. (1997). A Critical Survey of Indian Philosophy, Delhi: Motilal Banarsidass, ISBN 81-208-0365-5, p.208

36.   Dasgupta, Surendranath (1975). A History of Indian Philosophy, Vol. I, Delhi: Motilal Banarsidass, ISBN 81-208-0412-8, p.366

37.   Radhakrishnan, S. Indian Philosophy, Vol. II, Oxford University Press, New Delhi, 2006, ISBN 0-19-563820-4, pp.36-40

38.   Radhakrishnan, S. Indian Philosophy, Vol. II, Oxford University Press, New Delhi, 2006, ISBN 0-19-563820-4, p.40

39.   Radhakrishnan, S. Indian Philosophy, Vol. II, Oxford University Press, New Delhi, 2006, ISBN 0-19-563820-4, p.41

40.   Zimmer, Heinrich (1951), Philosophies of India (reprint 1989), Princeton University Press

EIILM UNIVERSITY
SIKKIM

Jorethang, District Namchi, Sikkim- 737121, India
www.eiilmuniversity.ac.in