

**An Introduction
To
Indian Philosophy**

Dipika Barman



জাগরণ সাহিত্য প্রকাশন

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PREFACE

This book has written according to the new B.A. syllabus (for semester) of Gauhati University. This book will help the students of major as well as general course of philosophy. My labour will be fruitful if it serves the purpose to the needy one.

I am grateful to Jagaran Sahitya Prakashan, Guwahati for publishing the book. I am also grateful to New Digital Computer for helping me in the matter of printing.

Lastly, I offer my gratitude to my family members for their encouragement, support and co-operation. Suggestion from the concerned readers will be highly appreciated.

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Indian Philosophy-1	Marks
Unit- 1. The Astika-Nastika dichotomy in Indian philosophy, Upanishadic philosophy	25
Unit-2. Carvaka- Theory of knowledge, Materialism	25
Unit -3. Jainism- Syadvada, Anekantavada	25
Unit-4. Buddhism- Four Noble Truth, Pratityasamutpadavada, Anatmavada, Nirvana	25

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CHAPTER-1

Introduction

1. The nature of philosophy:

Philosophy in its widest etymological sense means 'love of knowledge'. It signifies a natural and necessary urge in human beings to know themselves and the world. What is the real nature of man? What is the end of this life? What is the nature of this world in which he lives? Is there any creator of this world? Philosophy deals with problems of this nature. As philosophy aims at knowledge of truth, it is termed in Indian Literature, 'the vision of truth' (Darsana). Thus Philosophy is essentially an intellectual quest for truth.

2. Nature of Indian philosophy:

Indian term 'Darsana' stands for the term 'Philosophy'. Darsana is derived from the Sanskrit root 'Dris' which means 'to see' or 'to perceive'. So the derivative meaning of the term Darsana is to perceive or to understand Reality through intuition. This is the spiritual pursuit of Indian philosophy. So, Indian philosophy is essentially spiritual. It helps man to control his life. The aim of Indian philosophy is to apply its realization in practical life. It is not concerned only with the theoretical knowledge. On account of the close connection between theory and practice, Indian philosophy becomes a way of life. Indian philosophers lead their lives with this end in view.

Indian philosophy denotes the philosophical speculation of all Indian thinkers, ancient or modern, Hindus or Non- Hindus, theists or atheists. Indian philosophy is supposed by some to be synonyms with 'Hindu Philosophy'. This would be true only if the Hindu were taken in the geographical sense of 'Indian'. But if Hindu means the followers of a particular religious faith known as Hinduism, the supposition would be wrong and misleading.

Indian philosophy is tolerant as well as broad minded in nature. Though there were many different schools and their views differed sometimes very widely, yet each school took care to learn the views of all the others and did not come to any conclusion before considering thoroughly what others had to say and how their points could be met. A philosopher had first to state the views of his opponents before he formulated his own theory. This statement of his opponent's case came to be known as the prior view (*purvapaksa*). Then followed the refutation (*khandana*) of this view, last of all came the statement and proof of the philosopher's own position, which therefore, was known as the subsequent view (*uttarapaksa*) or the conclusion (*siddhanta*).

3. Development of Indian philosophy:

The Veda

The Vedas are regarded as the earliest sources of Indian philosophy. The origin of Indian Philosophy may be easily traced in the Vedas. The name 'Veda' (knowledge) stands for the Mantras and the Brahmanas. Mantra means a hymn addressed to some god and goddess. The collection of the Mantras is called 'Samhita'. There are four Samhitas- Rg, Sama, Yajur and Atharva. Vedas are not the authors, but only the 'seers' of the Mantras. The Brahmanas, unlike the Mantras, are written in prose. They are the elaboration of the complicated ritualism of the Vedas. They deal with the rules and regulations laid down for the performance of the rites and the sacrifices. Their name 'Brahmana' is derived from the word 'Brahman' which originally means a prayer. Moreover, there has been a gradual development of the philosophical thoughts from the Mantras and the Brahmanas through the Aranyakas to the Upanishads. In the orthodox schools, next to Veda and the Upanishads, we find the sutra- literature marking the definite beginning of systematic philosophical thinking. 'Sutra' etymologically means 'thread' and in this context, it means a brief mnemonic statement. A sutra- work consists of a collection of many sutras or aphorisms of this kind, arranged into different chapters and sections according to different topics. The Brahma- sutra of Badarayana, for example, contains the aphorisms that sum up and systematize the philosophical teachings of different Vedic works, chiefly the Upanishads, and also briefly mention and answer

actual and possible objections to these views. This work is the first systematic treatise on the Vedanta. Similarly, we have for the Mimamsa, the sutras of Jaimini, for the Nyaya the sutras of Gotama, for the Vaisesika, the sutras of Kanada, for the Yoga, the sutras of Patanjali. According to the tradition, for the Sankhya also there were the sutras of Kapila, who is regarded as the founder of this system. But the sutras now available are not recognized by all as the original sutras. The earliest systematic work available now is the Sankhya- karika of the Isvara Krisna.

The sutras were brief and, therefore, their meanings were not always clear. There arose thus the necessity for elaborate explanation and interpretation through commentaries. These chief commentaries on the respective sutras were called the Bhasyas, the names and further particulars about which will be found later in the chapters on the different schools. But it should be noted that, in some cases, on the same sutra-work different authors wrote different major commentaries (bhasyas) and are interpreted the sutras to justify their respective standpoints. Thus came into existence, for example, the different Bhasyas on the Brahma-Sutra by Sankara, Ramanuja, Madhva, Vallabha, Nimbarka, Baladeva and others. The followers of each interpretation formed into a school of the Vedanta and there arose the many schools of the Vedanta itself.

The Upanishads:

The word 'Upanishad' is derived from the root 'sad' which means 'near by' and 'ni' means 'devotedly'. The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest reality and it is used by the Upanishads in the sense. The Muktikopanishads gives the number of the Upanishads as 108. But ten or eleven Upanishads are regarded as important and authentic, on which Shankaracharya has commented. These are: Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chhandogya and Brihadaranyaka.

The Upanishads developed the monistic ideas scattered in the Samhitas. During the Brahmana period, these scattered philosophical ideas were almost overlooked and emphasis was laid on merely the rigorous ritualism of the Upanishads. The Upanishads are also known as Vedanta (veda-anta) i.e. the last portions of the Vedas.

Concept of Atman in Upanishads:

The true self has been the main topic of investigation in the

Upanishads. The individual self is the highest thing and it is the nearest approach to the Absolute, though it is not itself the Absolute. The word "Atman" originally meant life- breath and gradually acquires the meanings of feelings, mind, soul and spirit. Sankaracharya quotes an old verse giving the different connotations of the word 'Atman'. The verse says that 'Atman' means that which pervades all; which is the subject and which knows experiences and illuminates the objects and which remains immortal and always the same.

In the Chandogya Upanishad, we find a development of the concept of the self from the waking or the bodily self through the dreaming or the empirical self and the self in deep dreamless sleep to the Absolute self. In the Mandukya Upanishad also we find a similar analysis of consciousness. Self in the waking state enjoys gross objects; it has the consciousness of the external world and is called 'Vishva'. In the dreaming state, it enjoys subtle objects, it has the consciousness of the internal world and creates its own imaginary objects and is called 'Taijasa'. In the state of sound sleep there is no object; neither gross nor subtle, and hence no subject; the subject- object duality is transcended and here the self is called 'Prajna'. In sleep we have absence of pain. We have neither desire nor dreams. The fourth state of the self is a state of pure consciousness where, like the deep sleep, there is no subject- object duality, but unlike it there is enjoyment of positive bliss. All ignorance vanishes here. The self shines in his own light as the ultimate subject without reducing itself to a mere abstraction. This is true self, the foundation of all existence and the presupposition of all knowledge. It cannot be fully described for descriptions are possible only in the empirical state of subject- object duality. It can be realized directly or intuitively. It is called 'Turiya', the Fourth, or 'Amatra', the measureless. It is calm, non- dual, blissful and all- consciousness where all plurality is merged. Amukara with its part A-U-M, the walking, dreaming and sleeping states, is its symbol. This self is the common ground of all these states. It manifests itself in these three states and yet on his own nature it transcends them all.

In the Katha Upanishad, the Atman is said to be the ultimate reality. It states that the senses are higher than the objects, the mind is higher than the senses, the intellect is higher than the mind, and the subtle reason is higher than the intellect. The Purusa or the atman is higher than the Unmanifest. There is nothing higher than the Purusa which is

the ultimate end or the highest reality. Objects, senses, mind, intellect, reason, all exist for the self and serve its purpose.

Concept of Brahman:

The ultimate reality is called from the subjective side as 'Atman' and from the objective side it is called as 'Brahman'. The word 'Brahman' is derived from the root 'brih' which means to grow or to evolve. So it means the ultimate Reality which evolves itself as this world. Brahman is the ultimate cause of this world. Brahman and Atman are used as synonyms. 'Atman is Brahman', 'I am that', 'That Thou art' ('tat tvam asi') is the great saying of the Upanishads. The Absolute of the Upanishads manifests itself as the subject as well as the object and transcends them both. The Absolute has both infinite and the object lacked existence.

The Absolute is Pure Existence, Pure Knowledge, and Pure Bliss: all is one. It is called Sachchidananda. In the Chandogya Upanishad, it is described as 'Tapantan- as that (tat) from which the world arises (ja), into which it returns (ja), and by which it is supported, and it lives (an). In the Taittiriya, Brahman is defined as that from which all these beings are born, by which they live, and into which they are resolved.

The Brahman is described in two ways in the Upanishads. It is called cosmic, all-comprehensive, full of all good qualities- Saguna and Savishesa. It is also called acosmic, qualityless, indeterminate, indescribable- Nirguna, Nirvishesa, and Anirvachanya (this distinction is the root of distinction between God and the Absolute. The former is called the lower Brahman (apara brahman) or Ishvara and the latter is called higher Brahman (para Brahma). God is the personal aspect of the Absolute and the Absolute is the impersonal aspect of God.

The cosmic Brahman is regarded as the cause of production, maintenance and destruction of this world. All beings arise from Him, live in Him and absorbed in Him. The acosmic Brahman is the transcendental Absolute or the Turiya or the Fourth or the Indescribable. It holds the subjective and objective postulate of all knowledge. The empirical and negative description of the Absolute is called by 'neti neti' (not this, not this). The neti neti negates all descriptions about the Brahman but not the Brahman itself.

The Bhagavad-Gita

The Bhagavad-Gita is one of the most outstanding books of Hindu religion. The Gita is generally regarded as Smriti. But due to its popularity it has been able to rise to the standards of Smriti. It has been made a Smriti

from another standpoint. At that time no other book than an Upanishad was reversed by people and deemed as authority. To elicit this respect it was raised to the standard of a Sruti.

At Gita's time asceticism and self- mortifications were to go of the day. This alienated many people from Hinduism. As a result they were attracted towards Buddhism and Mohammedanism which were less rigorous. They were easy to follow or practice. The advocates of Hinduism thought that Hinduism should also be modified to attract people and to defend it from losing popularity. This is how the necessity of having a book like the Gita was felt and accordingly it was produced.

The Gita preaches a philosophy of actionlessness; for it teaches us that our soul does not work. The true nature of the soul which is, according to it, destined to know only is eternal. It does not die. What work is the body with the senses. But as the body is not a permanent thing so its works are also not permanent and the workings of the simply defile the soul. Although we have to work so long we possess a body it comes to an end as when we loss our body. It is true that we work as long as a body lives. But that work has no ultimate meaning and it is useless from the standpoint of the ultimateness of our life is a theory fabricated to ascribe more reality to a transcendental or after life. This is done with a view to duping common people to make them understand that their manual labour has no value whatsoever. So withdrawing ultimately from Karma or labour is the main theme of the Gita.

The concept of God and Brahman in the Bhagavad-Gita:

As a source book (prasthanana) of the Vedanta the Gita should have laid more stress on the concept of Brahman; but on the contrary it has laid more stress on God. The Absolution of the Upanishads had degenerated into theisms in the Gita. God has perhaps become a necessity in it as it advocates bhakti and bhakti is meaningless without a God.

Sankara has laid over- all emphasis on Brahman thus relegating God to a secondary position, nay, even to a phenomenal reality. But the Gita has elevated God even to a position higher than Brahman. It is said in the Gita that God has established (prasthita) Brahman. S.N. Dasgupta correctly delineates the position of God in it: "As regards God as Isvara, the Gita not only does not think him to be illusory, but considers him the highest truth and reality."

The Gita used the word "Brahman" in three different senses. In one

sense it means prakriti from which the Gunas are produced; in the second sense it means the essential nature of God and in the third sense it means the Vedas. Sometimes it is taken in the sense of equanimity or equilibrium. In the thirteenth chapter it is also taken in the sense of Upanishadic Brahman.

In spite of these inconsistencies the dominant theme of the Gita is theisms where God is shown to be the over-all reality and all other things are subservient to Him. Everything in the world is there to sub serve God. He is not only a casual reality but also an ontological one. He poses before us a personal God to whom we should owe our allegiance. Similarly, the elements of matter combined together in a particular way give rise to the living body having consciousness. Consciousness ceases apparently with the body.

4. The Schools of Indian Philosophy:

According to traditional principle of classification, Indian philosophy is divided into two broad classes, namely, orthodox (astika) or Vedic and heterodox (nastika) or non-Vedic. This division of Indian philosophy is based on the acceptance or denial of the authority of the Vedas. The orthodox schools believe in the authority of the Vedas. There are six chief philosophical systems (popularly known as Sad- Darsana) in orthodox school, namely, Mimamsa, Vedanta, Sankhya, Yoga, Nyaya and Vaisesika. On the other hand, Carvaka, Jainism and Buddhism are regarded as heterodox school as they do not believe in the authority of the Vedas. The six schools are regarded as orthodox not only because they believe in God, because they accept the authority of the Vedas. The Mimamsa and the Sankhya do not believe in God as the creator of the world, yet they are called orthodox (astika), because they believe in the authoritativeness of the Vedas.

The Vedas are the earliest available records of Indian Literature, and subsequent Indian thoughts are greatly influenced by the Vedas, either positively or negatively. Some of the philosophical systems accepted Vedic authority, while others opposed it. The Mimamsa and the Vedanta may be regarded as the direct continuation of the Vedic Literature. The Vedic tradition has two sides, ritualistic and speculative (karma and jnana). The Mimamsa emphasized the ritualistic aspect. The Vedanta emphasized the speculative aspect of the Vedas and developed an elaborate philosophy out of Vedic speculations. As both these schools

were direct continuations of Vedic culture, both are sometimes are called by the common name, Mimamsa; and for the sake of distinction the first is called Purva- Mimamsa (Karma- Mimamsa) and the second Uttara- Mimamsa (or the Jnana- Mimamsa). But the more usual names of these two are Mimamsa and Vedanta respectively, and we shall follow this common usage here. Though the Sankhya, Yoga, Nyaya and Vaisesika based their theories on the ordinary human experience and reasoning, they did not challenge the authority of the Vedas, but tried to show that the testimony of the Vedas was quite in harmony with their rationally established theories. The Carvaka, Bauddha and Jaina schools arose mainly by opposition to the Vedic culture and, therefore, they rejected the authority of the Vedas.

4. The Common Characteristics of the Indian philosophy:

Indian philosophy consists of nine schools. Each school applies reflective thinking, dialectic argumentative method. Though there are distinctions among these schools in their views, yet there are similarities in some points among them. The similarities of points among these schools are called the common characteristics. Following are the common characteristics:

1. The practical outlook: The practical outlook is the one of the common characteristic of all schools of Indian philosophy. The aim of philosophical wisdom is not the merely the satisfaction of intellectual curiosity, but mainly an enlightened life led with far- sight, foresight and insight. All Indian schools are intended to cover both theoretical and practical aspects of thoughts. Indian philosophy is not concerned only with intellectual curiosity of truth but this truth must be experienced in real life.

2. Spirituality: Indian philosophy is essentially spiritual. Spiritualism is the view which states that non-material spirit is the ultimate reality. The highest end or aim human life is to realize the ultimate spirit. 'Know thy Self' sums up the aim of human life. So. it is the spirituality that dominates the life of Indian.

3. Pessimism in Indian philosophy is initial, not final: The attitude of mind which looks at the dark side is known as pessimism. Indian

philosophy has been always criticized as pessimistic. All schools of Indian philosophy believe that life is full of suffering. But no Indian school of philosophy stops with this picture of tragedy. Though they discuss on suffering, yet all schools try to remove this sufferings. The essence of Buddhism-the four Noble Truths bring hopes. Man can attain liberation or eternal bliss in this life by his own effort. So pessimism in Indian philosophy is initial, not final.

4. The belief in an eternal moral order in the universe: The firm faith in "an external moral order" dominates the entire history of Indian philosophy. The faith is an order- a law that makes for regularity and righteousness and works in the Gods, the heavenly bodies and all creatures. The seers of Rig-Veda call the inviolable moral order 'Rta'. This idea is known in the Mimamsa philosophy as Apurva, the law that guarantees the future enjoyment of the fruits of rituals performed now. In the Nyaya- Vaisesika theory it is called adrsta, the unseen principle which sways even more over the material atoms and brings about objects and events according with moral principle. The general conception of Rta is called Karma, which is accepted by all Indian systems. The law of Karma in its different aspects may be regarded as the law of conservation of moral values, merits and demerits of actions. This law of conservation means that there is no loss of the effect of work done and that there is no happening of events to a person except as the result of his own work. The law of karma is accepted by the six orthodox schools, as well as the Jainas and the Bauddhas. It will be more fully explained when we come to these systems.

5. The law of Karma: In general, the law of Karma (action) means that all actions, good or bad, produce their proper consequences in the life of the individual. The law of Karma is this general moral law which governs not only the life and destiny of all individual beings, but even the order and arrangement of the physical world. The word Karma means both this law and also the force generated by an action and having the potency of bearing fruit. According to one principle, Karmas are broadly divided into (a) those which have not yet begun to bear fruits (anarabdha Karma), and (b) those which have already begun to bear fruits like the present body and its accompaniments (arabdha or prabdha karma). Anarabdha karma again can be subdivided into two classes, according as it is accumulated from past lives (praktana or sancita karma) or is being gathered in this life (kriyamana or sanciyamana karma)

6. The universe as the moral stage: In accordance with the doctrine of law of karma, most of Indian philosophical schools regard the universe as the moral stage, where all living beings enjoys or suffers their fruits of actions. The world is compared to stage where all human beings are to act well to deserve well in future. The body, the senses and the motor organs that an individual gets and the environment in which he finds himself are the endowments of nature of God in accordance with the inviolable law of Karma.

7. Faith in soul: All schools of Indian philosophical schools, except Carvaka, believe in an eternal soul. The soul is the ultimate, eternal, pure consciousness, unchanging entity. Carvaka does not accept the eternal existence of the soul. For them, body and soul are same. Buddhism rejects the permanent self. They believe in the soul as the stream of consciousness. Jainism and other non-Vedic systems of Indian philosophy believe in the reality of an eternal soul.

8. Bondage and Ignorance: Another common view, held by all Indian thinkers, is that ignorance is the cause of our bondage and sufferings, and liberations from these cannot be achieved without knowledge of reality, i.e., the real nature of world, and the self. By 'bondage' is commonly meant the process of birth and rebirth and the consequent miseries to which an individual is subject. When the soul undergoes bondage, it has to be born. In this state soul is deprived of real nature due to the bondage of the body. Bondage is due to ignorance. Knowledge is necessary to remove ignorance.

9. Liberation: Liberation is the ultimate aim of human life. Liberation (mukti or Moksa) is the state of perfection; and according to some Indian thinkers like the Jainas, the Buddhas, the Sankhya and the Advaita Vedantins, this state can be attained ever in this life. Perfection and real happiness can be realized even in this life. The teachings of these masters need not make us wholly unworldly and other-worldly. When the soul becomes free from ignorance by true knowledge they can attain Liberation. Liberation is a state of Bliss. Liberation is of two kinds- Jivan mukti and Videha mukti. Liberation can be attained by performing detached actions acquiring right knowledge.

10. Self- control: All schools of Indian philosophy accept the necessity of self control to acquire right knowledge. Self control or moral purity consists in proper regulation of biological instincts by exercising reason and living a right life. Buddhism mentions eight fold path and Yoga philosophy hold Astanga Yoga as the ways of self-control.

II. A Brief introduction of Indian Philosophical schools:

1. Cārvāka philosophy:

In Indian Philosophy, the word 'Cārvāka' means a materialist. There are no authoritative books of this system. Brihaspati is regarded as the founder of the Cārvāka Philosophy. The Cārvāka holds that perception is the only valid source of knowledge. They point out that all non-perceptual or indirect sources of knowledge like inference, the testimony etc., are unreliable and often prove misleading. We should not, therefore, believe in anything except what is immediately known through perception. Perception reveals to us only the material world, composed of the four bhutas or elements of matter, viz., Air, Fire, Water and Earth, the existence of which can directly know through the senses. All objects of these perceptible worlds are composed of these four elements. There are examples even of the same substance acquiring new qualities under different conditions. Betel leaf, nut and lime chewed together acquired a red tinge originally absent in any of the constituents: molasses acquires by fermentation the power of intoxication originally absent. Similarly, the elements of matter combined together in a particular way give rise to the living body having consciousness. Consciousness ceases apparently with the body.

2. Jaina philosophy:

The origin of the Jaina faith lies far back in the prehistoric times. The Jainas believe in 24 Tirthankaras. Of these, the first one was Risabhadeva and the last of whom was Vardhamana or Mahavira, a contemporary of Gautama Buddha.

The Jaina admits perception, inference and testimonies as sources of valid knowledge. Inference yields valid knowledge when it obeys the logical rules of correctness. Testimony is valid when it is a report of a reliable authority. In fact, the Jainas hold that it is on the authority of the teachings of the omniscient liberated saints (Jinas or Tirthankaras) that we can have unerring knowledge about certain spiritual matters, which our limited sense-perception and reasoning cannot reveal to us.

On the basis of these three kinds of knowledge, the Jainas form their views of the universe. Perception reveals the reality of material substances, composed of the four kinds of elements, as the Carvaka holds. By inference they come to believe in space (akasa), because

material substance must exist in somewhere, believe in time (Kala), because changes or succession of the states of substances cannot be understood without it and believe also in the two causes of motion and rest respectively., for without them movement or cessation of movement of things cannot be explained. The last two are the called dharma and adharma respectively which cannot be taken here I their ordinary moral sense, but in the technical sense of the causes of motion and rest. But the physical world, consisting the four elements of matter, space, time, dharma and adharma, is not all. Perception, as well as inference, proves the existence of souls in all living bodies.

The Jainas do not believe in God. The Trithankaras to whom all the godly powers like omniscience and omnipotence belong, take the place of God. They are adored as ideals of life.

Sympathy for all living beings is one of the chief features of the Jaina faith. The Jaina philosopher point out that every object has infinite aspects, judged by what is and what is not from different points of view. Every judgment that we ordinarily pass about a thing is, therefore, true only in relation to a particular aspect of the thing seen from a particular point of view. We should, therefore, the limited nature of our knowledge and judgment and should refrain from thinking that any view is the whole truth about any thing.

3. Buddha Philosophy:

The Buddha system of philosophy arose out of the teachings of Gautama Buddha, the well-known founder of diseases, old age, death and other miseries, to which man is subject. He received enlightenment, the result of which was set forth by him in the form of what has come to be known as 'the four noble truths' (catvari arya-satyani). They are- there is suffering, there is a cause of suffering, there is cessation of suffering and there is a path leading to the cessation of suffering.

We find from early literature the following theories among his teachings: (a) All things are conditional; there is nothing that exists by itself. (b) All things are, therefore, subject to change owing to the change of the conditions on which they depend; nothing is permanent. (c) There is, therefore, neither any soul nor God nor any other permanent substances. (d) There is, however, continuity of the present life which generates another life, by the law of Karma, just as the tree generates another tree through its seed, and the second continues while the first withers away.

Buddhism is divided, on religious matters, into the two well-known schools-Hinayana and Mahayana. The first two of the four philosophical schools mentioned above come under the Mahayana and the last two under the Hinayana.

4. Nyāya Philosophy:

The founder of the Nyāya system is the great sage Gautama. It is a realistic philosophy based mainly on logical grounds. It admits four separate sources of two knowledge, viz., perception (pratyaksa), inference (anumana), comparison (upamana) and testimony (sabda)

The objects of knowledge, according to the Nyaya, are the self, the senses and the objects, cognition (buddhi), mind (manas), activity (pravriti), mental defects (pretyabhava), the feelings of pleasure and pain (phala), suffering (dukha), and freedom from suffering (apavarga). The Nyaya, like many other systems of Philosophy, seeks to deliver the self from its bondage to the body, the senses and their objects. According to it, the sense is distinct from the body and the mind. The body is only composite substance made of matter. The mind (manas) is subtle, indivisible and eternal substances (anu). It serves the soul as an instrument for the perception of psychic qualities like pleasure, pain, etc. it is, therefore, called an internal sense.

5. Vaisesika philosophy:

The Vaisesika system was founded by the sage Kanada, also known as Uluka. It is allied to the Nyāya system and has the same end in view, namely the liberation of the individual self. It brings all objects of knowledge, i.e., the whole world under the seven categories of substances (dravya), quality (guna), action (karma), generality (samanya), particularity (visesa), the relation of inherence (samavaya), and non-existence (abhava).

6. Sāṅkhya philosophy:

The Sāṅkhya is a philosophy of dualistic realism, attributed to the sage Kapila. It admits the two ultimate realities, namely, Purusa and Prakriti, which are independent of each other in respect of their existence. The Purusa is an intelligent principle, of which consciousness (caityana) is not an attribute, but the very essence. There are many different selves related to different bodies, for when some men are happy, others are

unhappy, some die but others live. Prakriti is the ultimate cause of the world. It is an eternal unconscious principle (jada) which is always changing and has no other end than the satisfaction of the selves. Sāṅkhya believes in twenty five principles.

7. The Yoga philosophy:

The Sage Patanjali is the founder of the Yoga philosophy. The Yoga is closely allied to the Sāṅkhya. It mostly accepts the epistemology and the metaphysics of the Sāṅkhya with its twenty- five principles, but admits also the existence of God. The special interest of this system is in the practice of yoga as the means to the attainment of vivekajnana or discriminative knowledge which is held in the Sāṅkhya to be the essential conditions of liberation.

The Yoga system is called the theistic (sesvara) as distinguished from the Sāṅkhya which is generally regarded as the atheistic (nirisvara). It holds that God is the highest object of contemplation for concentration and self- realization.

8. The Mimāṃsā philosophy:

The Mimāṃsā (Purva- Mimāṃsā) school was founded by Jaimini. Its primary object is to justify and defend Vedic ritualism. In course of this attempt it had to find a philosophy supporting the world- view on which ritualism depends.

The Mimāṃsā believe in the reality of physical world on the strength of perception. It is, therefore, realistic. It believes, as we have seen, in the reality of the soul, as well.

9. The Vedānta philosophy:

This system arises out of the Upanishads which mark the culmination of the Vedic speculation and are fittingly called the Vedānta or the end of the Vedas. It develops through the Upanishads in which its basic truth are first grasped, the Brahma- Sutra of Badarayana which systematize the Upanishadic teachings, and the commentaries written on these sutras by many subsequent writer among whom Sankara and Ramanuja are well known.

Sankara interprets that the Upanishad and the Brahma- Sutra to show that pure and unqualified monism is taught therein.

According to Ramanuja, though God is the only Reality and there is nothing outside God, yet within God there are many other realities.

CHAPTER-2

The Cārvāka Philosophy

1. Introduction:

Cārvāka is known as Materialism or Lokāyata in Indian philosophy. Materialism is the name given to the metaphysical doctrines which holds that matter is the only reality. This doctrine tries to explain mind and consciousness as the product of matter. In general outlook, materialism represents the tendency that seeks to reduce the higher to the lower or explain the higher phenomena in the light of the lower ones.

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.

Brihaspati is regarded as traditional founder of this school. Cārvāka, after whose name this school is so called, is said to be the chief disciple of Brihaspati. 'Cārvāka' is the word that generally stands for materialists. According to one view, 'Cārvāka' was originally the name of a sage who propounded materialism. According to another view, Cārvāka was even originally a common name given to a materialist, either because he preaches the doctrine of 'eat, drink and be merry', or because his words are pleasant and sweet (caru- sweet, vak- word). According to another view, Cārvāka derived from the root 'carva' means to eat. Some writers again regard Bārhaspatya as the founder of materialism. This view is based on the facts (a) that some Vedic Hymns ascribed by tradition to Brhaspati, son of Loka, are marked by a spirit of revolt and free thinking, (b) that in the Mahabharata and elsewhere materialistic views are put in the mouth of Brhaspati and (c) that a dozen sutras and verses are found quoted and referred to by different authors as materialistic teachings of Brhaspati. It is also called 'Lokayata' which means the philosophy of the common people or which believes the reality of this world.

There is no original work of this school. The information about this school are given in the works of the other schools of Indian philosophy. But this is done only to refute materialism. The philosophical

works are divided into three parts- epistemology, metaphysics and ethics.

2. The Cārvāka Epistemology

The entire philosophy of the Cārvāka may be said to depend logically on their epistemology or the theory of knowledge. The main problems of epistemology are: how far can we know reality? How knowledge does originate and develops? What are the different sources of knowledge? These problems are discussed in epistemology of Cārvāka. Knowledge or valid cognition is called in Indian philosophy as 'pramā' and the source of such knowledge is called pramāna. The Cārvāka holds that perception is the only pramāna or dependable source of knowledge. The validity of inference is rejected. In inference we proceed from known to the unknown and there is no certainty in this.

Inference is not certain:

If inference is regarded as a pramāna, it must be yield knowledge about which we can have no doubt and which must be true to reality. But inference cannot fulfill these conditions, because when we infer, for example, the existence of fire in a hill from the perception of smoke in it, we proceed from the perceived smoke to the unperceived fire. The Naiyayikas will perhaps point out that such a leap is justified by the previous knowledge of the invariable concomitance between smoke and fire and that the inference stated more fully would be: All cases of smoke are cases of fire, this (hill) is a case of smoke, and therefore, this is a case of fire. The invariable relation between major term (fire) and the middle term (hill) is called Vyāpti in Nyāya philosophy. Vyāpti is the ground of all inferences.

But the Cārvāka challenges this universal and invariable relationship of concomitance. The Cārvāka points out that this contention would be acceptable only if the major premise, stating the invariable relation between the middle term (smoke) and the major (fire) were beyond doubt. But this invariable relation (Vyāpti) can be established only if we have knowledge of all cases of smoke and presence of fire. This, however, is not possible, as we cannot perceive even of all cases of smoke and fire existing now in different parts of the world, to speak nothing of those which existed in the past or will exist in the future. No invariable, universal relation (Vyāpti) can, therefore, be established by perception. Neither can it be said to be based on another inference, because it will involve a petitio principii, since the validity of that inference again has to be similarly proved. Nor can this Vyāpti be based on the testimony

(*sabda*) of reliable persons (who state that all cases of smoke are cases of fire). For, the validity of testimony itself requires to be proved by inference. Besides, if inference always depended on testimony, no one could infer anything by himself. Hence inference can not be regarded as a valid source of knowledge.

But, it may be asked: If we do not believe in any fixed universal law underlying the phenomena of the world, how would we explain the uniformities that experienced objects possessed? Why fire is always experienced to be hot and water to be cool? The Cārvāka reply is that it is due to the inherent natures (*svabhāva*) of thing that they possess particular characters. No supernatural principle need be supposed to account for the properties of experienced objects of nature. There is neither any guarantee that uniformity perceived in the past would continue in future.

The Cārvāka would further point out that a casual or any other invariable relation cannot be established merely by repeated perception of two things occurring together. For one must be certain that there is no other unperceived conditions (*upadhi*) on which this relation depends. For example, if a man perceives a number of times fire accompanied by smoke and on other occasion he infers the existence of smoke on the perception of fire, he would be liable to error, because he failed to notice a condition (*upadhi*), namely, wetness of fuel, on the presence of which alone fire is attended with smoke. So long as the relation between two phenomena is not proved to be unconditional, it is an certain ground for inference. Inference cannot be regarded, therefore, as a *pramāna*- a sure source of valid cognition.

Testimony is not Source of valid Knowledge

The Cārvāka do not accept testimony as the source of knowledge. The Cārvāka argues that testimony consists of words (*sabda*). So far the words are heard through our ears, they are perceived. Knowledge of words is, therefore, knowledge through perception and is quite valid. But in so far as these words suggest or mean things not within our perception, and aim at giving us knowledge of those perceived objects, they are not free from error and doubt.

As neither inference nor authority can be proved to be reliable, perception must be regarded as the only valid source of knowledge (*pramāna*).

2. Cārvāka Metaphysics

Metaphysics is the theory of reality. The Cārvāka theory of reality follows from their theory epistemology. If perception is the only reliable source of knowledge, we can rationally assert only the reality of perceptible objects. God, Soul, Heaven, Life before birth or after death, and any unperceived law (like *adharma*) cannot be believed in, because they are all beyond perception. Material objects are the only objects whose existence can be perceived and whose reality can be asserted. The Cārvākas thus came to establish materialism or the theory that matter is only reality.

The Cārvāka admits the existence of four material elements. Regarding the nature of the material world most other Indian thinkers held that it is composed of five kinds of elements (*panchabhuta*), namely, earth (*bhūmi*), air (*vāyu*), fire (*agni*), water (*apa*) and ether (*ākāśa*). But the Cārvākas reject ether, because its existence cannot be perceived, it has to be inferred. The material world is, therefore, held to be composed of the four perceptible elements. Not only non-living material objects but also living organisms, like plants and animals bodies, are composed of these four elements, by the combinations of which they are produced and to which they are reduced to death. The elements are eternal but their combination undergo production and dissolution. Consciousness is regarded as a mere product of matter. It is produced when the elements combine in a certain proportion. Consciousness is always associated with the body and vanishes when the body disintegrates. A particular combination of four elements produces consciousness though the elements separately do not possess it.

According to the Cārvāka, the soul is nothing but the living body, with the quality of consciousness. The soul is a product of matter. The Cārvākas admit that the existence of consciousness is proved by perception. But they deny that consciousness is the quality of an unperceived non-material or spiritual entity. Therefore the so called soul is the conscious living body.

All schools of Indian philosophy had criticized this view of soul of the Cārvāka. If consciousness means self consciousness as it means in the human beings, then it can not be identified with the body.

There is No God

The material elements produce the world, and the suppression of

creator is unnecessary. The supposition of God as creator is unnecessary. The world comes into existence by the spontaneous combination of material elements. The Cārvāka states that the material elements themselves have got its fixed nature (svabhāva). It is by the natures and laws inherent in them that they combine together to form this world. There is thus no necessity for God. There is no proof that the objects of the world are the products of any design. They can be explained more reasonably as the fortuitous products of the elements. The Carvakas, therefore, prefer atheism.

4. Cārvāka Ethics

Ethics is the science of morality. It discusses the problems like: What is the highest goal or summum bonum man can achieve? What should be the end of human conduct? What is the standard of moral judgment? The Carvaka discuss these ethical problems in conformity with them metaphysical theories.

In ethics the Cārvāka regards sensual pleasure as the summum bonum of human life. The ethics of the carvaka is a crude individual hedonism. Out of the four human values-Dharma, Artha, Kama and Moksa- Kama or sensual pleasure is regarded as the end of artha is regarded as means to realize the end. Dharma and Moksa are rejected. The Cārvāka rejects life after death, 'heaven' and 'hell'. They are the inventions of the priests whose professional interest is making people to perform the rituals.

Many other philosophers regard liberation as the highest goal of human life. Liberation, again, is conceived as the total destruction of all sufferings. Some think that it can be attained only after death, when the soul is free from the body; and others believe that it can be attained even in this life. But the Cārvāka holds that none of these views stands to reason. If liberation is freedom of the soul from its bondage to physical existence, it is absurd because there is no soul. But if liberation means the attainment of a state free from all pains, in this very life, it is also an impossible deal. The goal of human life is, therefore, to attain the maximum amount of pleasure in this life, avoiding pain as far as possible. A good life is a life of maximum enjoyment. A good action is one which leads to a balance of pleasure and a bad action is one which brings about more pain than pleasure. This Cārvāka ethics may be called, therefore, hedonism or the theory that pleasure is the highest goal.

CHAPTER-3

Jainism

1. Introduction:

The word 'Jaina' comes from 'jina' which means a conqueror or one who conquered his passions and desires. It is the common name applied to the twenty four teachers, because they have conquered all passions (raga and dvesa) and have attained liberations.

The Jainas recount the names of twenty- four teachers (trithankaras) through whom their faith is believed to have come down from unknown antiquity. The first of these teachers was Rsabhadeva. The last was Mahavira (the great hero), whose name was Vardhamana. He is said to have lived in the sixth century B.C. during the time of Gautama Buddha. The teacher who immediately preceded Vardhamana was Parsvanatha, who lived in the ninth century B.C. the other twenty two teachers belong to the pre- historic ages.

The Jainas do not believe in God. They adore the Trithankaras or the founder of the faith. In course of time the followers of Jainism were divided into two sects well known as the Svetambaras and the Digambaras. But the digambaras are more rigorous and puritanic, while the Svetambaras are more accommodating to the common frailties of men.

The philosophical outlook of Jainism is common- sense realism and pluralism. The objects perceived by us are real and they are many. The word consists of two kinds of reality, living and non- living. Every living has a spirit or a soul (jiva).

2. The Jaina Theory of Knowledge

The nature and kinds of knowledge:

The Jaina divided knowledge into two types-immediate and mediate (aporoksa and paroksa). Immediate knowledge is divided into three kinds- Avadhi, manahparyaya and kavala. These three kinds of knowledge are

called extra-ordinary perceptions. When a person has partially destroyed and allayed the influence of karmas, he acquires the power of knowing objects which have forms, but are too distant or minute or obscure to be observed by the senses or manas. Such immediate knowledge by the unaided soul is, however, limited as its objects are limited and therefore, it is called avadhijnana (limited knowledge). Again, when a person has overcome hatred, jealousy, etc. (which create obstacles that stand in the way of knowing other minds), he can have direct access to the present and the past thoughts of others. This knowledge is called manah-paryaya (entering a mind). But when all Karmas that obstruct knowledge are completely removed from the soul, there arises in it absolute knowledge or omniscience. This is called kevala-jnana. Only the liberated souls have such knowledge. These are, then, the three kinds of extraordinary or extra-sensory perceptions which are immediate par excellence.

There are two kinds of ordinary knowledge possessed by an average person. These are called mati and sruta. There are different of opinions among Jaina writers regarding the extract meanings of these terms. But ordinarily mati is taken to mean any knowledge we can obtain through the senses or through manas. Thus understood, mati includes ordinary immediate knowledge (or internal or external perception), memory, recognition and inference. Sruta is knowledge obtained from authority. Thus Mati and Sruta which are the two kinds of mediate knowledge have as their instruments perception, inference and authority.

Syādvāda (The Jaina theory of Judgment)

Syādvāda is the theory which asserts that every Judgment is Relative. It is also called Sapta-bhangi-naya or the theory of relativity of knowledge. The word 'syat' literally means probable, perhaps or may be. But it is not the literal meaning. The Jainas used the term 'syat' in the sense of relativity of knowledge. All our judgments are necessarily relative, conditional and limited. Absolute affirmation and absolute negation both are wrong.

The Jainas point out that the different kinds of immediate and mediate knowledge that we possess about objects show that every object has innumerable characters. An omniscient being can obtain (through Kevala-jnana) an immediate knowledge of objects in all its innumerable aspects. But imperfect beings look at objects from one particular point

of view at a time and have consequently the knowledge of only one aspect or character of the thing. Some partial knowledge about some one of the innumerable aspects of objects is called by the Jaina 'naya'. Judgment (paramarsa) based on such partial knowledge is called naya. Every judgment that we pass in our daily life about any object is, therefore, true only in reference to the standpoint occupied and the aspects of the objects considered. It is because we forget this limitation and regard our judgment as unconditionally true, that we come to quarrelling and disagree very often in life. Everything exists from the point of view of its own substance, space, time and form and does not exist from others point of view.

The Jainas insist that every judgment (naya) should be qualified by the word 'syāt'(i.e., in some respect), so that the limitation of this judgment and the possibility of other alternative judgment from other points of view may be always clearly borne in mind. For example, perceiving a black earthen jug existing in a room at a particular time, we should not assert unconditionally, "the jug exists", but we should rather say "somehow the jug exists", which would remind us that the judgment is true only with regard to the many conditions of space, time, quality, etc., under which the jug exists. The qualified judgment "Somehow, the jug exists" (syāt ghatah asti) would prevent the possibility of misapprehension that the pot exists at all times or in every place, or that a pot of any other color, shape, etc., exists. The unqualified judgment, "the jug exists", leaves the possibility of such misapprehension.

The theory of the Jainas has come to be known Syādvāda. It is the view that every ordinary judgment holds good only of the particular aspects of the objects judged and one of the point of view from which the judgment is passed.

The principle underlying 'Syādvāda' make Jaina thinkers' catholic in their outlook. They entertain and accept the views of other philosophers as different possible versions of the universe from different point of views. The only thing that the Jaina dislikes in other thinkers is that the dogmatic claim of each that he alone is in the right. The claim amounts to the fallacy of exclusive predication (ekanta- Veda).

Saptabhanginaya or the Seven Forms of Judgment:

1. **Somehow S is P (syāt asti):** The general form of all affirmative judgment can then be symbolically represented as "Somehow S is P" (syāt asti).

2. **Somehow S is not P (syāt nasty):** Again, negative judgment about an object would be like "Somehow the jar is not outside the room" (meaning that the jar of that particular kind, at that particular time, etc., is not outside); "Somehow the jar is not black" (i.e., not black at that particular space and time and under those conditions, etc.). We find then that the general form of all negative judgment is "somehow S is not P' (syāt nāsti).

3. **Somehow S is and also is not P (syāt asti ca nāsti ca):** when, however, we have to describe the complex fact that the jar is sometimes red and sometimes not, we must have a complex judgment like "Somehow the jar is and also is not red". The general form of this judgment would, therefore, be "Somehow S is and also not P' (syāt asti ca nāsti ca). This is the third form of the judgment recognized by Jaina logic. The necessity of such compound judgment lies in the need of a comprehensive view of the positive and the negative characters of an object.

4. **Somehow S is indescribable (syāt avaktavyam):** A jar is black when raw, and red when it is baked. But if we are asked, what is the real color of the jar always or under all conditions, the only honest reply would be that the jar cannot be described the, i.e., under the conditions of the question. Under such circumstances when we are forced to predicate simultaneously, of any object, characters which are incompatible, being contrary or contradictory, our judgment, according to the Jainas, would be, in the general form, "somehow S is indescribable" (syāt avaktavyam). This is the fourth kind of judgment recognized by the Jaina logic.

5. **Somehow S is P and is also indescribable (syāt asti ca, avaktavyam ca):** The other three, of the seven forms of judgment, are obtained by combining successively each of the first three standpoints with the fourth. Thus, by combining the first and the fourth successively, we get the fifth form of judgment, "Somehow S is P and is also indeed indescribable" (syāt asti ca, avaktavyam ca). when we consider together from a comprehensive point of view, the fact that a jug is sometimes red, but also that without reference to any particular time or state it cannot be described as having any predicable character, our judgment is

of the form, 'the jug is somehow red but is also somehow indescribable.'

6. Somehow S is not P and is also indescribable (syāt nāsti ca, avaktavyam): Similarly combining again the second and the fourth standpoint successively we have the sixth judgment of the general form, "Somehow S is not P and is also indescribable" (syāt nāsti ca, avaktavyam).

7. Somehow S is P also is not P and is indescribable too (syāt nāsti ca, syāt asti ca, avaktavyam ca): Lastly, combining successively the third with the fourth point of view, we get the seventh form of judgment, "Somehow S is P, also is not P, and is indescribable too" (syāt asti ca, syāt nāsti ca, avaktavyam)

Thus the Jaina logic recognizes the following seven kinds of conditional judgment (saptabhanginaya):

- (1) Somehow, S is P.
- (2) Somehow, S is not P.
- (3) Somehow, S is P, and is also not P
- (4) Somehow, S is indescribable
- (5) Somehow, S is P, and is also indescribable.
- (6) Somehow, S is not P and is also indescribable.
- (7) Somehow, S is P also is not P and is indescribable too.

The Jaina doctrine of Syādvāda is sometimes compared with the pragmatism of some Western thinkers. It is true that a pragmatic logician, like Schiller, also recognizes the truth that no judgment is true or false without particular reference to its context and purpose. Even a so-called self-evident judgment like 'A square is not a circle', or 'Two and two are four', is true only in a specific sense, according to Schiller. This is a striking point of resemblance. But there is a very great difference also. The Jainas are realists, but the pragmatists have a distinct idealistic bias. According to the Jainas, the different judgments about an object are not simply different subjective ideas of the object, but they reveal the different real aspects of the object. The Jainas would accept, therefore, a realistic view of truth which is rejected by all thoroughgoing pragmatists.

The Jaina Syādvāda is sometimes compared with the Western theory of relativity. There are two kinds of relativity, idealistic (as of Protagoras

Berkeley, Schiller), and realistic (as of Whitehead or Boodin). And if the Jaina is to be called relativist, he must be understood to be of the realistic type. Our judgments about things are relative- but relative to or dependent upon not simply the mood of the judging mind, but upon the relational characters of the many- sided reality itself.

Another misunderstanding often found is the interpretation of the Jaina word 'syāt' as 'may be'. This would impart a skeptical or agnostic form of the Jaina theory. But the Jainas were not sceptic. It is not the uncertainty of a judgment, but it is conditional or relative character, that is expressed by the addition of the qualifying particle 'syāt'. Subject to the conditions or the universe of discourse under which any judgment is made, the judgment is valid beyond all doubt. There is, therefore, no room for skepticism.

The Buddhists and the Vedantins have criticized Syādvāda as a self contradictory doctrine. Contradictory words like existence and non existence, light and dark etc. can not belong to the same thing in the same sense. The Vedantins levels another charge against Syādvāda. That if everything is probable, by their own assertion, becomes only probable.

3. The Jaina Metaphysics

Anekāntavāda

According to Jainism, substance has innumerable characters (ananta- dharmakam vastu). Substance is subject to production, destruction and permanence. Jainism divides the whole universe into two categories- jiva and ajiva. Jiva means the conscious spirit and ajiva means the unconscious spirit. Ajiva included matter or pudgala, space, time, rest and motion. Every object is what it is because of its positive and negative characters. The positive characters which determine, for example, an object like a man, are his size, color, shape, weight, constitution, heredity, family, race, nationality, education, employment, place of birth, date of birth, habitations, age, etc., and the numberless relations he bears to the uncountable other objects of the world. The negative characters which determine the main consist of what he is not. To know him fully, we should know how he is distinguished from everything else; we should know, for example, that he is not an European, nor a Chinese, nor a negro, etc., that he is not a Christian, nor a

Mohammedan, nor a Zoroastrian, etc., not dishonest, nor foolish, nor selfish, etc. As the negative characters of the man consist in his distinctions from all other objects of the universe, the number of these would, therefore, be far greater than that of the positive characters.

If we consider, that an object in the light of its own positive characters and also in the light of the characters of all other objects which are absent in it, the object would no longer appear to be a simple thing having only a limited number of qualities, as we ordinarily take it to be. The object, on the contrary, turns out to be one possessed of unlimited characters. But when, the elements of time is taken into consideration, and it is remembered that the object takes on new characters with the change of time, the object is found really to possess infinite characters (anantadharma).

The Jaina Conceptions of Substances

The world is composed of substances of different kinds. In so far as the essential characters of the ultimate substances are abiding, the world is permanent, and in so far as the accidental characters undergo modifications, the world also changes. The Jainas, therefore, hold the Buddhist, who say that there is nothing really permanent in the universe, and that everything changes from moment to moment (ksanikavada), are one sided and dogmatic. Equally mistaken also are philosophers like the monistic Vedatins, who declare that change is unreal and that reality is absolutely unchanging (nitya- vāda). Each of them also at one side (ekanta) of reality and only and thus commits the fallacy of exclusive predications. Change and permanence are both real. It should not be thought not be thought contradictory to say that a particular substances (or the universe as a whole) is both subject to change and free from it. Change is true of the substances in one respect (syat), whereas permanence is true in another respect (syat). The contradiction vanishes when we remember that each predication is relative and not absolute, as taught by Syādvāda.

A substance is real (sat). Reality consists of three factors: permanence, origination, and decay. In substances there is its unchanging essence and, therefore, it is permanent, there are again the origin and decay of its changing modes (paryaya). Hence all the three elements that characterize reality are there in a substance.

Classification of Substances

According to the Jaina, substances is classified into two broad classes-- the extended (astikaya) and the non- extended (anastikaya). There is only one substance, namely, time (kala), which is devoid of extension. All other substances possess extension. They are called by the general name astikaya because every substance of this kind exists (asti) like a body (kaya), possessing extension.

Extended substances (astikayas) are sub- divided into two kinds, namely the living (jiya) and the non- living (ajiva). A Jiva is a real knower, a real agent and a real experient. All souls are really alike. The soul is coextensive with the body. Living substances (jivas) are identical with the souls and the spirits. Consciousness is regarded as the essence of souls. The degrees of consciousness may vary according to the obstacles of karma. The souls again can be classified into those that are emancipated or perfect (mukta) and those that are in bondage (baddha). The souls in bondage are again of two kinds, those that are capable of movement (trasa) and those that are immobile (sthavara). The immobile living substances have the most imperfect kinds of bodies. They live in the five kinds of bodies made of earth, water, fire, air respectively. They have only the sense of touch; they possess, therefore, tactual consciousness. The mobile living substances have bodies of different degrees of perfection and variously possess two, three, four or five senses. Souls or living substances like worms have two senses, namely those of touch and taste; those of ants have three senses, namely, those of touch, taste and smell; those like bees possess four senses, namely, those of touch, taste, smell and sight. Higher animals like beasts, birds and men have five sense namely, those of touch, smell, taste, sight and hearing.

The category of Ajiva or non- living substances divided into matter (pudgala), space (akasa), motion (dharma), rest (adharma) and time (kala). Time is anastikaya because it does not extend in space. It is infinite. It is not perceived. It is inferred from its characteristics. Space is also infinite, eternal and imperceptible. It is inferred as the condition of extension. Two kinds of space are distinguished-lokakasa and alokakasa. Dharma and adharma are used in Jainism as motion and rest. They are also eternal and imperceptible. Matter is called Pudgala which is liable to integrates and disintegrates. An atom is supposed to be the smallest part of matter which can not be further divided. Matter possesses four qualities of colour, taste, smell and touch.

5. THE JAINA ETHICS

The most important part of Jaina philosophy is its Ethics. It is useful for the Jaina as it helps man to right conduct. The goal of right conduct again is salvation (Moksa), which means negatively removal of all bondage of soul and positively the attainment of perfection. Karma is the link which unites the soul to the body.

Bondage of the Soul

Bondage means, in Indian philosophy in general, the liability of the individual to birth and all consequent sufferings. This general conception of bondage is differently interpreted by the different systems in the light of their ideas of the individual and the world. For the Jainas, a jiva or a living, conscious substance called the soul. This soul is inherently perfect. It has infinite potentiality within. Infinite knowledge, infinite faith, infinite powers and infinite bliss, can all be attained by the soul if it can only remove from within itself all the obstacles that stand on the way. Ignorance of truth and four passions- anger, greed, pride and delusion are called kasaya or sticky substances. As the nature and number of matter- particles attracted by the soul depend on its karma, these particles themselves come to be called Karma matter (karma pudgala) or even simply Karma. The flow of such Karma matter into the soul is called, therefore, influx (asrava) of karma.

The state when these particles actually infiltrate into the soul and bind it is called bondage. By the possession and practice of right faith, knowledge and conduct, the influx of fresh karma is stopped. This state is called sambara. The soul attains omniscience and the other perfections inherent in it as soon as the obstacles are removed. When the last particle of karma has been exhausted the soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power. The obstacles, the Jaina asserts, are constituted by matter- particles which infect the soul and overpower its natural qualities. In other words, the limitations that we find in any individual souls are due to the material body with which the soul has identified itself. Passions attract the flow of karmic matter into the souls. Ignorance is real cause of bondage and right knowledge is the cause of liberation.

The body that we have inherited from our parents, is not a mere chance of acquisition. Our past karma determines the family in which we are born as well as the nature of the body- its color, structure, shape, longevity, the number and nature of sense organs and motor organs which

it possess. All these may be said to be due to karma (of the sum- total of all tendencies generated by past life. The Jaina, therefore, speaks of the many karmas, a name each after the effect that it produces. For example, Gotra Karma is the karma that determines the family into which one is born, Ayus Karma is the karma determining the length of life, and so on. Similarly we are told of the karmas that clouds knowledge (jnanavaraniya), that which clouds faith (Darsana varaniya), that which produces delusion (mohaniya), that which produces the emotion of pleasure and pain (vedaniya) and so on.

If the bondage of the soul is its association with matter, liberation must mean the complete dissociation of the soul from matter. This can be attained by stopping the influx of new matter in the soul as well as by complete elimination of the matter with which the soul has become already mingled. The first process is called samvara (i.e., the stoppage of influx) and the second nirjara (i.e., exhaustion or wearing out of karma in the soul).

Right faith, right knowledge, and right conduct have therefore, come to be known in Jaina ethics as the three gems (triratna) that shine in a good life. In the very first sutra of Tattvarthadhigama- sutra Umasvami states this cardinal teaching of Jainism: The path to liberation lies through right faith, right conduct and knowledge. Liberation is the joint effect of these three.

Right faith (samyag- Darsana)- Umasvami defines right faith as the attitude of respect (sraddha) towards truth. This thought may be inborn an spontaneous in some; by others it may be acquired by learning or culture. In any case faith can arise only when the karmas that stand in its way (i.e., the tendencies that cause disbelief) are allayed and worn out.

Right knowledge (samyag- jnana): Right knowledge, is the 'detailed cognition of the real nature of the ego and non- ego, and is free from doubt, error and uncertainty'. As in the case of faith, so in the case of knowledge the existence of certain innate tendencies (karmas) stands in the way of correct knowledge. For the attainment of perfect knowledge the removal of these karmas should be attempted. Perfection of these process ends in the attainment of absolute omniscience (kevalajnana).
Right conduct (samyak- caritra): Good conduct is refraining from what is harmful in doing and what is beneficial. In a word, it is what helps the self to get rid of the karmas that lead to bondage and suffering. For the

stoppage of the influx of new karmas, and eradication of the old, one must (1) take the five great vows (panca- mahavrata), (2) practice extreme carefulness (samiti) in walking, speaking, receiving alms and other things, and answering calls of nature, so as to avoid doing any harm to any life, (3) practice restraint (gupti) of thought, speech and bodily movements, (4) practice dharma of ten different kinds, namely, forgiveness, humility, straightforwardness, truthfulness, cleanliness, self-restraint, austerity (internal and external), sacrifice, non- attachments and celibacy, (5) meditate on the cardinal truths taught regarding the self and the world, (6) conquer, through fortitude, all pains and discomforts that arise from hunger, thirst, heat, cold, etc., and (7) attain equanimity, purity, absolute greedlessness and perfect conduct.

But Jaina writers are not unanimous regarding the necessity of all the above steps. Some of them select the first, namely, the five great vows as sufficient for perfection of conduct. Many of the other steps recommended are found to repeat in different ways the basic principles of these five.

The value of the five great vows (panca- mahavrata) as recognized by the Upanishadic thinkers as well as the Buddhas (who teach the panca-sila). These vows consist of the following:

Ahimsa:- Abstinence from all injuries of life- Life, as we have seen, exists not simply in the moving beings (trasa), but also in some non- moving ones (sthavara) such as plants and beings inhabiting bodies of earth. The Jainas advised, therefore, to begin with the partial observance of ahimsa by abstaining from injury to moving beings which are endowed with at least two senses.

The Jaina attitude of Ahimsa is the logical outcome of their metaphysical theory of the potential equality of the souls and recognition of the principle of reciprocity. The Jaina tries to perform this duty in every minute act in life, because he wants to be thoroughly consistent with the basic principles he has accepted. The Jaina also thinks, therefore, that it is not sufficient simply not to take life; one should not even think and speak of taking life, nor even permit, nor encourage others to take life. Other wise the vow of ahimsa cannot be fully maintained.

Satyam: Abstinence from falsehood. Truthfulness is not speaking only what the truth is, but speaking what is only true as well as good and

pleasant. Without these qualifications that practice of truthfulness would be of little use as an aid to moral progress. It is also pointed out that for the perfect maintenance of this vow, one must conquer greed, fear, and anger and even restraint the habit of jesting.

Asteyam: Abstinance from stealing- This vow consist in not taking what is not given. The sanctity of the property of others like that of their lives, is recognized by the Jainas. A Jaina writer wittily remarks that wealth is but the outer life of man and to rob wealth is to rob life. If human life is impossible without wealth in some form or other there is no exaggeration in the Jaina thought that depriving a man of his wealth is virtually to deprive him of an essential condition on which his life depends. This vow, therefore, may be said to be logically inseparable from the vow of Ahimsa, the sanctity of property being a logical sequence of the sanctity of life.

Brahmacaryam: Abstinance from self- indulgence- This vow is generally interpreted as that of celibacy. But the Jaina attaches to this also a deeper meaning that raises the standard of this vow far above mere sexual continence. It is interpreted as the vow to give up self-indulgence (kāma) of every form. The Jaina, bent on self- criticism, discerns that though outwardly indulgence may stop, it may continue still in subtle forms- in speech, in thoughts, in the hopes of enjoyment hereafter in heaven, even in asking or permitting others to indulge themselves. For the complete maintenance of this vow one must, therefore, desist from all form of self- indulgence and extra- mundace, direct and indirect.

Aparigraha: Abstinance from all attachment- This is explained as the vow to give up all attachment for the objects of the five senses- pleasant, sound, touch, color, taste and smell. As attachment to the world's objects means bondage to the world, and the forces of this causes rebirth, liberation is impossible without the withdrawal of attachment.

Jainism as a Religion without God

Jainism present a religion without believe in God. The atheism of the Jainas is based on the following chief grounds:

God is not perceived, but sought to be proved through inference. The Nyaya holds, for example, that as every product, like a house, is the work of an agent (karta), the world which is a product must also have an

agent or creator who is called God. But this inference is inconclusive, because one of this premises, 'the world is a product', is doubtful. How is it proved that the world is a product. It cannot be said that the world is a product because it has parts. Though akasa has parts, it is not admitted by the Nyaya to be a product; it is said to be an external substance not produced by anything else. Again, wherever we perceive anything being produced, the producer or the agent is found to work on the material with his limbs. God is said to be bodiless. How can God, then, work on matter to produce the world?

Like the existence of God, the qualities of omnipotence, unity, eternity and perfection, generally attributed to Him, are also doubtful. If God is omnipotent He should be supposed to be the cause of all things. But this is not true. Because we perceive daily that many objects like houses, pots, etc., are not produced by God. God is held to be one on the ground that if there were many gods, they would act with different plans and purposes, and consequently a harmonious world, as we have, would not have been possible. But this argument is not sound, because we observe the many human beings like masons, and even lower animals like ants and bees, act together harmonious to build objects like palaces, ant hills, and hives. God, again, is said to be eternally perfect. But eternal perfection is a meaningless epithet.

CHAPTER-4

Buddhism

1. Introduction:

Gautam Buddha is generally regarded as the founder of Buddhism. Buddha was mainly an ethical teacher and reformer. He did not himself write anything and no work of Buddhism was a product of his own. Buddhist literature consists of short collections containing speeches, sayings, tales which are combined into larger collection, called 'pitaka' (basket). There were three such pitakas called 'Tripitaka' or the 'three baskets'. They are Vinaya-pitaka, Sutta-pitaka and Abhidhamma-pitaka. There were Sanskrit works of the Buddhist. Buddhism is divided into many philosophical schools and has a vast literature. It is very difficult to say exactly what the teachings of Buddha himself are and what are the interpretations amplifications and elaborations put upon them by the disciple. The Buddhist tradition summed up Buddha's own teachings as the Four Noble Truths, the theory of Dependent Origination or Pratiyasamutpada, the theory of Impermanence, No-soul theory.

2. The Four Noble Truths:

(1) There is suffering (dukkha): Life is full of misery and pain. Even the so-called pleasures are really fraught with pain. There is always fear lest we may lose the so-called pleasures and their loss involves pain. Indulgence also results in pain. That there are sufferings in the world is a fact of common experience. Poverty, diseases, old age, death, selfishness, meanness, greed, anger, hatred, quarrels, bickering, conflict, exploitations are rampant in this world. That life is full of sufferings none can deny.

(2) There is a cause of suffering (dukha- samudaya): Everything has a cause. Nothing comes out of nothing- *ex nihilo nihil fit*. The existence of every event depends upon its causes and conditions. Everything in this world is conditional, relative, limited. Suffering being a fact, it must have a cause. It must depend on some conditions. "This being, that arises", "the causes being present, the effect arises", is the casual law of Dependent Originations. Life's suffering is, says Buddha, because there is birth (*jati*). Birth is again has its condition i.e. the will to become. Our mental clinging to or grasping (*upadana*) the objects of world is the condition responsible for our desire to born. This clinging is due to our thirst (*trishna*) or craving to enjoy objects. Previous sense experience, tinged with some pleasant feelings (*vedana*), is the cause of our thirst. Sense experience arises due to contact of sense organs with objects. These contacts again arise because of six organs of cognition, the five senses and the mind (*sadayatana*). These six again depend for their existence on the mind-body organism (*namarupa*). *Namarupa* is due to consciousness (*vijnana*). The consciousness is the only effect of the impressions (*samskara*). The impressions which makes rebirth are due to ignorance (*avidya*). Ignorance to truth is root cause of suffering.

Thus the twelve links in the chain of causation is known in Buddhism as the '*dvadasa nidana*', *bhava-chakra*', etc. The twelve links are interpreted to cover the past, present and future life which are casually connected.

(3) There is a cessation of suffering (dukha- nirodha): The third noble truth follows from the second noble truth that sufferings depend on some causes and conditions. Therefore if these causes and conditions are removed, the effects must also cease. The cause being removed, the effects cease to exist. The state of free from sufferings is called '*nirvana*' in Buddhism. In this state passion, desires and love of life are completely destroyed. *Nirvana* is said to be a negative cessation of all miseries.

(4) There is a way leading to the cessation of suffering (dukha- nirodha gamini pratipat): The fourth noble truth is the way to cessation of sufferings. There is an ethical and spiritual path by following which misery may be removed and liberation attained. This is the Noble

Eightfold Path. The Noble Eightfold Path consists of eight steps which are:

i. Right faith (samyag drsti):- as ignorance wrong views about the self and the world is the root cause of sufferings. The first step to moral reformation should be the acquisition of right views or knowledge of truth. It leads us towards the goal-nirvana.

ii. Right resolve (samyag sankalpa):- A person is to be renounced worldliness, to give up ill-feeling towards others and desist from doing any harm to them. These three constitutes the contents of right determination.

iii. Right speech (samyag vak):- Right determination should be able to guide and control our speech to begin with.

iv. Right action (samyag karmanta):- Right conduct includes the panca-sila, the five vows for desiring from killing, stealing, sensuality, lying and intoxication. Right determination should end in right conduct.

v. Right living (samyag ajiva):- One should earn livelihood by honest means. One should not take to forbidden means but work in consistency with good determination.

vi. Right effort (samyag vyayama):- One can not progress steadily unless he maintains a constant effort to root out old evil thoughts, and prevent evil thoughts from arising a new.

vii. Right thought (samyag smriti):- The aspirant should constantly remember and contemplate the body as body, sensation as sensations, mind as mind, mental states as mental states. It is all the more difficult to practice if when false ideas about the body, etc. have become so deep-rooted in us and our behaviours based on these false notions has become instinctive.

viii. Right concentration (samyag Samadhi):- One who has successfully guided his life in the light of the last seven steps and thereby freed himself from all passions and evil thoughts. He is fit to enter step

by step into the four deeper and deeper stages of concentration that gradually take him to the goal. The first stage concentration is on the reasoning and investigation of truths. The second stage of Samadhi is unruffled meditation, free from reasoning. The stage is detachment from even the joy of tranquility. The fourth stage of Samadhi is a state of perfect equanimity, indifference and self possession. Thus he attains the desired goal of cessation of all sufferings or attain Nirvana.

Buddha's eight fold path consists of three main things- Shila or right conduct, Samadhi or right concentration and a Prajna or right knowledge. They roughly correspond to Darshana, Jnana, and Charitra of Jainism. Shila and Samadhi lead to Prajna which is the direct cause of liberation.

From the Buddha's philosophical and ethical point of view Buddha adopted a 'middle path'. Self-indulgence and self-mortification are equally ruled out. In his very first Sermon at Saranatha he said: There are only two extremes. O Monks, from which he would lead a religious life must abstain. One is a life of pleasure, devoted to desire and enjoyment: that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification: it is gloomy, unworthy, unreal. The Perfect One is removed from these extremes and has discovered the way he lies between them, the middle way which enlightens the eyes, enlightens the mind, which leads to rest, to knowledge, to enlightens, to Nirvana.

3. Pratiyasamutpādvāda

There is an universal law of causation which conditions the appearance of all events, mental and physical. In accordance with it, whenever a particular event (the cause) appears, it is followed by another particular event (the effect). nothing happens by chance. This is the theory of Dependent Origination or Pratiyasamutpādvāda. The doctrine of Pratiyasamutpādvāda or Dependent Origination is the foundation of all the teachings of the Buddha. It is contained in the Second Noble Truth which gives us the cause of suffering, and in the third Noble Truth which shows us the cessation of suffering. Suffering is Samsara; cessation of suffering is Nirvana. Both are only aspects of the same reality. Pratiyasamutpādvāda means, 'this being given that or that a certain effect follows a certain cause'.

Pratityasamutpāda is relative as well as absolute. Viewed from the point of view of relativity, Pratityasamutpāda is Samsāra; while viewed from the point of view of reality, it is Nirvāna. It is relativity and dependent causation as well as the absolute, for it is the Absolute itself which appears as relative and acts as the binding thread giving them unity and meaning. Pratityasamutpāda tells us that in the empirical world dominated by the intellect everything is relative, conditional, dependent, subjects to birth and death and therefore impermanent. He also identifies it with the Dharma, the Law: 'He who sees the Pratityasamutpāda sees the Dharma, and he who sees the Dharma sees the Pratityasamutpāda'.

This view avoids two extreme views--On the one hand, eternalism and on the other hand, nihilism. Pratityasamutpāda is a middle path between the principle of eternity and the principle of annihilation. According to the former, some things are eternal, they have neither beginning nor end; they are uncaused and do not depend on anything else. According to the latter view, nothing remains after the destruction of things. The doctrine of Pratityasamutpādavāda maintains a middle way in both these extremes. According to it, things have existence, but they are not eternal. On the other hand, they never completely annihilated but something always remains. The origination of a thing is due to another. After seeing the scenes of disease, old age and death, Buddha left home to find out their solution. The solution he got in the theory of dependant origination.

Thus we get the twelve links in the Casual Wheel of Dependent Origination:

- (1) Ignorance (avidyā)
- (2) Impressions (samskāra)
- (3) The initial consciousness of the embryo (vijnāna)
- (4) Mind and body (nāma-rupa)
- (5) Six organs of knowledge (sad- āyatana)
- (6) Sense contact (sparsa)
- (7) Sense experience (vedana)
- (8) Thirst (trishnā)
- (9) Clinging (upādāna)
- (10) Tendency to be born (bhava)
- (11) Rebirth (jāti)

(12) Old age, death etc. (jarāmarana)

The doctrine of dependent Origination is the central teachings of the Buddha and his other teachings can be easily deduced from its corollaries. The theory of Karma is based on this, being an implication of the law of causation. Our present life is due to the impressions of the karmas of the past life and it will shape our future life. Ignorance and karmas go on determining each other in a vicious circle. Again, the theory of Momentariness (ksana- bhanga - vāda) is also a corollary of Dependent Origination. Because these things depend on their causes and conditions, because things are relative, dependent and conditional and finite, they must be momentary. Everything being conditional and relative is necessarily momentary and what is momentary must perish. That which is born must die. Production implies destruction.

4. Theory of Self or No-soul theory (Anātmāvāda)

There is a common belief in Indian philosophical system that there is a permanent substance called soul (ātman) in man which persists through changes that overcome the body. It is eternal and migrates from one body to another. But the Buddhist denies the existence of such soul. The theory of no-soul follows from the doctrine of dependent origination. As the body is destroyed, the five skandhas disappear into the five elements and nothing remains besides the upādāna or karma.

The Buddhists admit the soul as the flow of consciousness. The Buddha does not deny the continuity of the stream of successive states that compose the life of man. Life is an unbroken series of states or stream of successive states which are causally connected. The continuity of the life series is based on a casual connection running through the different states. Buddha explained the continuity of the life with an example of the flame of a lamp. The flame of each moment is dependent on its own conditions and different from that of another moment which is dependent on other conditions. Yet there is an unbroken succession of the different flames. Again, as from one flame another may be lighted and though the two are different, they connected causally. Like the flame of a lamp the end state of this life may cause the beginning of the next. Buddha believes in rebirth and the principle of karma. But he does not

believe the rebirth in the sense of the migration of the same soul into another body. Buddha believes rebirth in the sense that another birth follows every birth. Just as a lamp can be lighted by another lamp and yet the lights of both are different, similarly in spite of cause-effect relations between the two, the two births are different and not identical.

The theory of non-existence of soul plays a very important in understanding of the teaching of Buddha. According to Buddhism man is only a conventional name for a collection of different constituents, the material body (kāya), the immaterial mind (manas), the formless consciousness (vijñāna). The soul is nothing but the collection of these. From psychological point of view, man is perceived as a collection of five groups of changing elements or five skandhas, i.e., form (rupa) feelings (vedanā), perception (sañjñā), predispositions (sanskāras) and consciousness (vijñāna). The last four together is called nāma. As man dies, this collection is scattered.

5. Nirvāna

According to Buddhism the ultimate end of life is to attain Nirvāna. The very word 'Nirvāna' means 'blowing out'. It is the dissolution of five skandhas. The word 'Nirvāna' literally means 'extinguished'. Some people interpret it to mean the end of life but this idea is wrong. Nirvāna is said to be a negative cessation of all earthly miseries. It is given in the third Noble truth about the cessation of suffering. Nirvāna means the extinguishing of fires and passions. Nirvāna has been said to be a state of calm or equanimity in which passions and sorrows. In it the fires of avarice, jealousy, anger and doubt are extinguished.

Nirvāna is identified with positive bliss. It is said to be the highest and the indestructible state. Nirvāna is described as a state of peace. Nirvāna is painless, purity, real bliss, and complete extinction of birth and miseries. It affects the end of the cycle of rebirth. It is neither the destruction of existence nor inactivity. Nirvāna can be attained in this life. Buddha's own life can exemplify this aspect. Nirvāna does not imply abstinence from action but from the attachment, repulsion and labor conjoined to action. The body does not exist in the state of Nirvāna but the thirsting is destroyed. But there is no rebirth after Nirvāna. The person attaining Nirvāna goes out like a light. According to Rhys Davids Nirvāna

is like the calm, sinless state of the mind and it can be best expressed as purity of perfect peace. As Dr. Keith has expressed it, all practical words are inappropriate in the description of the Nirvāna, it is indescribable. According to S.N. Dasgupta, nirvana can not be described in terms of physical or worldly experience. It can neither said to be positive nor negative. It is an extra-ordinary and indescribable state beyond thought.

Having once attained spiritual consciousness permanently, there is no longer any necessity for persisting in a state of concentration and there is no longer any fear of limitation due to actions. Actually, according to Buddha, attachment, repulsion, etc., when present, cause the action to become a limitation. In this absence there are no impressions created and no limitations like rebirth. As in the case of seeds, plants grow only when the seed is fresh and not fried when sown, so in the case of actions. Actions performed without attachment do not cause any restrictions. In the nirvana the individual's ego is destroyed because its substratum, pain and longing etc., have been completely eliminated. Nirvāna is in ever, conceivable aspect a state of unrestricted calm. A free person has perfect insight, perfect impassion, pure peace, perfect control, calm mind, calm word and calm actions. That person is called Arhat. Nirvāna has been attributed two forms-Upadhisesa and Nirupadhisesa. In the former state, a person is liberated or free from all worldly sufferings but some impressions residue due to rebirth. In the second state, there is complete extinction of body.

5. Theory of Impermanence

According to Buddha, all the existing things have been originated due to some cause. All things are non-eternal in every way. Whatever appears to be eternal and permanent is also perishable. All things are subject to change. Whatever has a beginning has also an end. Buddha perfects this view into the doctrine of Impermanence. His latter followers develop this into a theory of momentariness which means everything has conditional and non-permanent existence as well as the things last for not even for a moment. Everything is momentary.

This world is determined by the principle of dependent origination. All human beings, animals, gods plants, bodies, etc. are perishable. Everything has a beginning, existence and extinction. The Buddhist has

given one most important argument in favour of momentariness is that of *Arthakriyakaritva*, i.e., the existence of a thing is its capacity to produce some effect. A non existence thing, like hare's horn, can not produce any effect. From this criterion of existence, it may be deduced that a thing having existence must be momentary.

Again, one thing can produce one effect only. If a thing produce one effect in this time and at the next moment another effect observed then one should suppose that the former thing has ceased to exist, because one thing can produce only one effect in one moment. If it really remains the same unchanging thing during these moments, then it should be able to produce the same effect at every one of those moments. In this process of development no two moments are similar or identical. Hence everything lasts only for a moment. All things of world are momentary. The soul is momentary because no man can remain identical in two moments. The Buddhist principle of karma and the theory of no-soul are very much related with the principle of momentariness.

Samkara raised arguments against the theory of momentariness. The cause and effect relation can not be explained on the basis of the principle of momentariness. If a cause remains only for a moment and absolutely disappears next moment, it can not produce an effect because it not only requires the existence of the cause but the cause must continually act. Thus if the cause is momentary, the effect will be conceived to be born out of nothing. And if this is so then any effect can be produced from any cause or effect can be generated even without cause which is clearly impossible.

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