

**DIRECTORATE OF DISTANCE EDUCATION
UNIVERSITY OF NORTH BENGAL**

**MASTER OF ARTS- PHILOSOPHY
SEMESTER -IV**

**SAMKHYA
ELECTIVE 403
BLOCK-1**

UNIVERSITY OF NORTH BENGAL

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FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

SAMKHYA

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Unit 11: Five forms of error and their sub-divisions

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Unit 13: Discriminative knowledge (viveka) stops the activity of prakrti

Unit 14: Liberation

BLOCK 1: SĀMKHYA

Introduction to the Block

Unit 1 deals with Introduction: Sāmkhya. In this unit, you will learn the various issues and ideas pertaining to Sāmkhya Philosophy.

Unit 2 deals with Nature of Sāmkhya. The sage Kapila is the founder of the Sāmkhya system. The Sāmkhya must be a very old system of thought

Unit 3 deals with Concept of Dukha. It refers to the fundamental unsatisfactoriness and painfulness of mundane life. It is the first of the Four Noble Truths and it is one of the three marks of existence. The term is also found in scriptures of Hinduism, such as the Upanishads, in discussions of moksha (spiritual liberation).

Unit 4 deals with Pramanas. The various schools of Indian philosophies vary on how many of these six are epistemically reliable and valid means to knowledge.

Unit 5 deals with Gunas. Guṇa depending on the context means "string, thread, or strand", or "virtue, merit, excellence", or "quality, peculiarity, attribute, property".

Unit 6 deals with Mutual opposition and complementarity. To discuss the Philosophical Significance the Idea Complementarity.

Unit 7 deals with Purusa. Purusha is a complex concept whose meaning evolved in Vedic and Upanishadic times. Depending on source and historical timeline, it means the cosmic being or self, consciousness, and universal principle.

UNIT 1: INTRODUCTION: SĀMĀKHYA

STRUCTURE

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Metaphysics
- 1.3 Theory of Causation
- 1.4 Epistemology
- 1.5 Bondage and Liberation
- 1.6 Let us sum up
- 1.7 Key Words
- 1.8 Questions for Review
- 1.9 Suggested readings and references
- 1.10 Answers to Check Your Progress

1.0 OBJECTIVES

In this unit, you will learn the various issues and ideas pertaining to Sāmkhya Philosophy.

After working through this unit, you should be able to;

- explain the Sāmkhya theory of causation
- elucidate the distinction between Purusa and Prakṛti
- discuss Sāmkhya views on evolution
- analyze Sāmkhya account on pramānas (Sources of valid knowledge)
- illustrate Sāmkhya explanations on bondage and liberation
- discuss the Sāmkhya views on God

1.1 INTRODUCTION

In this unit you will find the Sāmkhya's theory of causation, distinction between purusa and prakṛti, discussion on the gunas of prakṛti; sattva, rajas and tamaj, and a few more issues. In the previous unit you had studied Vaisesika Philosophy in an elaborate manner. While studying Vaisesika School of thought you must have gone through the discussions on Vaisesika's metaphysics and categories, the concept of bondage and liberation, etc. In this unit, you will find how Sāmkhya Philosophy

argues for the cause of evolution of the world, the role of purusa and prakruti for the creation of the universe, valid sources of knowledge, and on the existence of God. The Sāṃkhya Philosophy is one among the oldest school in India Philosophy. This is so because the basic tenets of Sāṃkhya can be seen in Nyāya, Vaiśeṣika, Yoga, Jainism, and Vedānta. The founder of Sāṃkhya Philosophy is 'Kapila' who has written the script 'Sāṃkhya Sūtra'. This script is widely known as Sāṃkhya Philosophy. It is commented by many scholars, out of those the significant commentary is known as 'Sāṃkhya Kārika' by Íśvarakṛṣṇa. There are two views on the origin of this school. Some are believed that the word Sāṃkhya is derived from the word 'Samkhyā' which means number as well as right knowledge. Right knowledge is about understanding the reality by specifying the number of ultimate constituents of the universe. Others viewed that Sāṃkhya means 'perfect knowledge' and that is about the reality. With these introductions now let us know Sāṃkhya's metaphysics.

Samkhya, (Sanskrit: "Enumeration" or "Number") also spelled Sankhya, one of the six systems (darshans) of Indian philosophy. Samkhya adopts a consistent dualism of matter (prakriti) and the eternal spirit (purusha). The two are originally separate, but in the course of evolution purusha mistakenly identifies itself with aspects of prakriti. Right knowledge consists of the ability of purusha to distinguish itself from prakriti.

Although many references to the system are given in earlier texts, Samkhya received its classical form and expression in the Samkhya-karikas ("Stanzas of Samkhya") by the philosopher Ishvarakrishna (c. 3rd century CE). Vijnanabhikshu wrote an important treatise on the system in the 16th century.

The Samkhya school assumes the existence of two bodies, a temporal body and a body of "subtle" matter that persists after biological death. When the former body has perished, the latter migrates to another temporal body. The body of subtle matter consists of the higher functions of buddhi ("consciousness"), ahamkara ("I-consciousness"), manas ("mind as coordinator of sense impressions"), and prana ("breath," the principle of vitality).

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Samkhya posits the existence of an infinite number of similar but separate purushas, none superior to any other. Because purusha and prakriti are sufficient to explain the universe, the existence of a god is not hypothesized. The purusha is ubiquitous, all-conscious, all-pervasive, motionless, unchangeable, immaterial, and without desire. Prakriti is the universal and subtle nature that is determined only by time and space.

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The chain of evolution begins when purusha impinges on prakriti, much as a magnet draws iron shavings to itself. The purusha, which before was pure consciousness without an object, becomes focused on prakriti, and out of this is evolved buddhi (“spiritual awareness”). Next to evolve is the individualized ego consciousness (ahamkara, “I-consciousness”), which imposes upon the purusha the misapprehension that the ego is the basis of the purusha’s objective existence.

The ahamkara further divides into the five gross elements (space, air, fire, water, earth), the five fine elements (sound, touch, sight, taste, smell), the five organs of perception (with which to hear, touch, see, taste, smell), the five organs of activity (with which to speak, grasp, move, procreate, evacuate), and mind (as coordinator of sense impressions; manas). The universe is the result of the combinations and permutations of these various principles, to which the purusha is added.

Largely outside the above system stands that of the three primal qualities of matter that are called gunas (“qualities”). They make up the prakriti but are further important principally as physiopsychological factors. The first is tamas (“darkness”), which is obscurity, ignorance, and inertia; the second is rajas (“passion”), which is energy, emotion, and expansiveness; and the highest is sattva (“goodness”), which is illumination, enlightening knowledge, and lightness. To these correspond personality types: to tamas, that of the ignorant and lazy person; to rajas, that of the impulsive and passionate person; to sattva, that of the enlightened and serene person.

Samkhya or Sankhya (Sanskrit: सांख्य, IAST: sāmkhya) is one of the six āstika schools of Hindu philosophy. It is most related to the Yoga school of Hinduism, and it was influential on other schools of Indian philosophy. Sāmkhya is an enumerationist philosophy whose epistemology accepts three of six pramanas (proofs) as the only reliable means of gaining knowledge. These include pratyakṣa (perception), anumāṇa (inference) and śabda (āptavacana, word/testimony of reliable sources). Sometimes described as one of the rationalist schools of Indian philosophy, this ancient school's reliance on reason was exclusive but strong.

Samkhya is strongly dualist. Sāmkhya philosophy regards the universe as consisting of two realities, puruṣa (consciousness) and prakṛti (matter). Jiva (a living being) is that state in which puruṣa is bonded to prakṛti in some form. This fusion, state the Samkhya scholars, led to the emergence of buddhi ("intellect") and ahankāra (ego consciousness). The universe is described by this school as one created by purusa-prakṛti entities infused with various combinations of variously enumerated elements, senses, feelings, activity and mind. During the state of imbalance, one or more constituents overwhelm the others, creating a form of bondage, particularly of the mind. The end of this imbalance, bondage is called liberation, or kaivalya, by the Samkhya School.

The existence of God or a supreme being is not directly asserted nor considered relevant by the Samkhya philosophers. Sāmkhya denies the final cause of Ishvara (God). While the Samkhya school considers the Vedas a reliable source of knowledge, it is an atheistic philosophy according to Paul Deussen and other scholars. A key difference between the Samkhya and Yoga schools, state scholars, is that the Yoga school accepts a "personal, yet essentially inactive, deity" or "personal god". However, Radhanath Phukan, in the introduction to his translation of the Samkhya Karika of Isvarakṛṣṇa has argued that commentators who see the unmanifested as non-conscious make the mistake of regarding Samkhya as atheistic, though Samkhya is equally as theistic as Yoga is.

Samkhya is known for its theory of guṇas (qualities, innate tendencies). Guṇa, it states, are of three types: sattva being goodness, compassion, illumination, and positivity; rajas being activity, chaos, passion, and

impulsivity, potentially good or bad; and tamas being the quality of darkness, ignorance, destruction, lethargy, negativity. All matter (prakṛti), states Samkhya, has these three guṇas, but in different proportions. The interplay of these guṇas defines the character of someone or something, of nature and determines the progress of life. The Samkhya theory of guṇas was widely discussed, developed and refined by various schools of Indian philosophies. Samkhya's philosophical treatises also influenced the development of various theories of Hindu ethics.

1.2 METAPHYSICS

Samkhya (सांख्य), also referred to as Sankhya, Sāmkhya, or Sāṅkhya, is a Sanskrit word that, depending on the context, means "to reckon, count, enumerate, calculate, deliberate, reason, reasoning by numeric enumeration, relating to number, rational." In the context of ancient Indian philosophies, Samkhya refers to the philosophical school in Hinduism based on systematic enumeration and rational examination.

The Sāmkhya Philosophy is regarded as dualistic realism. It is dualistic because it holds the doctrine of two ultimate realities; Prakṛti and Purusas. Further, it maintains the plurality of Purusas (self) and the existence of matter, hence, treated as pluralistic. It is realism because they viewed that both matter and spirit are equally real. The Sāmkhya school expresses that the self (Purusa) and the non-self (Prakṛiti) are radically different from each other, as like, subject and object. As subject can never be the object, similarly, an object can never be the subject. In this regard, a few important questions are addressed here. Those are, 'what is the ultimate cause of an object?' and, 'what are the constituents of the universe?' In other words, what is the ultimate stuff of which the various objects of the world are made? The Sāmkhya replies that Prakṛiti is the ultimate (first) cause of all objects, including our mind, body and sense organs. It is observed that every effect must have a cause. Cause and effect are two inseparable components stand for all sorts of creation in the cosmos. Hence, all objects of the world are bounded in the chain of cause-effect relation. This relation Sāmkhya named as 'satkāryavāda' and populated as 'theory of causation'.

1.3 THEORY OF CAUSATION

The Sāṃkhya theory of causation is known as satkāryavāda. It explains the effect exists in its material cause prior to its production. For example, curd was existing in the milk before comes into existence. Hence, the effect is not a real beginning or a new creation. It is also named as 'parināmavāda'. By refuting this view Nyāyikas said that effect is a new creation, otherwise why we say this is the effect and that was the cause. The detail analysis of Nyaya theory cause-effect relation (asatkāryavāda/ārambhavāda) is found in this Block, Unit-1: Nyaya Philosophy. The following arguments uphold by Sāṃkhya to support the theory satkāryavāda.

i) If the effect does not exist in the cause prior to its operation, none can bring into existence out of the cause. For example, blue cannot be turned into yellow even by a thousand artists. The effect is related to its cause. Effect is nothing but the manifestation of the cause, as oil will be produced from oil seeds only. Thus, effect pre-exists in the material cause in a latent or un-manifest condition.

ii) A particular effect can be produced out of a particular material cause. A mud jar can be produced out of clay only; cloth can be produced out of threads only. Thus, it proves that the effects are existing in the cause in a latent condition.

iii) If the effect is not related to its cause, then every effect would arise from every cause. But this does not happen. Every effect does not arise from every cause. For example, butter cannot be produced from sands, waters, or oils. It is produced from milk only.

iv) The effect pre-exists in the cause since it can be produced by a potent cause only. A potent cause has causal energy to produce a particular effect. The causal energy in this case is inferred from the perception of the effect. If the effect is not existent in the cause, then the causal energy can't be related to it. If the causal energy is unrelated to the effect, then

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any effect will arise from any cause. Hence, the effect must be pre-existent in its potent cause only.

v) The effect pre-exists in the cause since it is identical in nature with its cause. The effect is not different from the cause. The cause is existent and therefore, the effect cannot be nonexistent. Hence, effect inheres in its cause. This is so because there is no identity between entity and non-entity. The Sāṃkhya disagrees with Nyāyikas and said that if curd as an effect is a new creation and does not exist in its material cause (milk) prior to its production, then can we produce curd from some other liquids like oil, kerosene, diesel etc. Hence, each effect exists in its material cause prior to its production in a hidden form. Here, a question may come to your mind, i.e. if every effect must have a cause then what would be the cause of a material cause? By responding to this query Sāṃkhya philosophy expressed that Prakṛti is the first and ultimate cause of all objects of the world both gross and subtle.

Prakṛti

Prakṛti is the ultimate cause of the universe. It is regarded as the first cause. All effects of the universe are based upon it. Being the first element of the universe, Prakṛti itself is uncaused, eternal, and all pervading. Hence, it is called “pradhāna”. It can't be perceived but can be inferred from its effect. Thus, it is known as ‘anumā’. In the form of conscious elements, it is called jada, and in the form of the unmanifested objects, it is called ‘avayakta’.

Differences between Prakṛti and Objects Objects are the effects of Prakṛti. These are dependant, relative, many and non-eternal because they are created and destroyed. But Prakṛti, on the other hand, has neither beginning nor end. It is unborn, independent, absolute, one, eternal and beyond creation and destruction. Objects are limited within the space-time continuum but Prakṛti is beyond of it. Objects are manifest and composite but Prakṛti is unmanifest and without parts. Thus, Vyāsa says that Prakṛti is both ‘is’ and ‘is-not’.

Proofs for the existence of Prakṛti

There are five arguments offered by Isvarakrishna for the existence of Prakṛti. These are as follows;

- i) The world is constituted of manifold of objects. The existence of all the objects must have a cause. This is so because they themselves can't be the cause of their creation. Further, they are limited, dependent, relative and have an end. Hence, the cause which creates them should be unlimited, exists beyond creation and destruction, independent and eternal. Such a cause is the Prakṛti.
- ii) The world is an amalgam of all varieties of objects. However, some common qualities are found among all the objects. As a result, pleasure, pain, and indifference subsist among all varieties of objects. This implies that there should be a common cause which possesses these three qualities (pleasure, pain and indifference) and share in all the objects once they created. This cause is Prakṛti.
- iii) The activity is generated in the potent cause. All effects arise out of causes in which they were present in an unmanifest form. Evolution means the manifestation of that which is involved. The world of objects which are effect must therefore be implicitly contained in some world cause.
- iv) Every cause has its effect. Thus, cause and effect are distinct from each other although the effect exists in its material cause prior to its production (satkāryavāda). By implication therefore, the universe must have a cause. This cause unmanifests the universe in its totality. This cause in nothing but the Prakṛti.
- v) Sāṃkhya satkāryavāda accepts the cause-effect relation as an inherence form which implies every effect inheres in its material cause. This holds that if the effect rolls back toward its cause, then it will dissolve in its cause. This helps to maintain the homogeneity in the universe. The balance universe from where everything manifold is regarded as Prakṛti.

Gunās of Prakṛti

Notes

The Sāṃkhya Philosophy advocates three gunas of Prakṛti. These are; Sattva, rajas and tamas. Prakṛti is a state of equilibrium of these three gunas. The word 'guna' is understood here as quality or attribute. Now, let us know about these three gunas.

- i) Sattva: Sattva is that element of Prakṛti which is of the nature of pleasure, light (laghu) and bright or illuminating (prakāśaka). The tendency towards conscious manifestation in the senses, the mind and the intellect; the luminosity of light and the power of reflection in a mirror or crystal are all due to the operation of the element of Sattva in the constitution of things. For example, blazing up a fire, upward course of vapour etc. Sattva is believed to be white.
- ii) Rajas: Rajas is the principle of activity in things. Its colour is red. It is active because of its mobility and stimulation. It is also the nature of pain. For example, on account of rajas, fire spread; wind blows; the mind becomes restless, etc.
- iii) Tamas: Tamas is the principle of passivity and negativity in things. Its colour is black. It is opposed to the Sattva guna because it is heavy, laziness, drowsiness. It produces ignorance and darkness and leads to confusion and bewilderment. Sattva, Rajas, and Tamas contradict as well as cooperate among each other to produce an object.

These three gunas are present in all the objects of the world. None of them exist alone. Among them each guna tries to dominate the other two. Hence, they can't exist in a tranquility state. As a result, they can't remain pure for a single moment. Since they are changing continuously, distortion is their nature. There are two types of transformations occur in the gunas. These are, 'svarupa' and 'virupa'.

Svarupa

During pralaya or dissolution of the world, the gunas are changing within themselves without disturbing the others. That is, Sattva changes into Sattva, rajas changes into rajas and tamaj changes into tamaj. Such transformation of the gunas is called 'svarupaparināma' or change into

the homogenous. In this stage, the gunas can neither create nor produce anything.

Virupa

In case of pralaya or dissolution of the world the gunas are in a state of constant flux and each tries to dominate the others. It is this flux of gunas that results in the formation of various objects. This kind of transformation is called virupa transformation or change into the heterogeneous. So, it is the starting point of the world's evolution.

Check Your Progress 1

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit.

1. Briefly explain three gunas of prakṛti.

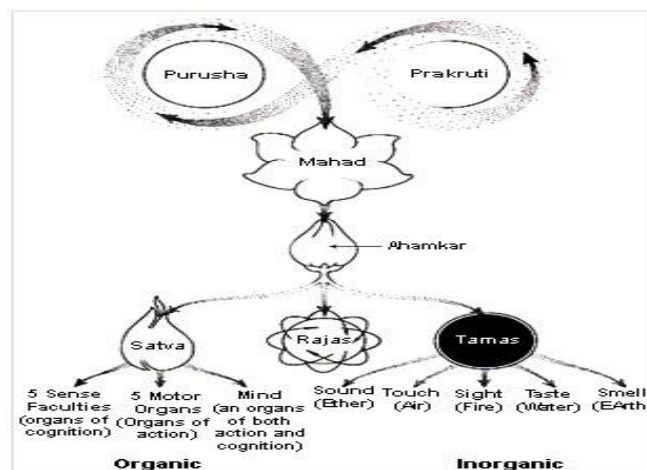
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Purusa

According to the Sāṃkhya Philosophy, Purusa or self is an eternal reality. Purusa is the self, subject and knower. It never be an object because, the existence of objects can be proved in some ways whereas, non-existence can't be proved in anyways. Purusa is neither the body, nor the mind (mānas), neither ego (ahamkāara) nor intellect (buddhi). It is not the substance which has the quality of consciousness. It is itself pure-consciousness. It is the basis of all knowledge and is the supreme knower. It can't be the object of knowledge. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond the space-time continuum, change, and activity. It is the self enlightened, self-proved and hence, causasui. It is all pervading, formless, and eternal. Its existence can't be doubted because in its absence, all knowledge even doubt is not possible. It has been described as, devoid of three gunas, negative, inactive, solitary witness, observer, knower and of the nature of illumination. According to Sāṃkhya Philosophy, the purusa is of the

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nature of pure consciousness and hence beyond the limits of Prakṛti. It is free from distortions. Its objects change but it itself never changes. It is above self-arrogance, aversion and attachment. There are five arguments Sāṃkhya has given for establishing the existence of puruṣa. These are as follows; a) All the worldly objects are meant for some one. This is so because the conscious Prakṛti can't make use of them. Hence, all these substances are for Puruṣa or self. Prakṛti evolves itself in order to serve the Puruṣa's end. The three guṇas, Prakṛti, and the subtle body, all are served to the Puruṣa. b) Substances of the universe are composed of three guṇas. The puruṣa is the witness of three guṇas and he is beyond from these guṇas. c) Puruṣa is a pure consciousness which is beyond our experience and analysis. It is the substratum of all knowledge both positive and negative. There can be no experience without him. This is so because he is the sole authority of all experiential knowledge. d) Since Prakṛti is unconscious, it can't enjoy her creation. Hence, a conscious element is needed to make use of them. Prakṛti is the one to be enjoyed (bhogyā) and so there must be an enjoyer (bhoktā). This argument supports the existence of Puruṣa. e) There are persons who try to get relieved from all sorts of sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation. Hence, it is enforced to accept the existence of Puruṣa. On the account of Sāṃkhya, there are pluralities of self or puruṣa. All these Puruṣas are identical in their essences and they are embedded with consciousness. Hence, consciousness is found in all the selves. This view is similar to Jainism and Mimamsa because they believe in the plurality of selves.



Generally, the Samkhya system classifies all objects as falling under one of the two categories: Purusha and Prakriti. Metaphysically, Samkhya maintains a revolutionary duality between spirit/consciousness (Purusha) and matter (Prakriti).

Purusha

Purusha is the Transcendental Self or Pure Consciousness. It is absolute, independent, free, imperceptible, unknowable, above any experience and beyond any words or explanation. It remains pure, "non-attributive consciousness". Purusha is neither produced nor does it produce.

Prakriti

Prakriti is matter. Matter is inert, transient, and unconscious. It is made up of three qualities (gunas) equivalent to creation, sustenance, and destruction. They comprise:

sattva (goodness) - pure, elevating, enlightening

rajas (passion) - incites one to create, acquire and enjoy

tamas (ignorance) - dirty, demeaning, deceiving, and destructive.

All physical events are considered as manifestations of the evolution of Prakriti, or primal Nature (from which every physical body is derived). Each sentient being is a Purusha, and is unbounded and unrestricted by its physical body. Samsara or bondage arises when the Purusha does not have the discriminative knowledge and so is misguided as to its own identity, confusing itself with the physical body - which is in fact an evolute of Prakriti. The spirit is liberated when the discriminative knowledge of the difference between conscious Purusha and unconscious Prakriti is realised.

Ishvara (Creationist God)

The original school of Samkhya was founded by Sage Kapila. There was no philosophical berth for a creationist God in this system. The Samkhyans argue that the existence of Ishvara cannot be testified and hence cannot be admitted to exist. The school also debates that an unchanging Ishvara as the cause cannot be the source of a changing world as the effect.

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Later on followers of Samkhya adopted theism and included Ishvara within the system. The concept of Ishvara was contained into the Samkhya viewpoint only after it became associated with the theistic Yoga system of philosophy.

Check Your Progress 2

Notes: a) Space is given below for your answer.

b) Compare your answer with the one given at the end of this unit.

1. Describe the characteristics of Purusa.

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Evolution

The world and worldly objects are created because of the contact between Prakṛti and Purusa. The Prakṛti alone can't create the world because it is material. In the same manner the Purusa can't create the world independently because he is inactive. Hence, the contact between Prakṛti and Purusa is necessary for the evolution to start though they are possessing different and opposite natures. An example can help you to understand the nature of Purusa and Prakṛti in a better way and clear manner. The Prakṛti is like a blind man and the Purusa is like a lame man cooperate each other to reach their destination. The lame man sits on the shoulders of the blind mind and pointing to him the way where to go and in which direction to move. In much the same manner, the inactive eternal Purusa and the conscious Prakṛti cooperate with each other in order to start the evolution. Regarding their contact, the Sāṃkhya says, there is no real contact took place between Prakṛti and Purusa. But their mere closeness or nearness with each other disturbs the stability of the gunas of Prakṛti. When these three gunas; sattva, rajas, tamas disturb and disrupt, they are constantly mixing and dissociating. As a consequence, evolution begins. A sage named Kapila has described the order of creation which is accepted by the Sāṃkhya Philosophy. The order of creation is as follows.

i) Mahat

Mahat is the first product of evolution. It is cosmic in its nature. Besides this fact, it has psychological aspect in which it is called intellect or buddhi. Here, it is important to mention that buddhi should not be understood as the same as consciousness. The reason is buddhi is material whereas consciousness is eternal. An important function of buddhi is to take decision which is a part of memory act. This helps to distinguish between the known and the knower. Sattva is predominately found as an attribute of buddhi. Buddhi helps to identify the soul or the ātman which differs from all physical objects and their qualities.

ii) Ahaṁkāra Ahaṁkāra is understood as ‘ego’ in English. It is the second product of evolution. Ego is identified as “I” or “mine” feelings of an individual. Every individual has buddhi, and since ahaṁkāra is a practical element of buddhi, it is found in all individuals. Because of ego the purusa looks upon himself as an active agent, desire and strive for ends, and possesses characteristics. An individual perceives an object through sense organs. Then mind reflects on these perceptions and determines their nature. Following this, the attitude of ‘mine’ and ‘for me’ is attributed to these objects. This is nothing but regarded as ‘ego’. In this product (ahaṁkāra), all these three gunas of prakṛti operates.

iii) Mānas According to the Sāṁkhya Philosophy, mānas or mind is neither eternal nor atomic. It is constituted with parts and thus can come into contact with the different sense organs simultaneously. Mind helps to analyze and synthesize the sense-data into determinate perceptions. Being an internal sense organ, it is aware of objects belonging to the past, present, and the future.

iv) Jñānendriyas Jñānendriyas are known as five sense organs; nose, ears, eyes, skin, and tongue. On Sāṁkhya views, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object. This implies, the sense is not the ears but their power of hearing. Thus, the senses are not perceptible but can infer. They are informed from the functions that they perform. The five sense organs produce

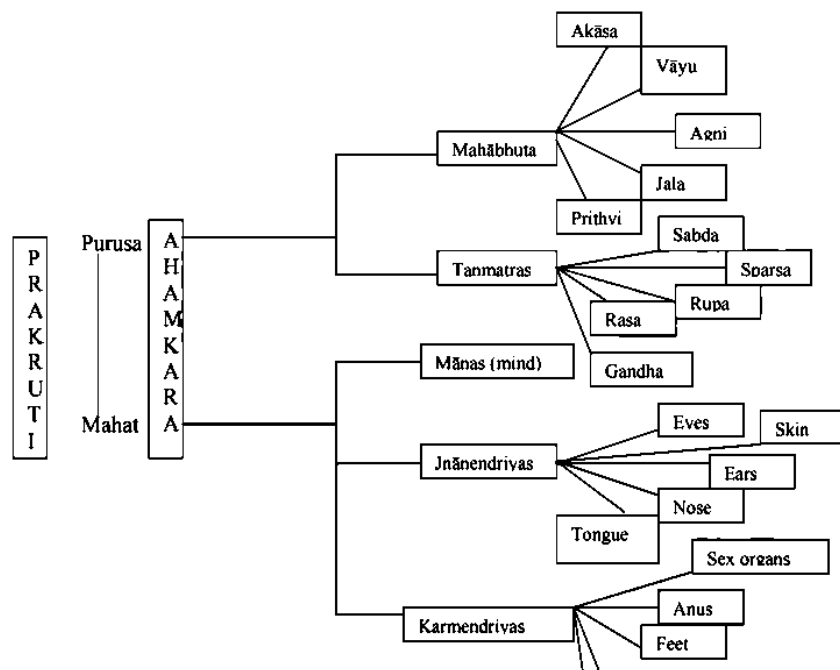
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knowledge of touch, colour, smell, heard, and taste. All these are born because of the Purusa and they are the result of ego or ahamkāra.

v) Karmendriyas Karmendriyas is understood as the five organs of action which reside in mouth, ears, feet, anus, and the sex organ. They perform the functions respectively as speech, hearing, movement, excretion, and reproduction. The cause of the creation of these organs is the desire of Purusa for his experience.

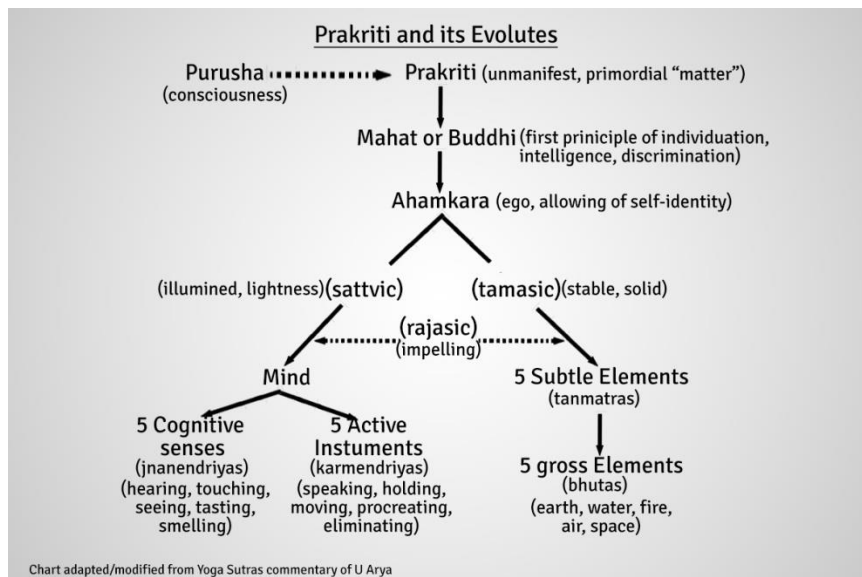
vi) Tanmātrās There are five tanmātrās; sabda or sound, sparsa or touch, rupa or form, rasa or taste, and gandha or smell. All are very subtle because they are the elements of the objects. Hence, they can't be perceived but inferred. The Sāṃkhya School viewed that the five elements; earth, water, air, fire, and ether have their origin in the five tanmātrās.

vii) Mahābhutas There are five mahābhutas found in the cosmos namely; • Air or Vāyu • Fire or Agni • Akāsa or Ether • Water or Jala • Prathivi or Earth Their respective qualities are; touch, colour, sound, taste, and smell. The Sāṃkhya theory of evolution is illustrated in the following diagram for your clarity and better understanding.



[Samkhya Theory of Evolution]

Samkhya is the oldest of the Aastika or Orthodox philosophical systems in Hinduism. Samkhya means Enumeration.



Check Your Progress 3

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit.

1. What is mahat?

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1.4 EPISTEMOLOGY

The Sāṅkhya philosophy recognizes three independent sources of valid knowledge (Pramāna). These are; perception, inference, and verbal testimony (sabda). According to the Sāṅkhya, self possess knowledge. To have knowledge of an object there should be contact between object and sense organs. Again, the connection must found between mind and sense organs. Lastly, mind is related to mahat for cognition. Thus the mahat becomes transformed into the form of particular objects. Mahat

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being unconscious and physical entity can't generate knowledge alone. Hence, it requires a conscious and eternal entity like Purusa. Since Purusa is pure consciousness helps Prakrti to generate knowledge. The Sāṃkhya Philosophy accepts two sorts of perception, savikalpaka and nirvikalpaka as Nyaya advocates. For detail discussion on savikalpaka and nirvikalpaka, please go to the Unit-1: Nyāya Philosophy. Without deviating from Nyaya Philosophy, the Sāṃkhya holds that vyāpti is found in all sorts of inference. For them, inference are of two sorts; i) affirmative (vita), ii) negative (avita). In case of the former, inferences are constituted of universal affirmative propositions. But in case of the later, it consists of universal negative propositions. The analysis of universal affirmative proposition and universal negative proposition are discussed in the Block.

The Sāṃkhya accepts the five-membered syllogism of the Nyaya as the most adequate pattern of inference. The Sāṃkhya School adores sabda as an independent source of valid knowledge. Sabda or verbal testimony is of two kinds, 'laukika' and 'vaidika'. The analysis of laukika and vaidika are found in Nyaya Philosophy of this Block.

1.5 BONDAGE AND LIBERATION

The self, who is eternal, pure conscious, and all pervading, due to its ignorance identifies itself with the mānas, ahm̄kara, and mahat which are the products of Prakrti. Thus, it experiences the worldly pain and suffering. The universe is constituted of manifold objects, and since objects are embedded with gunas and selves and even interrelated among them, suffering is unavoidable. This is so because the Sāṃkhya claims that wherever there is guna there is suffering. Further, they said that the life in heaven is also controlled by the gunas. Since there are sufferings and bondage, there are also paths leads to liberation, emancipation or salvation. On Sāṃkhya account, there are two sorts of liberation. These are; i) Jivanmukti ii) Videhamukti The self attains freedom from worldly suffering and realizes truth in one's life living in the earth is known as jivanmukti. In case of videhamukti, the self attains complete liberation from all sorts of sufferings. This is achieved after death only. Thus, videhamukti is known as kaivalya. This is understood as liberation from

the gross body. The Sāṃkhya theory of liberation is termed as ‘apavarga’, the purusartha or the summum bonum of life.

Check Your Progress 4

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit.

1. Explain the differences between jivanmukti and videhamukti.

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1.6 LET US SUM UP

The Sāṃkhya philosophy is the oldest school among all the schools of Indian Philosophy. A sage named kapila was the founder of this school. This system is dualistic because it accepts two ultimate realities, Purusa and Prakṛti. It advocates satkāryavāda, which expresses effect exists in its material cause prior to its production.

On the account of Samkhya, Prakṛti - It is eternal, unconscious, and active Purusa- It is eternal, pure conscious, and inactive There are three gunas found in Prakṛti. These are sattva, rajas, and tamas. Nearness between Prakṛti and Purusa causes evolution. The order of creation is as follows: 1) Mahat 2) ahamkāra 3) Mānas 4) Five sense organs (jñānendriyas) 5) Five organs of action (karmendriyas) 6) Five subtle elements (tanmantrās) 7) Five physical elements. (mahābhutas)

Epistemology The sāmkhya philosophy believes there are three independent sources of valid knowledge. These are; perception, inference, and verbal testimony. Bondage and Liberation According to the Sāṃkhya school of thought, bondage is due to the attachment towards worldly objects and liberation is the dissociation from worldly suffering and pain. On Sāṃkhya views, liberation is of two types. i) Jivanmukti ii) Videhemukti One can attain jivanmukti while living in the earth and possessing physical body whereas, videhamukti is attained only after death. Thus, videhamukti is known as kaivalya or the summum bonum of life.

1.7 KEY WORDS

Guna: Guṇa means ‘string’ or ‘a single thread or strand of a cord.’ In more abstract uses, it may mean ‘a subdivision, species, kind, quality,’ or an operational principle or tendency.

Evolution: Evolution, in biology, is change in the genetic material of a population of organisms through successive generations. Although the changes produced in a single generation are normally small, the accumulation of these differences over time can cause substantial changes in a population, a process that can result in the emergence of new species.

1.8 QUESTIONS FOR REVIEW

1. Discuss the Metaphysics.
2. Discuss the Theory of Causation.
3. What is the Epistemology?
4. Discuss the Bondage and Liberation.

1.9 SUGGESTED READINGS AND REFERENCES

- Chatterjee, S.G. and Dutta, D.M. An Introduction to Indian Philosophy. Calcutta: University of Calcutta Press, 1960.
- Hiriyanna, M. The Essentials of Indian Philosophy. London: George Allen and Unwin Press, 1932.
- Keith, A.B. The Samkhya System. Oxford: Clarendon Press, 1918.

1.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. Gunas of Prakṛti

The Sāṃkhya Philosophy advocates three gunas of Prakṛti. These are; Sattva, rajas and tamas. Prakṛti is a state of equilibrium of these three

gunas. The word 'guna' is understood here as quality or attribute. Now, let us know about these three gunas.

Three gunas of prakruti are sattva, rajas and tamas. Sattva is white, rajas is red and tamas is black in colour. These three gunas help for the production of objects in the world. In some objects they are found in homogeneous manner and in some cases heterogeneous manner.

Check Your Progress 2

1. According to the Sāṅkhya Philosophy, Purusa or self is an eternal reality. Purusa is the self, subject and knower. It never be an object because, the existence of objects can be proved in some ways whereas, non-existence can't be proved in anyways. Purusa is neither the body, nor the mind (mānas), neither ego (ahaṅkāra) nor intellect (buddhi). It is not the substance which has the quality of consciousness. It is itself pure-consciousness. It is the basis of all knowledge and is the supreme knower.

Purusa is eternal, inactive but embedded with pure consciousness. It is the enjoyer who enjoys all the products of the prakruti. It helps prakruti to produce objects in the world. The nearness between purusa and prakruti causes the evolution to start.

Check Your Progress 3

1. Mahat is the first product of evolution. It is cosmic in its nature. Besides this fact, it has psychological aspect in which it is called intellect or buddhi. Here, it is important to mention that buddhi should not be understood as the same as consciousness. The reason is buddhi is material whereas consciousness is eternal. An important function of buddhi is to take decision which is a part of memory act. This helps to distinguish between the known and the knower. Sattva is predominately found as an attribute of buddhi. Buddhi helps to identify the soul or the ātman which differs from all physical objects and their qualities.

Notes

Mahat is the first product of the prakruti. It has psychological aspect in which it is called intellect or buddhi. Buddhi helps to identify the soul or the atman which differs from all physical objects and their qualities.

Check Your Progress 4

1. This is so because the Sāṃkhya claims that wherever there is guna there is suffering. Further, they said that the life in heaven is also controlled by the gunas. Since there are sufferings and bondage, there are also paths leads to liberation, emancipation or salvation. On Sāṃkhya account, there are two sorts of liberation. These are; i) Jivanmukti ii) Videhamukti The self attains freedom from worldly suffering and realizes truth in one's life living in the earth is known as jivanmukti. In case of videhamukti, the self attains complete liberation from all sorts of sufferings. This is achieved after death only. Thus, videhamukti is known as kaivalya. This is understood as liberation from the gross body. The Sāṃkhya theory of liberation is termed as 'apavarga', the purusartha or the summum bonum of life.

Jivanmukti is attainable while living in the earth. It is the stage where one realizes the causes of suffering and detached from worldly objects. Videhamukti on the other hand, is attained after death only. It is the pure liberation where no sign of suffering and attachment is found. In this stage, the soul will be purely liberated.

UNIT 2: NATURE AND SCOPE OF SAMKHYA

STRUCTURE

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Theory of causation
- 2.3 Theory of knowledge
- 2.4 Prakrti
- 2.5 Purusa
- 2.6 Theory of Evolution
- 2.7 Bondage and Liberation
- 2.8 Let us sum up
- 2.9 Key Words
- 2.10 Questions for Review
- 2.11 Suggested readings and references
- 2.12 Answers to Check Your Progress

2.0 OBJECTIVES

After reading this unit, you should be able to:

- Understand the orthodox system of Samkhya
- Interpret the Samkhya theory of causation
- Explain the Samkhya concept of Prakrti
- Discuss the Samkhya concept of Purusa
- Know the Samkhya theory of knowledge
- Elucidate the Samkhya concept of bondage and liberation
- Comprehend the Conception of bondage and liberation

2.1 INTRODUCTION

The sage Kapila is the founder of the Samkhya system. The Samkhya must be a very old system of thought. Its antiquity appears from the fact that the Samkhya tendency of thought pervades all the literature of ancient India including the srutis, smrtis and puranas. According to tradition, the first work of the Samkhya School is the Samkhya-sutra. Next to Kapila, his disciple Asuri, and Asuri's disciple Pancasikha wrote

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some books which aimed at a clear and elaborate exposition of the Samkhya system. The Samkhya is a philosophy of dualistic realism. Samkhya admits two ultimate realities namely, Purusa and Prakrti which are independent of each other in respect of their existence. Purusa is an intelligent principle, of which consciousness (caitanya) is not an attribute, but the very essence. It is the self which is quite distinct from the body, the senses and the mind (manas). It is beyond the whole world of objects, and is the eternal consciousness which witnesses the changes and activities going on in the world, but does not itself act and change in any way. Physical things like chairs, beds, etc, exist for the enjoyment of beings other than themselves. Therefore, there must be the Purusa or the self which is distinct from Prakrti or primary matter, but is the enjoyer of the products of Prakrti. There are many different selves related to different bodies, for when some men are happy, others are unhappy, some die but others live. Prakrti is the ultimate cause of the world. It is an eternal unconscious principle which is always changing and has no other end than the satisfaction of the selves. Sattva, rajas and tamas are three constituents of Prakrti which holds them together in a state of rest or equilibrium. The three are called gunas. But they are not qualities or attributes in any sense. Rather, they are three substantial elements which constitute Prakrti like three cords making up a rope. The existence of the gunas is referred from the qualities of pleasure, pain and indifference which we find in all things of the world. The same sweet is liked or disliked or treated with indifference by the same man in different conditions. The same salad is tasteful to one, distasteful to another and insipid to a third. Now the cause and the effect are essentially identical. The effect is the manifested condition of the cause, e.g. oil as an effect manifests what is already contained in the seeds. The things of the world are effects which have the qualities of pleasure, pain and indifference. Therefore, Prakrti which is their ultimate cause must have the three elements of Sattva, rajas and tamas which respectively possess the natures of pleasure, pain and indifference, and cause manifestation, activity and passivity. The evolution of the world has its starting point in the association of the Purusa with Prakrti which disturbs the original equilibrium of the latter and moves it to action. The Purusa or the self is

neither the cause nor the effect of anything. Prakrti is the uncaused cause of all objects. Once we realize the distinction between the self and the non-self including the body and the senses, the mind, the intellect and the ego, our self ceases to be affected by the joys and sorrows, the ups and downs of life. It rests in itself as the dispassionate observer of the show of events in the world without being implicated in them.

Historical development

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

Origins

King Amsuman and the yogic sage Kapila.

Some 19th and 20th century scholars suggested that Samkhya may have non-Vedic origins. Richard Garbe stated in 1898, "The origin of the Sankhya system appears in the proper light only when we understand that in those regions of India which were little influenced by Brahmanism the first attempt had been made to solve the riddles of the world and of our existence merely by means of reason. For the Sankhya philosophy is, in its essence, not only atheistic but also inimical to the Veda." Dandekar similarly wrote in 1968, "The origin of the Sankhya is to be traced to the pre-Vedic non-Aryan thought complex".

Some scholars disagreed with this view. Surendranath Dasgupta, for example, stated in 1922 that Samkhya can be traced to Upanishads such as Katha Upanishad, Shvetashvatara Upanishad and Maitrayaniya Upanishad, and that the "extant Samkhya" is a system that unites the doctrine of permanence of the Upanishads with the doctrine of momentariness of Buddhism and the doctrine of relativism of Jainism.

Arthur Keith in 1925 stated, "[that] Samkhya owes its origin to the Vedic-Upanisadic-epic heritage is quite evident," and "Samkhya is most

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naturally derived out of the speculations in the Vedas, Brahmanas and the Upanishads."

Johnston in 1937 analyzed then available Hindu and Buddhist texts for the origins of Samkhya and wrote "the origin lay in the analysis of the individual undertaken in the Brahmanas and earliest Upanishads, at first with a view to assuring the efficacy of the sacrificial rites and later in order to discover the meaning of salvation in the religious sense and the methods of attaining it. Here – in Kaushitaki Upanishad and Chandogya Upanishad – the germs are to be found (of) two of the main ideas of classical Samkhya."

Chandradhar Sharma in 1960 affirmed that Samkhya in the beginning was based on the theistic absolute of Upanishads, but later on, under the influence of Jaina and Buddhist thought, it rejected theistic monism and was content with spiritualistic pluralism and atheistic realism. This also explains why some of the later Samkhya commentators, e.g. Vijñānabhikṣu in the sixteenth century, tried to revive the earlier theism in Samkhya.

More recent scholarship offers another perspective. Ruzsa in 2006, for example, states, "Sāṅkhya has a very long history. Its roots go deeper than textual traditions allow us to see. The ancient Buddhist Aśvaghoṣa (in his *Buddha-Carita*) describes Arāḍa Kālāma, the teacher of the young Buddha (ca. 420 B.C.E.) as following an archaic form of Sāṅkhya."

Anthony Warder in 2009, summarizes that Samkhya and Mīmāṃsā schools appear to have been established before Sramana traditions in India (~500 BCE), and he traces Samkhya origins to be Vedic. Samkhya, writes Warder, "has indeed been suggested to be non-Brahmanical and even anti-Vedic in origin, but there is no tangible evidence for that except that it is very different than most Vedic speculation – but that is (itself) quite inconclusive. Speculations in the direction of the Samkhya can be found in the early Upanishads."

Mikel Burley in 2012, writes Richard Garbe's 19th century view on Samkhya's origin are weak and implausible. Burley states that India's religio-cultural heritage is complicated, and likely experienced a non-linear development. Samkhya is not necessarily non-Vedic nor pre-Vedic, nor a "reaction to Brahmanic hegemony", states Burley. It is most

plausibly, in its origins a lineage that grew and evolved from a combination of ascetic traditions and Vedic "guru (teacher) and disciples". Burley suggests the link between Samkhya and Yoga as likely root of this evolutionary origin during the Vedic era of India.

Between 1938 and 1967, two previously unknown manuscript editions of *Yuktidipika* (ca. 600-700 CE) were discovered and published. *Yuktidipika* is an ancient review by an unknown author and has emerged as the most important commentary on *Samkhyakarika* – itself an ancient key text of the Samkhya school. This commentary, the reconstruction of pre-Karika epistemology, and of Samkhya emanation text (containing cosmology-ontology) from the earliest Puranas and *Mokshadharma*, suggest that Samkhya as a technical philosophical system existed from about the last century BCE through the early centuries of common era. *Yuktidipika* suggests that many more ancient scholars contributed to the origins of Samkhya in ancient India, than were previously known, and that Samkhya was a polemical philosophical system. However, almost nothing is preserved about the centuries when these ancient Samkhya scholars lived. Larson, Bhattacharya and Potter state that the shift of Samkhya from speculations to the normative conceptualization hints, but does not conclusively prove, that Samkhya may be the oldest of the Indian technical philosophical schools (Nyaya, Vaisheshika, Buddhist ontology), one that evolved over time and influenced the technical aspects of Buddhism and Jainism. These scholars trace the earliest references to Samkhya ideas (designated as proto-Samkhya environments) to the composition of *Chandogya Upanishad* (~800 BCE to ~600 BCE). Samkhya philosophy proper begins with the pre-karika-Samkhya (ca. 100 BCE - 200 CE).

Founders

Sage Kapila is traditionally credited as a founder of the Samkhya school. However; it is unclear in which century of 1st millennium BCE Kapila lived. Kapila appears in *Rigveda*, but context suggests that the word means "reddish-brown color". Both Kapila as a "seer" and the term Samkhya appear in hymns of section 5.2 in *Shvetashvatara Upanishad* (~300 BCE), suggesting Kapila's and Samkhya philosophy's origins may

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predate it. Numerous other ancient Indian texts mention Kapila; for example, Baudhayana Grhyasutra in chapter IV.16.1 describes a system of rules for ascetic life credited to Kapila, called Kapila Sannyasa Vidha.[A 6th century CE Chinese translation and other texts consistently state Kapila as an ascetic and the founder of the school, mention Asuri as the inheritor of the teaching, and a much later scholar named Pancasikha as the scholar who systematized it and then helped widely disseminate its ideas. Isvarakrsna is identified in these texts as the one who summarized and simplified Samkhya theories of Pancasikha, many centuries later (roughly 4th or 5th century CE), in the form that was then translated into Chinese by Paramartha in the 6th century CE.

Emergence as a distinct philosophy

In the beginning this was Self alone, in the shape of a person (puruṣa). He looking around saw nothing but his Self (Atman). He first said, "This is I", therefore he became I by name.

—Brihadaranyaka Upanishad 1.4.1

The early texts of the Vedic period, contain references to elements of Samkhya philosophy. However, the Samkhya ideas had not distilled and congealed into a distinct, complete philosophy. The early, proto-Samkhya phase was followed by early Upanishads, about 800 to 700 BCE, wherein ascetic spirituality and monastic (sramana and yati) traditions came into vogue in India. It is in this period, state Larson, Bhattacharya and Potter, that ancient scholars combined proto-Samkhya ideas with a systematic methodology of reasoning (epistemology) and began distilling concepts of spiritual knowledge (vidya, jnana, viveka), making Samkhya a more emerging, comprehensive philosophy. These developing ideas are found in texts such as the Chandogya Upanishad.

Sometime about the 5th century BCE, Samkhya thought from various sources started coalescing into a distinct, complete philosophy. Philosophical texts such as the Katha Upanishad in verses 3.10–13 and 6.7–11 describe a well defined concept of puruṣa and other concepts of Samkhya, The Shvetashvatara Upanishad in chapter 6.13 describes Samkhya with Yoga philosophy, and Bhagavad Gita in book 2 provides

axiological implications of Samkhya, therewith providing textual evidence of Samkhyan terminology and concepts. Katha Upanishad conceives the Purusha (cosmic spirit, consciousness) as same as the individual soul (Ātman, Self).

The Mokshadharma chapter of Shanti Parva (Book of Peace) in the Mahabharata epic, composed between 400 BCE to 400 CE, explains Samkhya ideas along with other extant philosophies, and then lists numerous scholars in recognition of their philosophical contributions to various Indian traditions, and therein at least three Samkhya scholars can be recognized – Kapila, Asuri and Pancasikha. The 12th chapter of the Buddhist text Buddhacarita suggests Samkhya philosophical tools of reliable reasoning were well formed by about 5th century BCE.

Samkhya and Yoga are mentioned together for first time in chapter 6.13 of the Shvetashvatra Upanishad, as samkhya-yoga-adhigamya (literally, "to be understood by proper reasoning and spiritual discipline"). Bhagavad Gita identifies Samkhya with understanding or knowledge. The three gunas are also mentioned in the Gita, though they are not used in the same sense as in classical Samkhya. The Gita integrates Samkhya thought with the devotion (bhakti) of theistic schools and the impersonal Brahman of Vedanta.

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

Vedic influences

The ideas that were developed and assimilated into the classical Samkhya text, the Sāṅkhyakārikā, are visible in earlier Hindu scriptures such as the Vedas, the Upanishads and the Bhagavad Gita. The earliest mention of dualism is in the Rigveda, a text that was compiled in the second millennium BCE., in various chapters.

Nasadiya Sukta (Hymn of non-Eternity, origin of universe):

There was neither non-existence nor existence then;

Neither the realm of space, nor the sky which is beyond;

What stirred? Where? In whose protection?

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There was neither death nor immortality then;
No distinguishing sign of night nor of day;
That One breathed, windless, by its own impulse;
Other than that there was nothing beyond.

Darkness there was at first, by darkness hidden;
Without distinctive marks, this all was water;
That which, becoming, by the void was covered;
That One by force of heat came into being;

Who really knows? Who will here proclaim it?
Whence was it produced? Whence is this creation?
Gods came afterwards, with the creation of this universe.
Who then knows whence it has arisen?

Whether God's will created it, or whether He was mute;
Perhaps it formed itself, or perhaps it did not;
Only He who is its overseer in highest heaven knows,
Only He knows, or perhaps He does not know.

—Rigveda 10.129 (Abridged, Tr: Kramer / Christian) This hymn is one of the roots of the Samkhya.

At a mythical level, dualism is found in the Indra–Vritra myth of chapter 1.32 of the Rigveda. Enumeration, the etymological root of the word Samkhya, is found in numerous chapters of the Rigveda, such as 1.164, 10.90 and 10.129. Larson, Bhattacharya and Potter state that the likely roots of philosophical premises, spirit-matter dualism, meditative themes and religious cosmology in Samkhya philosophy are in the hymns of 1.164 (Riddle Hymns) and 10.129 (Nasadiya Hymns). However these hymns present only the outline of ideas, not specific Samkhya theories and these theories developed in a much later period.

The Riddle hymns of the Rigveda, famous for their numerous enumerations, structural language symmetry within the verses and the chapter, enigmatic word play with anagrams that symbolically portray parallelism in rituals and the cosmos, nature and the inner life of man.

This hymn includes enumeration (counting) as well as a series of dual concepts cited by early Upanishads . For example, the hymns 1.164.2 - 1.164-3 mention "seven" multiple times, which in the context of other chapters of Rigveda have been interpreted as referring to both seven priests at a ritual and seven constellations in the sky, the entire hymn is a riddle that paints a ritual as well as the sun, moon, earth, three seasons, the transitory nature of living beings, the passage of time and spirit.

Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it. Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being. The seven [priests] who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward. Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured. Who hath beheld him as he [Sun/Agni] sprang to being, seen how the boneless One [spirit] supports the bony [body]?

Where is the blood of earth, the life, the spirit? Who will approach the one who knows, to ask this?

— Rigveda 1.164.2 - 1.164.4,

The chapter 1.164 asks a number of metaphysical questions, such as "what is the One in the form of the Unborn that created the six realms of the world?". Dualistic philosophical speculations then follow in chapter 1.164 of the Rigveda, particularly in the well studied "allegory of two birds" hymn (1.164.20 - 1.164.22), a hymn that is referred to in the Mundaka Upanishad and other texts . The two birds in this hymn have been interpreted to mean various forms of dualism: "the sun and the moon", the "two seekers of different kinds of knowledge", and "the body and the atman".

Two Birds with fair wings, knit with bonds of friendship, embrace the same tree.

One of the twain eats the sweet fig; the other not eating keeps watch.

Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,

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There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.

The tree on which the fine Birds eat the sweetness, where they all rest and procreate their offspring,

Upon its top they say the fig is sweetest, he who does not know the Father will not reach it.

— Rigveda 1.164.20 - 1.164.22,

The emphasis of duality between existence (sat) and non-existence (asat) in the Nasadiya Sukta of the Rigveda is similar to the vyakta–avyakta (manifest–unmanifest) polarity in Samkhya. The hymns about Puruṣa may also have influenced Samkhya. The Samkhya notion of buddhi or mahat is similar to the notion of hiranyagarbha, which appears in both the Rigveda and the Shvetashvatara Upanishad.

Upanishadic influences

Higher than the senses, stand the objects of senses. Higher than objects of senses, stands mind. Higher than mind, stands intellect. Higher than intellect, stands the great self. Higher than the great self, stands Avyaktam. Higher than Avyaktam, stands Purusha. Higher than this, there is nothing. He is the final goal and the highest point. In all beings, dwells this Purusha, as Atman (soul), invisible, concealed. He is only seen by the keenest thought, by the subtlest of those thinkers who see into the subtle.

—Katha Upanishad 3.10-13

The oldest of the major Upanishads (c. 900–600 BCE) contain speculations along the lines of classical Samkhya philosophy.[49] The concept of ahamkara in Samkhya can be traced back to the notion of ahamkara in chapters 1.2 and 1.4 of the Brihadaranyaka Upanishad and chapter 7.25 of the Chāndogya Upaniṣad. Satkaryavada, the theory of causation in Samkhya, can be traced to the verses in sixth chapter which emphasize the primacy of sat (being) and describe creation from it. The idea that the three gunas or attributes influence creation is found in both

Chandogya and Shvetashvatara Upanishads. Upanishadic sages Yajnavalkya and Uddalaka Aruni developed the idea that pure consciousness was the innermost essence of a human being. The purusha of Samkhya could have evolved from this idea. The enumeration of tattvas in Samkhya is also found in Taittiriya Upanishad, Aitareya Upanishad and Yajnavalkya–Maitri dialogue in the Brihadaranyaka Upanishad.

Buddhist and Jainist influences

Buddhism and Jainism had developed in eastern India by the 5th century BCE. It is probable that these schools of thought and the earliest schools of Samkhya influenced each other. A prominent similarity between Buddhism and Samkhya is the greater emphasis on suffering (dukkha) as the foundation for their respective soteriological theories, than other Indian philosophies. However, suffering appears central to Samkhya in its later literature, which suggests a likely Buddhism influence. Elaide, however, presents the alternate theory that Samkhya and Buddhism developed their soteriological theories over time, benefiting from their mutual influence.

Likewise, the Jain doctrine of plurality of individual souls (jiva) could have influenced the concept of multiple purushas in Samkhya. However Hermann Jacobi, an Indologist, thinks that there is little reason to assume that Samkhya notion of Purushas was solely dependent on the notion of jiva in Jainism. It is more likely, that Samkhya was moulded by many ancient theories of soul in various Vedic and non-Vedic schools.

This declared to you is the Yoga of the wisdom of Samkhya. Hear, now, of the integrated wisdom with which, Partha, you will cast off the bonds of karma.

—Bhagavad Gita 2.39

Larson, Bhattacharya and Potter state it to be likely that early Samkhya doctrines found in oldest Upanishads (~700-800 BCE) provided the contextual foundations and influenced Buddhist and Jaina doctrines, and these became contemporaneous, sibling intellectual movements with

Samkhya and other schools of Hindu philosophy. This is evidenced, for example, by the references to Samkhya in ancient and medieval era Jaina literature.

2.2 THEORY OF CAUSATION

The Samkhya metaphysics, especially its doctrine of Prakrti, rests mainly on its theory of causation which is known as satkarya-vada. It is a theory as to the relation of an effect to its material cause. The specific question discussed here is this: Does an effect originally exist in the material cause prior to its production, i.e. appearance as an effect? The Buddhists and the NyayaVaisesikas answer this question in the negative. According to them, the effect cannot be said to exist before it is produced by some cause. If the effect already existed in the material cause prior to its production, there is no sense in our speaking of it as being caused or produced in any way. Further, we cannot explain why the activity of any efficient cause is necessary for the production of the effect. If the pot already existed in the clay, why should the potter exert himself and use his implements to produce it? Moreover, if the effect were already in its material cause, it would logically follow that the effect is indistinguishable from the cause, and that we should use the same name for both the pot and the clay, and also that the same purpose would be served by a pot and a lump of clay. It cannot be said that there is a distinction of form between the effect and its material cause, for then we have to admit that there is something in the effect which is not to be found in its cause and, therefore the effect does not really exist in the cause. This theory that the effect does not exist in the material cause prior to its production is known as asatkarya-vada (i.e. the view that the karya or the effect is asat or non-existent before its production. It is also called arambhavada, i.e. the theory of the beginning of the effect anew. The Samkhyas repudiate this theory of causation and establish their view of satkarya-vada, namely, that the effect exists in the material cause even before it is produced. This view is based on the following grounds:

- (1) if the affect were really non-existent in the material cause, then no amount of effort on the part of any agent could bring it into existence.

Can any man turn blue into red, or sugar into salt? Hence, when an effect is produced from some material cause, we are to say that it pre-exists in the cause and is only manifested by certain favorable conditions, as when oil is produced by pressing seeds. The activity of efficient causes like the potter and his tools is necessary to manifest the effect, pot, which exists implicitly in the clay.

- (2) There is an invariable relation between a material cause and its effect. A material cause can produce only that effect with which it is causally related. It cannot produce an effect which is in no way related to it. But it cannot be related to what does not exist. Hence the effect must exist in the material cause before it is actually produced.
- (3) We see that only certain effects can be produced from certain causes. Curd can be got only out of milk and a cloth only out of threads. This shows that the effect somehow exists in the cause. Had it not been so, any effect could be produced from any cause; the potter would not have taken clay to produce pots, instead of taking milk or threads or any other thing.
- (4) The fact that only a potent cause can produce a desired effect goes to show that the effect must be potentially contained in the cause. The potent cause of an effect is that which possesses some power that is definitely related to the effect. But the power cannot be related to the effect, if the latter does not exist in some form. This means that effect exists in the cause in an unmanifested form before its production or manifestation.
- (5) If the effect be really non-existent in the cause, then we have to say that, when it is produced, the non-existent comes into existence, i.e. something comes out of nothing, which is absurd.
- (6) We see that the effect is not different from, but essentially identical with, the material cause. If, therefore, the cause exists, the effect also must exist. In fact, the effect and the cause are the explicit and implicit states of the same substance. A cloth is not really different from the threads, of which it is made; a statue is the same as its material cause, stone, with new shape and form; the weight of a table is the same as that of the pieces of wood used in it. The conclusion drawn by the Samkhya from all this is that the effect exists in the

material cause even before its production or appearance. This is the theory of satkarya-vada (i.e. the view that the effect is existent before its appearance). The theory of satkarya-vada has got two different forms, namely, parinama-vada and vivartavada. According to the former, when an effect is produced, there is a real transformation (parinama) of the cause into the effect, e.g. the production of a pot from clay, or of curd from milk. The Samkhya is in favour of this view as a further specification of the theory of satkaryavada. The vivarta-vada which is accepted by the Advaita Vedantins, holds that the change of the cause into the effect is merely apparent. When we see a snake in a rope, it is not the case that the rope is only transformed into a snake; what happens is that the rope only appears as, but is not really a snake. So also, God or Brahman does not become really transformed into the world produced by him, but remains identically the same, while we may wrongly think that He undergoes change and becomes the world.

2.3 THEORY OF KNOWLEDGE

The Samkhya theory of knowledge follows in the main its dualistic metaphysics. It accepts only three independent sources of valid knowledge (pramana). These are perception, inference and scriptural testimony (sabda). The other source of knowledge, like comparison, postulation (arthapatti) and non-cognition (anupalabdhi), are included under these, and not recognized as separate sources of knowledge. Valid knowledge (Prama) is a definite and an unerring cognition of some object through the modification of buddhi or the intellect which reflects the consciousness of the self in it. What we call the mind or the intellect is an unconscious material entity in the Samkhya philosophy. Consciousness or intelligence (caitanya) really belongs to the self. But the self cannot immediately apprehend the objects of the world. If it could, we should always know all objects, since the self in us is not finite and limited, but all pervading. The self knows objects through the intellect, the manas, and the senses. We have a true knowledge of objects when, through the activity of the senses and the manas, their forms are impressed on the intellect which, in its turn, reflects the light or consciousness of the self.

In all valid knowledge there are three factors, namely, the subject (pramata), the object (prameya), and the ground or source of knowledge (pramana). The subject being a conscious principle is no other than the self as pure consciousness (suddha cetana). The modification (vritti) of the intellect, through which the self knows an object, is called pramana. The object presented to the self through this modification is prameya. Prama or valid knowledge is the reflection of the self in the intellect as modified into the form of the object, because without the self's consciousness the unconscious intellect cannot cognize anything. Perception is the direct cognition of an object through its contact with some sense. When an object like the table comes within the range of your vision, there is contact between the table and your eyes. The table produces certain impressions or modifications in the sense organ, which are analyzed and synthesized by manas or the mind. Through the activity of the senses and the mind, buddhi or the intellect becomes modified and transformed into the shape of the table. The intellect, however, being an unconscious material principle, cannot by itself know the object, although the form of the object is present in it. But as the intellect has an excess of Sattva, it reflects, like transparent mirror, the consciousness of the self (Purusa). With the reflection of the self's consciousness in it, the unconscious modification of the intellect into the form of the table becomes illumined into a conscious state of perception. Just as mirror reflects the light of a lamp and thereby manifests other things, so the material principle of buddhi, being transparent and bright (sattvika), reflects the consciousness of the self and illuminates or cognizes the objects of knowledge. There are two kinds of perception, namely, nirvikalpaka or the indeterminate and savikalpaka or the determinate. The first arises at the first moment of contact between a sense and its object, and is antecedent to all mental analysis and synthesis of the sense-data. It is accordingly called alocana or a mere sensing of the object. The second kind of perception is the result of the 5 analysis, synthesis and interpretation of sense-data by manas or the mind. So it is called vivecana or a judgement of the object it is the determinate cognition of an object as a particular kind of thing having certain qualities and standing in certain relations to other things. Inference is the knowledge

of one term of a relation, which is not perceived, through the other which is perceived and known to be invariably related to the first. In it what is perceived leads us on to the knowledge of what is unperceived through the knowledge of a universal relation between two. Inference is first divided into two kinds, namely, *vita* and *avita*. It is called *vita* or affirmative when it is based on a universal affirmative proposition, and *avita* or negative when based on a universal negative proposition. The third *pramana* is *sabda* or testimony. It is constituted by authoritative statements (*aptavacana*), and gives the knowledge of objects which cannot be known by perception and inference.

2.4 PRAKRTI

The theory that causation means a real transformation of the material cause leads to the concept of *Prakrti* as the root cause of the world of objects. All worldly effects are latent in this uncaused cause, because infinite regress has to be avoided. It is the potentiality of nature, 'the receptacle and nurse of all generation'. As the uncaused root-cause it is called *Prakrti*. As the first principle of this Universe, it is called *Pradhana*. As the unmanifested state of all effects, it is known as *Avyakta*. As the extremely subtle and imperceptible thing which is only inferred from its products, it is called *Anumana*. As the unintelligent and unconscious principle, it is called *Jada*. As the ever-active unlimited power, it is called *shakti*. The products are cause-dependent, relative, many and temporary as they are subject to birth and death or to production and destruction; but *Prakrti* is uncaused, independent, absolute, one and eternal, being beyond production and destruction. The entire world of objects is implicit in the bosom of *Prakrti*, unintelligent, unmanifest, uncaused, ever-active, imperceptible and eternal. *Prakrti* alone is the final source of this world of objects which is implicitly and potentially contained in its bosom. *Samkhya* gives five proofs for the existence of *Prakrti* which are as follows:

1. All individual things in this world are limited, dependent, conditional and finite. The finite cannot be the cause of the universe. Logically we have to proceed from the finite to the infinite, from the limited to

the unlimited, from the temporary to the permanent, from the many to the one. And it is this infinite, unlimited, eternal and all-pervading Prakrti which is the source of this universe.

2. All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence there must be a common source composed of three Gunas, from which all worldly things arise.
3. All effects arise from the activity of the potent cause. Evolution means the manifestation of the hitherto implicit as the explicit. The activity which generates evolution must be inherent in the world-cause. And this cause is Prakrti.
4. The effect differs from the cause and hence the limited effect cannot be regarded as its own cause. The effect is the explicit and the cause is the implicit state of the same process. The effects, therefore, point to a world cause where they are potentially contained.
5. The unity of the universe points to a single cause. And this cause is Prakrti. Prakrti is said to be the unity of the three Gunas held in equilibrium. The three Gunas are Sattva, Rajas and Tamas. They are the constituents of Prakrti and through it of the worldly objects. Being subtle and imperceptible their existence is inferred from their effects - pleasure, pain and indifference respectively. Sattva literally means real or existent and is responsible for the manifestation of objects in consciousness. It is called goodness and produces pleasure. It is a light and bright, buoyant and illumining. Rajas, which literally means foulness, is the principle of motion. It produces pain. Restless activity, feverish effort and wild stimulation are its results. It is mobile and stimulating. Its color is red. Tamas, which literally means darkness, is the principle of inertia. It produces apathy and indifference. Ignorance, sloth, confusion, bewilderment, passivity and negativity are its results.

Check Your Progress 1

Note: Use the space provided for your answer.

1. Discuss the Theory of causation.

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2. Write about the Theory of knowledge.

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3. What do you mean by Prakrti?

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2.5 PURUSA

Purusa is the principle of pure consciousness. Purusa is the soul, the self, the spirit, the subject, the knower the brain and not mind or ego or intellect. It is not a substance which possesses the quality of consciousness. Consciousness is its essence. It is itself pure and transcendental consciousness. It is the ultimate knower which is the foundation of all knowledge. It is the pure subject and as such can never become an object of knowledge. It is the silent witness, the emancipated alone, the neutral seer, the peaceful eternal. It is beyond time and space, beyond change and activity. It is self-luminous and self-proved. It is uncaused, eternal and all pervading. It is the indubitable real, the postulate of knowledge, and all doubts and denials pre-suppose its existence. Samkhya gives the following five proofs for the existence of Purusa; 1. All compound objects exist for the sake of the Purusa. The body, the senses, the mind and the intellect are all means to realize the end of the Purusa. The three gunas, the Prakrti, the subtle body - all are said to serve the purpose of the self. Evolution is teleological or purposive. Prakrti evolves itself in order to serve the Purusa's end This proof is teleological. 2. All objects are composed of the three gunas and therefore logically presuppose the existence of the Purusa who is the witness of these gunas and is himself beyond them. The three gunas imply the conception of a nistraigunya - that which is beyond them. This

proof is logical. 3. There must be a transcendental synthetic unity of pure consciousness to co-ordinate all experiences. All knowledge necessarily presupposes the existence of the self. The self is the foundation, the fundamental postulate of all empirical knowledge. All affirmations and all negations equally presuppose it. Without it, experience would not become experience. This proof is ontological. 4. Non-intelligent Prakrti cannot experience its products. So there must be an intelligent principle to experience the worldly products of Prakrti. Prakrti is the enjoyed and so there must be an enjoyer. All objects of the world have the characteristics of producing pleasure, pain and bewilderment. But pleasure, pain, bewilderment have meaning only when there is a conscious principle to experience them. Hence Purusa must exist. This argument is ethical. 5. There are persons who try to attain release from the sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation. Aspiration presupposes the aspirant. This proof is mystical or religious.

2.6 THEORY OF EVOLUTION

Prakrti is the fundamental substance out of which the world evolves. Prakrti is regarded as essentially dynamic. It is always changing. Even in dissolution there is homogeneous change. Evolution starts when there is heterogeneous change in the gunas and one predominates over the other two. When rajas, the principle of activity vibrates and makes the other two vibrate, the process of creation begins. There is neither creation nor destruction of gunas. Production is only a manifestation or evolution and destruction is non-manifestation and concealment. Evolution is cyclic – alternative periods of evolution(sarga) and dissolution (pralaya). Prakrti evolves the world of objects when it comes in contact with the purusa. Even though prakrti and purusa are diametrically opposed to each other in their nature they come together just as a blind man and lame man can co-operate in order to get out of a forest; so the non-intelligent prakrti and the inactive purusa combine and co-operate to serve their respective interests. Prakrti needs the presence of purusa in order to be known or appreciated by someone (darsanartham) and purusa requires the help of prakrti in order to discriminate itself from the latter and thereby attain

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liberation (kaivalyartham). Purusa is reflected in the intellect (buddhi) and wrongly identifies himself with his own reflection in the buddhi. It is the reflection of purusa which comes into contact with prakrti and not the purusa he. Samkhyakarika simply assumes from the beginning that purusa and prakrti are together, and its analysis includes only a description of the mutual interaction of the principles together with the description of the means to attain freedom. The Process of Evolution: As evolution begins there is gradual differentiation and integration of the three gunas; and as a result of their combination in different proportions the various objects of the world originated: Mahat (the great) is the first product of the evolution of prakrti. It is the basis of intelligence (buddhi) of the individual. Buddhi emerges when sattva predominates over rajas and tamas. The special functions of Buddhi are ascertainment and decision-making. Mahat produces ahamkara. It is the principle of individuation. It produces the notion of 'I' and 'mine'. Ahamkara is bifurcated into the subjective series and the objective series. Ahamkara in its sattva aspect evolves into manas, the five sense organs (organs of perception) and the five motor organs (senses of action). The 5 sense organs (jnanendriyas): functions of sight, smell, taste, touch and sound. The 5 senses of action (karmendriyas): functions of speech, apprehension, movement, excretion and reproduction. Ahamkara in its tamas aspect evolves into the 5 subtle essences (tanmatras): the essences of sight, smell, taste, touch and sound. Ahamkara in its rajasa aspect plays its part in both. The 5 subtle essences evolve into the five gross elements of earth, water, light, air and ether by a predomination of tamas (mahabhutas). Thus the process of evolution of the universe includes the operation of 24 principles, of which prakrti is the first, the 5 gross elements are the last and 10 organs and 5 tanmatras are the intermediate ones. All the same it is not complete in itself because it has a necessary reference to the world of selves as the witness and enjoyers. The evolution is purposive. The evolution of prakrti into the world of objects makes it possible for the selves to enjoy or suffer the consequences of their good or bad actions (merits and demerits). The ultimate end of evolution of prakrti, therefore, is the freedom (mukti) of purusa.

2.7 BONDAGE AND LIBERATION

The earthly life is full of three kinds of pain. The first kind, called *adhyamika*, is due to intraorganic psychophysical causes and includes all mental, and bodily sufferings. The second *adhibhutika* is due to extraorganic natural causes like men, beasts, birds, thorns, etc. The third, *adhidaivika*, is due to supernatural causes like the planets, elemental agencies, ghosts, demons etc. Wherever there are *gunas* there are pains. Even the so-called pleasures lead to pain. Even the life in heaven is subject to the *gunas*. The end of man is to get rid of these three kinds of pain and sufferings. Liberation means complete cessation of all sufferings which is the *summum bonum*, the highest end of life. *Purusa* is free and pure consciousness. It is inactive, indifferent and possesses no attributes. It is above time and space, merit and demerit, bondage and liberation. It is only when it mistakes its reflection in the *buddhi* for itself and identifies itself wrongly with the internal organ - the intellect, the ego and the mind, that it is said to be bound. It is the ego, and not the *Purusa*, which is bound. When the *Purusa* realizes its own pure nature, it gets liberated which in fact it always was. Hence bondage is due to ignorance or non-discrimination between the self and the non-self. Liberation cannot obtain by means of actions. *Karma*, good or bad or indifferent, is the function of the *gunas* and leads to bondage and not to liberation. Good actions may lead to heaven and bad actions to hell but heaven and hell alike, like this worldly life, are subject to pain. It is only knowledge which leads to liberation because bondage is due to ignorance or ignorance can be removed only by knowledge. The *jiva* has to realize itself as the pure *Purusa* through discrimination between *Purusa* and *Prakrti*. Actions and fruits, merits and demerits, pleasure and pain all belong to the non-self. The knowledge that 'I am not (the nonself), that' nothing is mine', that 'ego is unreal', when constantly meditated upon, becomes pure, incontrovertible and absolute and leads to liberation. *Samkhya* believes that bondage and liberation are only phenomenal. The bondage of the *Purusa* is a fiction. It is only the ego, the product of *Prakrti*, which is bound. And consequently it is only the ego which is liberated. *Purusa*, in its complete isolation, is untouched by bondage and liberation *Ishvarakrsna* says, that *Purusa* is really neither bound nor is it

liberated nor does it transmigrate; bondage, liberation and transmigration belong to Prakrti in its manifold forms.

Check Your Progress 2

Note: Use the space provided for your answer

1. What is Purusa?

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2. Discuss about the Theory of Evolution.

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3. Write on Bondage and Liberation.

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2.8 LET US SUM UP

In this unit we have tried to give clear ideas about the central concepts of Samkhya. The Samkhya metaphysics, especially its doctrine of prakrti, rests mainly on its theory of causation, which is known as satkarya vada. It is a theory as to the relation of an effect to its material cause. Prakrti is the ultimate cause of the world of objects. The Purusa is an indubitable reality. Purusa or self is pure, eternal and all pervading consciousness. Samkhya accepts only three independent sources of valid knowledge. These are perception, inference and scriptural testimony. The other sources of knowledge like comparison, postulation and non-cognition are included under these three, and not recognized as separate sources of knowledge. Finally we conclude the unit with the expression that in the Samkhya system, Liberation is just the absolute and complete cessation of all pain without a possibility of return.

2.9 KEY WORDS

Prakrti: Prakrti is the ultimate cause of the world of objects. Prakrti is constituted by three gunas called Sattva, rajas and tamas.

Purusa: Purusa is an indubitable reality. Purusa is pure, eternal and all pervading consciousness.

Bondage: Bondage is non-discrimination between self and non-self. **Bondage is ignorance. Liberation:** Liberation is the absolute cessation of all pain.

2.10 QUESTIONS FOR REVIEW

- 1) What is your understanding of theory of causation?
- 2) What is the difference between parinama-vada and vivartha-vada?
- 3) Differentiate between valid knowledge and invalid knowledge.
- 4) What is Prakrti and what are the justifications given by Samkhya?
- 5) What are the arguments for the proofs of Purusa?
- 6) Explain the Samkhya concept of liberation.

2.11 SUGGESTED READINGS AND REFERENCES

- Chandradhar, Sharma. A Critical Survey of Indian Philosophy. Delhi: Motilal banarsidass Publishers, 1987.
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- Keith, B. The Samkhya System. Oxford: n.p., 1918.

2.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 2.2
2. See Section 2.3
3. See Section 2.4

Notes

Check Your Progress 2

1. See Section 2.5
2. See Section 2.6
3. See Section 2.7

UNIT 3: CONCEPT OF DUKHA

STRUCTURE

- 3.0 Objectives
- 3.1 Introduction
- 3.2 The three kinds of dukha; adhidaivika, adhyatmika
- 3.3 Vyakta (manifest) and the Avyakta (unmanifest);
- 3.4 Let us sum up
- 3.5 Key Words
- 3.6 Questions for Review
- 3.7 Suggested readings and references
- 3.8 Answers to Check Your Progress

3.0 OBJECTIVES

After this unit, we can able to know:

- The three kinds of dukha; adhidaivika, adhyatmika;
- Vyakta (manifest) and the Avyakta (unmanifest);

3.1 INTRODUCTION

Duḥkha (/ˈduːkə/; Sanskrit:दुःख; Pāli; : dukkha) is an important Buddhist concept, commonly translated as "suffering", "pain", "unsatisfactoriness" or "stress". It refers to the fundamental unsatisfactoriness and painfulness of mundane life. It is the first of the Four Noble Truths and it is one of the three marks of existence. The term is also found in scriptures of Hinduism, such as the Upanishads, in discussions of moksha (spiritual liberation).

Etymology and meaning

Duḥkha (Sanskrit; Pali dukkha) is a term found in ancient Indian literature, meaning anything that is "uneasy, uncomfortable, unpleasant, difficult, causing pain or sadness".^{[7][8]} It is also a concept in Indian religions about the nature of life that innately includes the "unpleasant", "suffering", "pain", "sorrow", "distress", "grief" or "misery."^{[7][8]} The term duḥkha does not have a one word English translation, and embodies

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diverse aspects of unpleasant human experiences. It is opposed to the word sukha, meaning "happiness," "comfort" or "ease."

The word is commonly explained as a derivation from Aryan terminology for an axle hole, referring to an axle hole which is not in the center and leads to a bumpy, uncomfortable ride. According to Winthrop Sargeant.

The ancient Aryans who brought the Sanskrit language to India were a nomadic, horse- and cattle-breeding people who travelled in horse- or ox-drawn vehicles. Su and dus are prefixes indicating good or bad. The word kha, in later Sanskrit meaning "sky," "ether," or "space," was originally the word for "hole," particularly an axle hole of one of the Aryan's vehicles. Thus sukha ... meant, originally, "having a good axle hole," while dukkha meant "having a poor axle hole," leading to discomfort.

Joseph Goldstein, American vipassana teacher and writer, explains the etymology as follows:



The word dukkha is made up of the prefix du and the root kha. Du means "bad" or "difficult." Kha means "empty." "Empty," here, refers to several things—some specific, others more general. One of the specific meanings refers to the empty axle hole of a wheel. If the axle fits badly into the center hole, we get a very bumpy ride. This is a good analogy for our ride through saṃsāra.

However, according to Monier Monier-Williams, the actual roots of the Pali term dukkha appear to be Sanskrit दुस्- (dus-, "bad") + स्था (stha, "to stand"). Regular phonological changes in the development of Sanskrit into the various Prakrits led to a shift from dus-sthā to duḥkha to dukkha.

Buddhism

Part of a series on

Buddhism


History
<ul style="list-style-type: none"> • Dharma • Concepts
Buddhist texts
Practices
Nirvāṇa
Traditions
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Contemporary translators of Buddhist texts use a variety of English words to convey the aspects of duḥkha. Early Western translators of Buddhist texts (before the 1970s) typically translated the Pali term dukkha as "suffering." Later translators have emphasized that "suffering" is too limited a translation for the term duḥkha, and have preferred to either leave the term untranslated or to clarify that translation with terms such as anxiety, distress, frustration, unease, unsatisfactoriness, etc. Many contemporary teachers, scholars, and translators have used the term "unsatisfactoriness" to emphasize the subtlest aspects of dukkha. Contemporary translators have used a variety of English words to translate the term duḥkha, and many translators prefer to leave the term untranslated.

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Within the Buddhist sutras, duḥkha is divided in three categories:

- Dukkha-dukkha, the duḥkha of painful experiences. This includes the physical and mental sufferings of birth, aging, illness, dying; distress from what is not desirable.
- Viparinama-dukkha, the duḥkha of pleasant or happy experiences changing to unpleasant when the causes and conditions that produced the pleasant experiences cease.
- Sankhara-dukkha, the duḥkha of conditioned experience. This includes "a basic unsatisfactoriness pervading all existence, all forms of life, because all forms of life are changing, impermanent and without any inner core or substance." On this level, the term indicates a lack of satisfaction, a sense that things never measure up to our expectations or standards.

Various sutras sum up how life in this "mundane world" is regarded to be duḥkha, starting with samsara, the ongoing process of death and rebirth itself:

1. Birth is duḥkha, aging is duḥkha, illness is duḥkha, death is duḥkha;
2. Sorrow, lamentation, pain, grief, and despair are duḥkha;
3. Association with the unbeloved is duḥkha; separation from the loved is duḥkha;
4. Not getting what is wanted is duḥkha.
5. In conclusion, the five clinging-aggregates are duḥkha.

Duḥkha is one of the three marks of existence, namely duḥkha ("suffering"), anatman (not-self), anitya ("impermanence").

The Buddhist tradition emphasizes the importance of developing insight into the nature of duḥkha, the conditions that cause it, and how it can be overcome. This process is formulated in the teachings on the Four Noble Truths.

Hinduism

In Hindu literature, the earliest Upaniṣads — the Bṛhadāraṇyaka and the Chāndogya — in all likelihood predate the advent of Buddhism. In these scriptures of Hinduism, the Sanskrit word duḥkha (दुःख) appears in the sense of "suffering, sorrow, distress", and in the context of a spiritual pursuit and liberation through the knowledge of Atman (soul/self).

The verse 4.4.14 of the Bṛhadāraṇyaka Upaniṣad states:

English	Sanskrit
<p>While we are still here, we have come to know it [ātman].</p> <p>If you've not known it, great is your destruction.</p> <p>Those who have known it — they become immortal.</p> <p>As for the rest — only suffering awaits them</p>	<p>ihaiva santo 'tha vidmas tad vyaṃ na ced avedir mahatī vinaṣṭiḥ ye tad vidur amṛtās te bhavanty athetare duḥkham evāpiyanti</p>

The verse 7.26.2 of the Chāndogya Upaniṣad states:

English	Sanskrit
<p>When a man rightly sees [his soul], he sees no death, no sickness or distress.</p> <p>When a man rightly sees, he sees all, he wins all, completely.</p>	<p>na paśyo mṛtyuṃ paśyati na rogaṃ nota duḥkhatām sarvaṃ ha paśyaḥ paśyati sarvaṃ āpnoti sarvaśaḥ</p>

The concept of sorrow and suffering, and self-knowledge as a means to overcome it, appears extensively with other terms in the pre-Buddhist Upanishads. The term Duhkha also appears in many other middle and

later post-Buddhist Upanishads such as the verse 6.20 of Shvetashvatara Upanishad, as well as in the Bhagavada Gita, all in the context of moksha. The term also appears in the foundational Sutras of the six schools of Hindu philosophy, such as the opening lines of Samkhya karika of the Samkhya school.

Comparison of Buddhism and Hinduism

Both Hinduism and Buddhism emphasize that one overcomes duḥkha through the development of understanding. However, the two religions widely differ in the nature of that understanding. Hinduism emphasizes the understanding and acceptance of Atman (self, soul) and Brahman, while Buddhism emphasizes the understanding and acceptance of Anatta (Anatman, non-self, non-soul) as each discusses the means to liberation from Duḥkha.

3.2 THE THREE KINDS OF DUKHA; ADHIDAIVIKA, ADHYATMIKA;

- Adhibhautika literally means pertaining to the bhuta or living beings.
- Adhidaivika literally means pertaining to the daiva or fate, unseen forces and gods.
- Ādhyātmika literally means pertaining to the ātma or the body (and the mind).

Sorrow and suffering (duhkha, tāpa) are inevitable part of life. Knowledge regarding their origin, causes and even categorization helps one to minimize their effect, if not eradicate them. The scriptures usually call them ‘tāpatraya,’ (‘the three miseries.’) and categorize them into ādhyātmika, ādhidaivika and adhibhautika.

- The ādhyātmika duhkha or tāpa is that which is caused by bodily suffering and mental anguish. Hereditary diseases like leprosy, disabilities like blindness or lameness and diseases caused by the violation of the rules of health and sanitation are classed under this. The mental agony caused by worries and anxieties, attachment and aversion, also comes under this group.

- The ādhidaivika dukha or tāpa is that which is caused by daiva. The word daiva includes the power of time, nature and the unseen hand or fate. Diseases caused by the changing seasons, misery caused by the elemental forces like floods and fire, suffering caused by black magic or disembodied spirits or gods who are displeased, natural tribulations due to hunger, thirst and old-age belongs to this group.
- The ādhibhautika dukha or tāpa is that which is caused by other bhutas or living beings, like wild animals, snakes, or enemies.

Some of these, like hereditary diseases or physical disabilities cannot be got rid of. Hence they must be endured. Some like the diseases caused by change of seasons or the machinations of enemies can be countered by taking appropriate precautions. However, raising the mind to the level of the spirit, thus transcending the limitations imposed by the body-mind complex, is the best solution to offset the effects of tāpatraya.

Tantra

In tantra, these three terms refer to the cakras. Specifically,

- Adhibhautika refers to the mundane or terrestrial sphere of action, and the plane of accomplishments of the lower three cakras, or psychic centers of power – the Mulādhāra, Svādhiṣṭhāna, and the Manipura.
- Adhidaivika refers to the the celestial or astral plane, the world of gods and goddesses beyond both the physical and the spiritual. The plane of operation of the three minor cakras or sub-centers in the head, called Golāta, Lalāta, and Lālana.
- Ādhyātmika refers to the plane of the upper three cakras or centers of power, the Anāhata, Visuddha, and Ājñā.

Trividham dukham (three kinds of pain/suffering). These three are caused by different mechanisms... ‘

Transliterated as: -

1-Adhyatmika

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2-Adhibhautika,

3-Adhidaivika,

Adhi' means "related to", hence the first group adhyatman relates to suffering caused by our own self; Adhibutam is suffering by the elemental world, i.e. the world outside us, whether people or situations. The third source is Adhidaivam, suffering caused by powers beyond our ken; i.e. divine powers.----

LITERAL MEANING;-

1-Adhidaihika literally means pertaining to the ātma or the body (and the mind).

1-Adhibhautika--literally means pertaining to the bhuta or living beings.

2-Adhidaivika literally means pertaining to the daiva or fate, unseen forces and gods.

WHAT IS THE MEANING OF THREE PAINS ?---

03 FACTS;-

Sorrow and suffering (duhkha, tāpa) are inevitable part of life. Knowledge regarding their origin, causes and even categorization helps one to minimize their effect, but can't eradicate them. The scriptures usually call them 'tāpatraya,' ('the three miseries.')

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2-The ādhibhautika duhkha or tāpa is that which is caused by other bhutas or living beings, like wild animals, snakes, or enemies.

Some of these, like hereditary diseases or physical disabilities cannot be got rid of. Hence they must be endured. Some diseases--- caused by change of seasons or the machinations of enemies ----can be countered by taking appropriate precautions.

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RELATION OF THREE PAINS & CHAKRAS;-

05 FACTS;-

In tantra, these three terms refer to the chakras. Specifically,-----

1-Adhibhautika--- refers to the mundane or terrestrial sphere of action, and the plane of accomplishments of the lower three chakras, or psychic centers of power – the Mulādhāra, Svādhiṣṭhāna, and the Manipura.

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3-Adhidaihika refers to the plane of the upper three chakras or centers of power, the Anāhata, Visuddha, and Ājñā

4-Any individual living being can become the sun-god or even Brahmā or any other god in the upper planetary system by a higher grade of pious

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work, and similarly one becomes controlled by the higher demigods by lower grades of fruitive activities. So every individual living entity is subject to the supreme control of the Paramātmā, who puts everyone in different positions of the controller and the controlled. That which distinguishes the controller and controlled, i.e. the material body, is called the adhibhautic puruṣa. The body is sometimes called puruṣa, as confirmed in the Vedas...

5-'THREE PAINS 'ACCORDING TO SRIMAD BHAGAVATAM;---

As such, before the creation or manifestation of the material cosmic world, the Lord exists as total energy (mahā-samaṣṭi), and thus desiring Himself to be diffused to many, He expands Himself further into multitotal energy (samaṣṭi). From the multitotal energy He further expands Himself into individuals in three dimensions, namely adhyātmic, ādhidaivic and adhibhautic, as explained (vyaṣṭi). As such, the whole creation and the creative energies are nondifferent and different simultaneously.

5-1-Because everything is an emanation from Him (the Mahā-samaṣṭi), nothing of the cosmic energies is different from Him; but all such expanded energies have specific functions and display as designed by the Lord, and therefore they are simultaneously different from the Lord. The living entities are also similar energy (marginal potency) of the Lord, and thus they are simultaneously one with and different from Him.

5-2-Everyone who is conditioned by material existence—whether he be a man or beast or demigod or bird—must suffer from ādhyātmika (bodily or mental) pains, ādhibhautika pains (those offered by living creatures), and ādhidaivika pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

5-3-The so-called happy materialistic person is constantly having to endure the threefold miseries of life, called adhidaivika, adhyātmika and adhibhautika. Actually no one can counteract these threefold miseries. All three may assail one at one time, or one misery may be absent and the other present. Thus the living entity is full of anxiety, fearing misery from one side or the other. The conditioned soul must be disturbed by at least one of these three miseries. There is no escape.

WHAT ARE THE ANTIDOTES OF THREE PAINS ?-

Of these three kinds of pains, Adhidaihika relates to mental pain that is generated within the person and hence can only be cured or removed by internal means: We need to look at how our mind creates our subjective view of the world. Through our sense organs we collect information, which is then compared to previously stored information, our memory bank. This data-bank is the root of interpretation of any experience and sensation. With this very same mechanism we create our own suffering. We are responsible for creating the mental pains of desire, passion, jealousy, greed, fear, depression. If we create them – we can un-create them.... There are antidotes ----- Let's look at these one by one. These antidotes helps us directly to gain peace and stability.

THE FACTS OF SEVEN ANTIDOTES;---

ANTIDOTE ONE;--

1-1The antidote to PASSION----- is control". Desire and Passion are very strong emotions. The life-sap energy is rising strongly, like the sap(watery liquid) in a tree. This wristing life-sap (Prana) triggers strong emotions. The emotions themselves are due to chemical reactions, the chemical released by the different glands involved, last only a short time,

1-2-For example with anger it lasts 90 seconds.... Not even two minutes, but what happens is, that in that time our mind gets involved. The situation at that moment reminds us of something previously experienced/felt or thought – and we attach to that past memory. Our pain comes from “living in the Past!”

1-3-Passion and desire rises but getting attached to them-causes the problem. We see an ice-cream we want an ice-cream, because we

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remember the pleasure of the taste --on a previous occasion. Given the opportunity to eat ice-cream-- repeatedly,,, we develop a passion, a desire...an attachment, an addiction for Ice-cream!

So the origin of passion and desire, is natural and part of life, but we cultivate it and then it becomes a habitual reaction, we can call it an addiction. We have these personal addictions or passions for all sorts of things – from the desire for a cup of coffee, to the desire of a beautiful home, to a beautiful girl/boy – to the desire for the next emotional trip, the next emotional ‘out-burst’ or its consequence (which assures us people’s attention).

1-4-We feel good when we get the attention- we suffer if we don’t. One of the most common addiction are cigarettes (certainly in many cultures). There is an example where a man comes to a great Master and asks: “Please help me to give up smoking, I have such a desire for cigarettes it is getting a health hazard.” The wise One answered: “ when you started to smoke, did you ask my permission?” “NO, of course not, I just did it, then it became a habit” The wise one continued: “You started out of your own will, now use your own will to stop.”

1-5-This is exactly what is advocated... We can only overcome the passions and desires that give us endless suffering, by will-power; by controlling ourselves; by self-discipline. No one else can free us from the suffering caused by passions and desires, except ourselves. We have to learn control and self-discipline! Without it-- no end of suffering in life; and no progress on the spiritual path!

ANTIDOTE TWO;---

2-1-The antidote to ANGER is compassion ...Anger is a result of un-fulfilled desire. The very life-sap--- we talked about earlier, that very rising energy – gets frustrated on its path and has to go somewhere. Depending on our personality type the way of this ‘out-let’ differs, hence anger expresses in various ways.

2-2-The world and its people are manifestations of five types of energy we call Mahabhutas. The diversity of forms comes because of the mixture of these; one Element is dominating the character of the thing or person. In respect to humans we call this our constitutional Element.

2-3-If our constitutional Element is Space, we are thus dominated by that energy –frequency which traditions across the world call “Space” (Wood/Nature). In this context the frustration of rising life-sap comes out as anger. It bursts out, trying to find a different, often creative expression.

2-4- If we are dominated by Air, the frustration turns into sarcasm, disdain against others and self-loathing to oneself..

2-5- If we are dominated by Fire, the frustration eventually boils up into violent outbursts, even aggression and thus becomes dangerous to self and others.

2-6- If we are dominated by the Water Element, anger expresses by withdrawal, depression, eventually paranoia and even suicide.

2-7- If we are dominated by the Earth Element, anger expresses with a burst (like throwing a plate, stamping the foot...)and then having released the pent up energy settles back quickly to normal flow.

All these ways of expressing anger can be healed by cultivating compassion, for oneself-and others. Think how you can cultivate compassion!

ANTIDOTE THREE;---

3-1-The antidote to ATTACHMENT is self-analysis We cling to our body, its roles, its habits and its experiences. With this attachment we are closing ourselves off to new experiences, to growth and instead permanently repeat old patterns, old desires creating attachment. These attachments can be good or bad...but they close-circuit our ability to grow and progress.

3-2-And of course there is the attachment to possession and things, once we gained them we fear loosing them and again we create a cycle of suffering. To break these cycles we have to understand how we create the world of projection and illusions...

3-3-The Tattva Samasa ---“A Compendium of the Principles of Nature”deals with this analysis of how the world; how we, came into being the unique composition that we are. Applying this to ourselves, inquiring into who I am.... is finding out, that my body is Nothing but bones, a pile of dying cells, mucus, phlegm and excrement.. ..

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3-4- Furthermore our body is a burial ground for countless microbes ; our mental activity is nothing but repetitions (group of atoms) /regurgitations(to throw or pour back or out from or as if from a cavity) of past bits of information and emotions that have no relevance to the Now. In 50 years nobody will remember us, or what ever important thing we have done in this life will surely be forgotten....We are nothing....once we start seeing that , how can we get attached to this body or this personality? We cannot! So the antidote for attachment is self- inquiry!

ANTIDOTE FOUR;--

4-1-The antidote to FEAR is wisdom about the true nature of categories (evolutes) We are afraid...we are all afraid in one way or another. Fear is a habit of our mind! Our mind as you know understands the world by the data it has accumulated in its mental files; things it doesn't know about – it is afraid off. What will happen if...? Fear of the unknown is behind all fears...even the fear of death. We have no experience of death in our filing cabinet hence we are afraid.

4-2-Those people who had “Near death-experiences” are not afraid of death; their mind has a file with which to understand. Actually , we all can have a file with which to understand! Kapila “spent ages” to tell us about the true nature of ourselves, and how it developed from the different categories/principles that make up the apparent world (dimension). If you contemplate these, if you extract the wisdom of it, fear of the unknown is lost-because you KNOW! There is no more reason to fear. Look at your personal fear, and inquire who is afraid?

ANTIDOTE FIVE;--

5-1-The antidote to JEALOUSY is generosity and magnanimity(the virtue of being great of mind and heart). Jealousy is born out of extreme attachment to one particular thing. As a child we want a biscuit, and when don't get it, we stamp our foot. Then our brother comes in and mother gives him a biscuit and we are furious...why not me ? It should be mine! Mother might not have given us the biscuits for a good reason – we don't know the reason! Jealousy is the most childish emotion.

5-2- We are jealous because the teacher looked at someone else...not me; gave someone else a chocolate, not me ; a friend has got SOMETHING

...why not me? We do not know the reason, why things are, the way they are! Why we have not been given what we desire. Jealousy comes from imagined neediness...

5-3-I imagine I need/want! Do we really need? We imagine we do and we think there is not enough; we imagine we will go short! Realize that there are enough biscuits in the world and we will get what we need, even if it is not what "I think –I need"! This is the trouble, we project our needs with our mind. So to see through these projections is the first step. There is enough food, there is enough of everything on this world, but if we imagine we need... and hoard the things, we think we need – we actually take things away from others! What is it you really need – think! Realize nothing in this world is MINE!

5-4- All that is given is given by grace; and there is plenty for everyone. Things are only scarce if I hold on greedily; if I am unwilling to share. What is it that you think life owes you and others have? The cure for such perversion of thinking is to be generous, to give freely. There is enough and each gets what life intends to give...

ANTIDOTE SIX;---

6-1- The antidote to depression is non-attachment Depression has its root in a similar notion, I am not getting what I want or think I need. No-one is there for me and no one gives me what I need! Ask yourself, what is it that I need? Again realize that no one on this entire globe owes you anything! Do the flowers think "the sky owes me Water" ?

6-2- We exist because of divine Grace, trust that, that very grace will give you what is appropriate for you. Who are we, who are you to demand anything from others, or even from the divine? The divine is within you as you! It has given you everything already. But you are attached to the outer form and therefore you wince.

6-3-Cultivate non-attachment to your wants and wishes, cultivate discrimination and learn to be appreciative of what you have got. What is it, that makes you depressed? Inquire into your self – and what your wants are, then go one step further and see who is the One that wants? Use any problem as an opportunity to learn...to grow!

ANTIDOTE SEVEN;--

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7-1-PHYSICAL PAIN..... ...the antidote is balancing the humours... Physical Pain happens; it's a reaction of the nerves to alarm us, that there is something out of balance. So inquire what is out of balance in me? Where are my imbalances which cause my manifest body to express its dis-ease? Where are there blocks in my energy-system, so that life-sap can't flow properly; fluids, mucus, flesh are disturbed?

7-2- Furthermore how can I live in such a way, that I balance the energies so as to be happy and at peace? Within a balanced body- mind – spirit, pain might still occur but you will not suffer, because the mind will not allow itself to be attached to the pain!

7-3-Then the next field/group of suffering is addressed: adhibautika: it relates to suffering caused through the agency of other beings. OK, we get hurt by microbes, people, animals etc. what is the antidote to that? It helps to understanding that all Beings are here to learn, just like you and me. All beings have lessons to learn in the school of life, we are all in a helix of evolution and involution ; we are all bound by some karma we have to work off.

7-4- One could say, we are all in the same boat! Remember you are not a separate being, we live in communion with other beings ; hence if you get bothered by their behavior and their ways disturb you, go back to cultivating right understanding and compassion.

7-5- Patanjali gives in his Sutras a very clear directive of how to deal with other people: (Yoga Sutras; Sutra 33). By cultivating friendliness (maitri) towards the happy, compassion (karuna) towards the unhappy, delight (mudita) in the virtuous and disregard (upeksha) towards the wicked.

This sutra offers help for most circumstances we meet in ordinary life, that involve others. It tells us how to behave without getting worried/hurt and thus maintain peace of mind.

7-6-Every situation we encounter with people, can be boiled down to these four simple categories: there will be meetings with people who are 'on the same wavelength' – with these we can simply share and be friends. There will be people, happy, wise and virtuous from whom to learn – in these we should delight, show them respects and reverence.

Then there will be situations with people who are unhappy/miserable/in need – – to these we should be compassionate, help them.

7-7-The last one-- there will be the wicked or un-righteous – towards them we should simply be indifferent without condemning them.

Walking the spiritual path is a full-time occupation and following these guidelines will assure us equipoise while walking it.

7-8-Finally the last source of suffering is called adhidaivaka: it is that suffering which is related to the agency of natural forces, the conscious powers of the subtler world. There is only one way to deal with suffering caused by natural sources or divine intervention: Surrender, i.e. Ishwara pranidhana; with it we offer all actions to the Highest, not getting entangled in doer-ship (see what I have done!), knowing, that everything ultimately is done by HIM/HER, through HIM/HER. It means all sense of gain or loss for the ego is erased. Offering all emotions and actions to the Lord brings an attitude that life is nothing but a gift of the Lord; this leaves no place for vanity or arrogance – or indeed impressions on the mind. This is the Supreme spiritual practice!

3.3 VYAKTA (MANIFEST) AND THE AVYAKTA (UNMANIFEST)

The material world has a manifested state (vyakta) and a potential, unmanifested state (avyakta). The supreme nature is beyond both the manifested and the unmanifested material nature. This superior nature can be understood as the living force, which is present in the bodies of all living creatures. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness.

CC Introduction

The subject matter of the Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes not, it is regarded as illusory. But

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beyond this temporary manifestation is a higher nature, as indicated in the Bhagavad-gītā (BG 8.20):

paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanah
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati

“Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.” The material world has a manifested state (vyakta) and a potential, unmanifested state (avyakta). The supreme nature is beyond both the manifested and the unmanifested material nature. This superior nature can be understood as the living force, which is present in the bodies of all living creatures. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world there are inanimate objects that are not conscious, but in the spiritual world nothing is inanimate. There a table is conscious, the land is conscious, the trees are conscious—everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic literatures give real information of what lies beyond the material universe. Since it is not possible to obtain information of anything beyond this material nature by experimental means, those who believe only in experimental knowledge may doubt the Vedic conclusions, for such people cannot even calculate how far this universe extends, nor can they reach far into the universe itself. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about the inconceivable. If something is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for

understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter.

Avyakta, meaning "not manifest", "devoid of form" etc., is the word ordinarily used to denote Prakṛti on account of subtleness of its nature and is also used to denote Brahman, which is the subtlest of all and who by virtue of that subtlety is the ultimate support (asraya) of Prakṛti. Avyakta as a category along with Mahat (Cosmic Intelligence) and Purusa plays an important role in the later Samkhya philosophy even though the Bhagavad Gita III.42 retaining the psychological categories altogether drops out the Mahat and the Avyakta (Unmanifest), the two objective categories

This infographic explains the meaning and the origin of the word 'avyakta' (unmanifest) and its connection to the spiritual path and spiritual enlightenment.

Avyakta is a Sanskrit word. The verb root present here is 'anj' (a~nj), which means smear with, anoint, to apply to ointment or pigment.

The word 'anjana' which means kajal, a pigment applied to the eyebrows to blacken them comes from this verb root 'anj'.

Kajal makes the eyebrows distinct and well defined. Once applied, the eyebrows become more manifest with clearer boundaries.

The word 'akta' is an adjective, which also comes from the root 'anj'. It means 'smeared'.

When you add the prefix 'vi' to 'akta', it becomes 'vyakta'; vyakta means anything that is manifest, defined and has a boundary. Anything that can be observed or witnessed through sense organs and mind and by the awareness is vyakta or manifest.

The word 'vyakti' means identity, person, distinct or defined. It also comes from the same root. When you identify yourself as a person, you automatically feel separate from the universe. According to Vedanta, this sense of separation is the cause of the psychological suffering.

Avyakta is the opposite of vyakta. Avyakta is the undefined and boundlessness. When you lose the sense of separation, you realize that you are avyakta. You realize that this avyakta is the only truth there is. Avyakta is synonymous with absolute reality, Brahman, Tao,


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Satchitananda etc. When you realize you are that, you no longer identify yourself with a person, a mind or body, or anything that is manifest or defined. If anything has any definition or seen as distinct from the rest of the world, avyakta is not seen anymore.

Avyakta is like the screen of infinity where the everchanging manifest world is being played. It is the unmanifest which manifests itself as distinct objects or things. The essence of anything that is manifest is the unmanifest or avyakta. The objects on a screen doesn't have any separate existence other than the screen itself.



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 The word 'vyakti' means identity, person, distinct or defined. It also comes from the same root. When you identify yourself as a person, you automatically feel separate from the universe. According to Vedanta, this sense of separation is the cause of the psychological suffering.

 Avyakta is the opposite of vyakta. Avyakta is the 'undefined' or the 'boundless'. When you lose the sense of separation, you realize that you are avyakta. You realize that this avyakta is the only truth there is. Avyakta is synonymous with absolute reality, Brahman, Tao, Satchitananda etc. When you realize you are that, you no longer identify yourself with a person, a mind or body, or anything that is manifest or defined. If anything has any definition or seen as distinct from the rest of the world, avyakta is not seen anymore.

 Avyakta is like the screen of infinity where the everchanging manifest world is being played. It is the unmanifest which manifests itself into distinct objects or things. The essence of anything that is manifest is the unmanifest or avyakta. The objects on a screen doesn't have any separate existence other than the screen itself.

Avyakta and origin of things

Charaka gives six elements or dhatus by adding Chetana to the five elements "earth", "water", "fire", "air" and "space". Chetana is identified with Purusa and the Avyakta-part of Prakrti treated as one category and called Paramatman. It is when Purusa or Chetana is connected with the body of senses and mind that consciousness can come to the self; consciousness is a phenomenon of the soul-mind-body complex. According to Bhagavad Gita XIII.1-2, Vikara or the evolutionary products of Prakrti are the Ksetras (Field) (Living organisms) and the Avyakta-part of Purusa or Chetana or Paramatman is the Ksetragna (Knower of the Field) (the individual self) (the Supreme Self).

According to Sushruta's views on the evolutionary process set in motion by Consciousness, Mahan (Intellect) is generated from Avyakta or mula-prakrti, from that Mahan, Ahamkara (Ego) is produced having the same qualities, and from Ahamkara are produced the twenty four elements that are achetana (unconscious) in nature, and the twenty-fifth element is the Jiva (Purusa or soul).

Paingala Upanishad, extending the instructions of the Mandukya Upanishad states that the mula-prakrti (body) becomes animated by associating with the witnessing consciousness which is the conditioned Brahman, and begins to evolve. Its first evolute is Avyakta which has Ishvara-consciousness as its subject animating soul. Pure consciousness of Brahman descends into or becomes Ishvara - self with Avyakta as the body. Thus, at that stage of evolution the Avyakta is the "causal body".

Avyakta and Maya

Maya, a Vedantic metamorphosis of the Samkhya Prakrti, is called Avyakta, not manifest, devoid of form etc., because one cannot obtain awareness of it by sense-perception and it cannot be seen in its native or true nature. It is to be inferred from its effects by persons whose intellect functions in accord with the declarations of Sruti. In its special condition it is spoken of as Susupti ("dreamless sleep") when in it the buddhi (Intellect) and the indriyas (senses) are completely dissolved and cease to function, when all parmanas (sources of knowledge) are still, and buddhi remains only in the form of a seed, the test of this is the universal verdict – "I did not know anything (while asleep)". Maya is the power of Ishvara

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or the conditioned Brahman as Saguna Brahman to create, which power is unimaginable and wonderful. It is the power to create drawn from the unconditioned Brahman or Nirguna Brahman, for effect without cause is impossible. Avyakta or Maya is beginningless avidya, it has no reality in the absolute sense and is destroyed by knowledge. It is compacted in three gunas - sattva, rajas and tamas, which by themselves are its constituents. Maya is of the nature of these three gunas and is superior to its effects. By virtue of being the cause of all transformations beginning with akasa and by virtue of the sruti which intimates the evolutions brought about by iksana ("seeing", "thinking"), samkalpa ("purposing") and parinama ("transformation"), Maya is established Shvetashvatara Upanishad - Know that Maya is Prakrti and Maheswara to be the Mayain, the wielder of Maya). It gives birth to this world. Maya is responsible for the reflected being of Ishvara and Avidya for the reflection that is the Jiva. From Maya is born everything from the Mahat to Brahmanda that is known as the Karanasarira or the "Causal body of the atman". The Karana sarira is called avyakta because not being available for sense-perception it is to be inferred from its effects.- Vivekachudamani.110, 122, 123

The Doctrine of Maya is not a fabrication of Adi Shankara. In the Rig Veda and the Upanishads Maya is generally meant "power"; it is in the Shvetashvatara Upanishad that Maya is identified with Prakrti and brought in to mean "illusion", and in the Bhagavad Gita, as "magical power". Adi Shankara does not accept the Samkhya view that Avyakta signifies Pradhana in its unmanifested state because the sage of the Katha Upanishad I.iii.10-11 does not define Avyakta as Pradhana, nor indicates what should be known by this word. Primarily, Avyakta denotes "the antecedent seed stage of this world" in which it is not manifested by names and forms. Shankara replaces Pradhana as definition of seed is of the nature of Avidya and is signified by the word Avyakta, and having the supreme Lord (Brahman) as its ground is of the nature of Maya and is the great sleep in which transmigratory souls unaware of their form continue to slumber on.

Significance

When they first evolve from Avyakta the five subtle elements, then unable to participate in any action, do not have a form, later on out of these five only earth, water and fire acquire corporeality. The composition of Akasa containing the greatest amount of sattva was duly considered by the Upanishadic thinkers but the composition of "Time" which is dependent on "space" was left unconsidered. Lokacharya of the Vishishtadvaita school regarded Time as the cause of transformation of Prakrti and its mutation, but Srinivasa regarded the invisible incorporeal Time, which is an object of perception through the six sense-organs, as matter devoid of the three gunas, and that Time that is eternal in the transcendental abode of God is non-eternal in the world. The Advaita School regards the world and therefore all substances as appearance due to an undefinable principle called the "Cosmic Nescience" or Maya, which is neither real nor unreal but undefinable. The Advaitins connect Time with the empirical world alone. As creation means the appearance of names and forms, they cannot exist before creation; also the difference between objects of the same class can have no reference to Sat, the "non-existent" simply does not exist.

The Bhagavad Gita declares that – "Far beyond even this Avyakta (the Unmanifest referred to in the earlier Verse 18) there is yet another unmanifest Existence, that Supreme being who does not perish. The same Unmanifest which has been spoken of as the Indestructible is also called the supreme goal; that again is My supreme Abode, attaining which they return not to this mortal world. Thus, the Sruti and the Smrti both declare the existence of Avyakta which as Maya is the upadhi of Ishvara; the five sheaths (Panchakosa-sarira) which are the effects of Maya are the upadhis of Jiva, when these upadhis are effectively removed there is no Ishvara and no jiva- Vivekachudamani.245-6.

Check Your Progress 1

Note: Use the space provided for your answer

1. Discuss the three kinds of dukha; adhidaivika, adhyatmika.

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.....

2. Discuss the Vyakta (manifest) and the Avyakta (unmanifest).

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3.10 LET US SUM UP

Buddha lived in India almost 26 centuries ago. Yet it's a point lost on many people who get stuck on the definitions of English words used in translations.

For example, people want to argue with the first of the Four Noble Truths, often translated as "life is suffering." That sounds so negative.

Remember, the Buddha didn't speak English, so he didn't use the English word, "suffering." What he said, according to the earliest scriptures, is that life is dukkha.

What Does 'Dukkha' Mean?

"Dukkha" is Pali, a variation of Sanskrit, and it means a lot of things. For example, anything temporary is dukkha, including happiness. But some people can't get past that English word "suffering" and want to disagree with the Buddha because of it.

Some translators are chucking out "suffering" and replacing it with "dissatisfaction" or "stress." Sometimes translators bump into words that have no corresponding words meaning exactly the same thing in the other language. "Dukkha" is one of those words.

Understanding dukkha, however, is critical to understanding the Four Noble Truths, and the Four Noble Truths are the foundation of Buddhism.

Filling in the Blank

Because there is no single English word that neatly and tidily contains the same range of meaning and connotation as "dukkha," It's better not to translate it. Otherwise, you'll waste time spinning your wheels over a word that doesn't mean what the Buddha meant.

So, throw out "suffering," "stress," "dissatisfaction," or whatever other English word is standing in for it, and go back to "dukkha." Do this even if—especially if—you don't understand what "dukkha" means. Think of it as an algebraic "X," or a value you're trying to discover.

Defining Dukkha

The Buddha taught there are three main categories of dukkha. These are:

Suffering or Pain (Dukkha-dukkha). Ordinary suffering, as defined by the English word, is one form of dukkha. This includes physical, emotional and mental pain.

Impermanence or Change (Viparinama-dukkha). Anything that is not permanent, that is subject to change, is dukkha. Thus, happiness is dukkha, because it is not permanent. Great success, which fades with the passing of time, is dukkha. Even the purest state of bliss experienced in spiritual practice is dukkha. This doesn't mean that happiness, success, and bliss are bad, or that it's wrong to enjoy them. If you feel happy, then enjoy feeling happy. Just don't cling to it.

Conditioned States (Samkhara-dukkha). To be conditioned is to be dependent on or affected by something else. According to the teaching of dependent origination, all phenomena are conditioned. Everything affects everything else. This is the most difficult part of the teachings on dukkha to understand, but it is critical to understanding Buddhism.

What Is the Self?

This takes us to the Buddha's teachings on the self. According to the doctrine of anatman (or anatta) there is no "self" in the sense of a permanent, integral, autonomous being within an individual existence.

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What we think of as our self, our personality, and ego, are temporary creations of the skandhas.

The skandhas, or "five aggregates," or "five heaps," are a combination of five properties or energies that make what we think of as an individual being. Theravada scholar Walpola Rahula said,

"What we call a 'being', or an 'individual', or 'I', is only a convenient name or a label given to the combination of these five groups. They are all impermanent, all constantly changing. 'Whatever is impermanent is dukkha' (Yad aniccam tam dukkham). This is the true meaning of the Buddha's words: 'In brief the Five Aggregates of Attachment are dukkha.' They are not the same for two consecutive moments. Here A is not equal to A. They are in a flux of momentary arising and disappearing." (What the Buddha Taught, p. 25)

Life Is Dukkha

Understanding the First Noble Truth is not easy. For most of us, it takes years of dedicated practice, especially to go beyond a conceptual understanding to a realization of the teaching. Yet people often glibly dismiss Buddhism as soon as they hear that word "suffering."

That's why I think it is useful to toss out English words like "suffering" and "stressful" and go back to "dukkha." Let the meaning of dukkha unfold for you, without other words getting in the way.

The historical Buddha once summarized his own teachings this way: "Both formerly and now, it is only dukkha that I describe, and the cessation of dukkha." Buddhism will be a muddle for anyone who doesn't grasp the deeper meaning of dukkha.

3.11 KEY WORDS

Avyakta, meaning "not manifest", "devoid of form" etc., is the word ordinarily used to denote Prakrti on account of subtleness of its nature

and is also used to denote Brahman, which is the subtlest of all and who by virtue of that subtlety is the ultimate support (asraya) of Prakrti.

3.12 QUESTIONS FOR REVIEW

1. Defining Dukkha?
2. Discuss the Life Is Dukkha

3.13 SUGGESTED READINGS AND REFERENCES

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3.14 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 3.2
2. See Section 3.3

UNIT 4: PRAMANAS

STRUCTURE

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Pramanas and their nature and objects
- 4.3 Prakrti and Vikrti
- 4.4 Mulaprakrti and its subtle nature
- 4.5 Proofs for the existence of Mulaprakrti
- 4.6 Satkaryavada and the justification for its acceptance
- 4.7 Cause is of the same nature of effect
- 4.8 Let us sum up
- 4.9 Key Words
- 4.10 Questions for Review
- 4.11 Suggested readings and references
- 4.12 Answers to Check Your Progress

4.0 OBJECTIVES

After unit 4, students can able to know:

- Pramanas and their nature and objects
- Prakrti and Vikrti
- Mulaprakrti and its subtle nature
- Proofs for the existence of Mulaprakrti
- Satkaryavada and the justification for its acceptance
- Cause is of the same nature of effect

4.1 INTRODUCTION

The various schools of Indian philosophies vary on how many of these six are epistemically reliable and valid means to knowledge. For example, Carvaka school of Hinduism holds that only one (perception) is a reliable source of knowledge, Buddhism holds two (perception, inference) are valid means, Jainism holds three (perception, inference and testimony), while Mimamsa and Advaita Vedanta schools of Hinduism hold all six are useful and can be reliable means to knowledge.

The various schools of Indian philosophy have debated whether one of the six forms of pramana can be derived from other, and the relative uniqueness of each. For example, Buddhism considers Buddha and other "valid persons", "valid scriptures" and "valid minds" as indisputable, but that such testimony is a form of perception and inference pramanas.

4.2 PRAMANAS AND THEIR NATURE AND OBJECTS

Pramana (Sanskrit: प्रामाण्य, Pramāṇa) literally means "proof" and "means of knowledge". It refers to epistemology in Indian philosophies, and is one of the key, much debated fields of study in Buddhism, Hinduism and Jainism, since ancient times. It is a theory of knowledge, and encompasses one or more reliable and valid means by which human beings gain accurate, true knowledge. The focus of Pramana is how correct knowledge can be acquired, how one knows, how one doesn't, and to what extent knowledge pertinent about someone or something can be acquired.

Ancient and medieval Indian texts identify six pramanas as correct means of accurate knowledge and to truths: perception (Sanskrit pratyakṣa), inference (anumāna), comparison and analogy (upamāna), postulation, derivation from circumstances (arthāpatti), non-perception, negative/cognitive proof (anupalabdhī) and word, testimony of past or present reliable experts (Śabda). Each of these are further categorized in terms of conditionality, completeness, confidence and possibility of error, by each school of Indian philosophies.

Etymology

Pramāṇa literally means "proof" and is also a concept and field of Indian philosophy. The concept is derived from the Sanskrit roots, pra (प्र), a preposition meaning "outward" or "forth", and mā (मा) which means "measurement". Pramā means "correct notion, true knowledge, basis, foundation, understand", with pramāṇa being a further nominalization of the word. Thus, the concept Pramāṇa implies that which is a "means of acquiring prama or certain, correct, true knowledge".

Pramāṇa forms one part of a trio of concepts, which describe the ancient Indian view on how knowledge is gained. The other two concepts are knower and knowable, each discussed in how they influence the knowledge, by their own characteristic and the process of knowing. The two are called Pramātṛ (प्रमातृ, the subject, the knower) and Prameya (प्रमेय, the object, the knowable).

The term Pramana is commonly found in various schools of Hinduism. In Buddhist literature, Pramana is referred to as Pramāṇavāda. Pramana is also related to the Indian concept of Yukti (युक्ति) which means active application of epistemology or what one already knows, innovation, clever expedients or connections, methodological or reasoning trick, joining together, application of contrivance, means, method, novelty or device to more efficiently achieve a purpose. Yukti and Pramana are discussed together in some Indian texts, with Yukti described as active process of gaining knowledge in contrast to passive process of gaining knowledge through observation/perception. The texts on Pramana, particularly by Samkhya, Yoga, Mimamsa and Advaita Vedanta schools of Hinduism, include in their meaning and scope "Theories of Errors", that is why human beings make error and reach incorrect knowledge, how can one know if one is wrong, and if so, how can one discover whether one's epistemic method was flawed, or one's conclusion (truth) was flawed, in order to revise oneself and reach correct knowledge.

Hinduism

Part of a series on
Hinduism

<ul style="list-style-type: none"> • Hindus • History

Notes

Origins
Main traditions
Deities
Concepts
Practices
Philosophical schools
Gurus, saints, philosophers
Texts
Society
Other topics
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Hinduism identifies six pramanas as correct means of accurate knowledge and to truths: Pratyakṣa (perception), Anumāṇa (inference), Upamāṇa (comparison and analogy), Arthāpatti (postulation, derivation from circumstances), Anupalabdhi (non-perception, negative/cognitive proof) and Śabda (word, testimony of past or present reliable experts).

In verse 1.2.1 of the Taittirīya Āraṇyaka (c. 9th–6th centuries BCE), "four means of attaining correct knowledge" are listed: smṛti ("scripture, tradition"), pratyakṣa ("perception"), aitiḥya ("expert testimony, historical tradition"), and anumāna ("inference").

In some texts such as by Vedvyasa, ten pramanas are discussed, Kṛtakoti discusses eight epistemically reliable means to correct knowledge. The most widely discussed pramanas are:

- **Pratyakṣa** (प्रत्यक्ष) means perception. It is of two types in Hindu texts: external and internal. External perception is described as that arising from the interaction of five senses and worldly objects, while

internal perception is described by this school as that of inner sense, the mind. The ancient and medieval Indian texts identify four requirements for correct perception: Indriyarthasannikarsa (direct experience by one's sensory organ(s) with the object, whatever is being studied), Avyapadesya (non-verbal; correct perception is not through hearsay, according to ancient Indian scholars, where one's sensory organ relies on accepting or rejecting someone else's perception), Avyabhicara (does not wander; correct perception does not change, nor is it the result of deception because one's sensory organ or means of observation is drifting, defective, suspect) and Vyavasayatmaka (definite; correct perception excludes judgments of doubt, either because of one's failure to observe all the details, or because one is mixing inference with observation and observing what one wants to observe, or not observing what one does not want to observe).

Some ancient scholars proposed "unusual perception" as pramana and called it internal perception, a proposal contested by other Indian scholars. The internal perception concepts included pratibha (intuition), samanyalaksanapratyaksa (a form of induction from perceived specifics to a universal), and jnanalaksanapratyaksa (a form of perception of prior processes and previous states of a 'topic of study' by observing its current state). Further, some schools of Hinduism considered and refined rules of accepting uncertain knowledge from Pratyakṣa-pranama, so as to contrast nirnaya (definite judgment, conclusion) from anadhyavasaya (indefinite judgment).

- **Anumāna** (अनुमान) means inference. It is described as reaching a new conclusion and truth from one or more observations and previous truths by applying reason. Observing smoke and inferring fire is an example of Anumana. In all except one Hindu philosophies,^[35] this is a valid and useful means to knowledge. The method of inference is explained by Indian texts as consisting of three parts: pratijna (hypothesis), hetu (a reason), and drshtanta (examples). The hypothesis must further be broken down into two parts, state the ancient Indian scholars: sadhya (that

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idea which needs to be proven or disproven) and paksha (the object on which the sadhya is predicated). The inference is conditionally true if sapaksha (positive examples as evidence) are present, and if vipaksha (negative examples as counter-evidence) are absent. For rigor, the Indian philosophies also state further epistemic steps. For example, they demand Vyapti - the requirement that the hetu (reason) must necessarily and separately account for the inference in "all" cases, in both sapaksha and vipaksha. A conditionally proven hypothesis is called a nigamana (conclusion).

- **Upamāna** (उपमान) means comparison and analogy. Some Hindu schools consider it as a proper means of knowledge. Upamana, states Lochtefeld, may be explained with the example of a traveller who has never visited lands or islands with endemic population of wildlife. He or she is told, by someone who has been there, that in those lands you see an animal that sort of looks like a cow, grazes like cow but is different from a cow in such and such way. Such use of analogy and comparison is, state the Indian epistemologists, a valid means of conditional knowledge, as it helps the traveller identify the new animal later. The subject of comparison is formally called upameyam, the object of comparison is called upamanam, while the attribute(s) are identified as samanya. Thus, explains Monier Williams, if a boy says "her face is like the moon in charmingness", "her face" is upameyam, the moon is upamanam, and charmingness is samanya. The 7th century text Bhaṭṭikāvya in verses 10.28 through 10.63 discusses many types of comparisons and analogies, identifying when this epistemic method is more useful and reliable, and when it is not. In various ancient and medieval texts of Hinduism, 32 types of Upanama and their value in epistemology are debated.
- **Arthāpatti** (अर्थापत्ति) means postulation, derivation from circumstances. In contemporary logic, this pramana is similar to circumstantial implication. As example, if a person left in a boat on river earlier, and the time is now past the expected time of arrival, then the circumstances support the truth postulate that the person has arrived. Many Indian scholars considered this pramana as invalid or

at best weak, because the boat may have gotten delayed or diverted. However, in cases such as deriving the time of a future sunrise or sunset, this method was asserted by the proponents to be reliable. Another common example for arthapatti in ancient Hindu texts is, that if "Devadatta is fat" and "Devadatta does not eat in day", then the following must be true: "Devadatta eats in the night". This form of postulation and deriving from circumstances is, claim the Indian scholars, a means to discovery, proper insight and knowledge. The Hindu schools that accept this means of knowledge state that this method is a valid means to conditional knowledge and truths about a subject and object in original premises or different premises. The schools that do not accept this method, state that postulation, extrapolation and circumstantial implication is either derivable from other pramanas or flawed means to correct knowledge, instead one must rely on direct perception or proper inference.

- **Anupalabdi** (अनुपलब्धि) means non-perception, negative/cognitive proof. Anupalabdi pramana suggests that knowing a negative, such as "there is no jug in this room" is a form of valid knowledge. If something can be observed or inferred or proven as non-existent or impossible, then one knows more than what one did without such means. In the two schools of Hinduism that consider Anupalabdi as epistemically valuable, a valid conclusion is either sadrupa (positive) or asadrupa (negative) relation - both correct and valuable. Like other pramana, Indian scholars refined Anupalabdi to four types: non-perception of the cause, non-perception of the effect, non-perception of object, and non-perception of contradiction. Only two schools of Hinduism accepted and developed the concept "non-perception" as a pramana. The schools that endorsed Anupalabdi affirmed that it as valid and useful when the other five pramanas fail in one's pursuit of knowledge and truth.

Abhava (अभाव) means non-existence. Some scholars consider Anupalabdi to be same as Abhava, while others consider Anupalabdi and Abhava as different. Abhava-pramana has been

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discussed in ancient Hindu texts in the context of Padārtha (पदार्थ, referent of a term). A Padartha is defined as that which is simultaneously Astitva (existent), Jneyatva (knowable) and Abhidheyatva (nameable). Specific examples of padartha, states Bartley,

include dravya (substance), guna (quality), karma (activity/motion), samanya/jati (universal/class property), samavaya (inherence) and vishesha (individuality). Abhava is then explained as "referents of negative expression" in contrast to "referents of positive expression" in Padartha.^[48] An absence, state the ancient scholars, is also "existent, knowable and nameable", giving the example of negative numbers, silence as a form of testimony, asatkaryavada theory of causation, and analysis of deficit as real and valuable. Abhava was further refined in four types, by the schools of Hinduism that accepted it as a useful method of epistemology: dhvamsa (termination of what existed), atyanta-abhava (impossibility, absolute non-existence, contradiction), anyonya-abhava (mutual negation, reciprocal absence) and pragavasa (prior, antecedent non-existence).

- **Śabda** (शब्द) means relying on word, testimony of past or present reliable experts. Hiriyanna explains Sabda-pramana as a concept which means reliable expert testimony. The schools of Hinduism which consider it epistemically valid suggest that a human being needs to know numerous facts, and with the limited time and energy available, he can learn only a fraction of those facts and truths directly.^[50] He must rely on others, his parent, family, friends, teachers, ancestors and kindred members of society to rapidly acquire and share knowledge and thereby enrich each other's lives. This means of gaining proper knowledge is either spoken or written, but through Sabda (words). The reliability of the source is important, and legitimate knowledge can only come from the Sabda of reliable sources. The disagreement between the schools of Hinduism has been on how to establish reliability. Some schools, such as Carvaka, state that this is never possible, and therefore Sabda is not a proper pramana. Other schools debate means to establish reliability.

Different schools of Hindu philosophy accept one or more of above pramanas as valid epistemology.

Carvaka school

Carvaka school accepted only one valid source of knowledge - perception.^[10] It held all remaining methods as outright invalid or prone to error and therefore invalid.

Vaisheshika school

Epistemologically, the Vaiśeṣika school considered the following as the only proper means of knowledge:

1. Perception (Pratyakṣa)
2. Inference (Anumāna)

Sankhya, Yoga, Vishishtadvaita Vedanta, and Dvaita Vedanta schools

According to the Sankhya, Yoga, and two sub-schools of Vedanta, the proper means of knowledge must rely on these three pramanas:

1. Pratyakṣa — perception
2. Anumāna — inference
3. Śabda — testimony/word of reliable experts

Nyaya School

The Nyāya school accepts four means of obtaining knowledge (pramāṇa), viz., Perception, Inference, Comparison and Word.

1. Perception, called Pratyakṣa, occupies the foremost position in the Nyaya epistemology. Perception is defined by sense-object contact and is unerring. Perception can be of two types - ordinary or extraordinary. Ordinary (Laukika or Sādhārana) perception is of six types, viz., visual-by eyes, olfactory-by nose, auditory-by ears, tactile-by skin, gustatory-by tongue and mental-by mind. Extraordinary (Alaukika or Asādhārana) perception is of three types, viz., Sāmānyalakṣana (perceiving generality from a particular object), Jñānalakṣana (when one sense organ can also perceive

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qualities not attributable to it, as when seeing a chilli, one knows that it would be bitter or hot), and Yogaja (when certain human beings, from the power of Yoga, can perceive past, present and future and have supernatural abilities, either complete or some). Also, there are two modes or steps in perception, viz., Nirvikalpa, when one just perceives an object without being able to know its features, and Savikalpa, when one is able to clearly know an object. All laukika and alaukika pratyakshas are savikalpa. There is yet another stage called Pratyabhijñā, when one is able to re-recognise something on the basis of memory.

2. Inference, called Anumāna, is one of the most important contributions of Nyaya. It can be of two types – inference for oneself (Svārthānumāna, where one does not need any formal procedure, and at the most the last three of their 5 steps), and inference for others (Parārthānumāna, which requires a systematic methodology of 5 steps). Inference can also be classified into 3 types: Pūrvavat (inferring an unperceived effect from a perceived cause), Śeṣavat (inferring an unperceived cause from a perceived effect) and Sāmānyatodṛṣṭa (when inference is not based on causation but on uniformity of co-existence). A detailed analysis of error is also given, explaining when anumāna could be false.
3. Comparison, called Upamāna. It is produced by the knowledge of resemblance or similarity, given some pre-description of the new object beforehand.
4. Word, or Śabda are also accepted as a pramāṇa. It can be of two types, Vaidika (Vedic), which are the words of the four sacred Vedas, or can be more broadly interpreted as knowledge from sources acknowledged as authoritative, and Laukika, or words and writings of trustworthy human beings.

Prabhakara Mimamsa school

In Mimamsa school of Hinduism linked to Prabhakara considered the following pramanas as proper:

1. Pratyakṣa (perception)

2. Anumāṇa (inference)
3. Śabda (word, testimony)
4. Upamāṇa (comparison, analogy)
5. Arthapatti (postulation, presumption)

Advaita Vedānta and Bhatta Mimamsa schools

In Advaita Vedānta, and Mimamsa school linked to Kumārila Bhaṭṭa, the following pramanas are accepted:

1. Pratyakṣa (perception)
2. Anumāṇa (inference)
3. Śabda (word, testimony)
4. Upamāṇa (comparison, analogy)
5. Arthāpatti (postulation, presumption)
6. Anupalabdi, Abhava (non-perception, cognitive proof using non-existence)

Strictly speaking, pramana (tshad ma) means "valid cognition." In (Buddhism) practice, it refers to the tradition, principally associated with Dignāga and Dharmakīrti, of logic (rtags rigs) and epistemology (blo rigs).

Buddhism accepts only two pramana (tshad ma) as valid means to knowledge: Pratyaksha (mngon sum tshad ma, perception) and Anumāṇa (rjes dpag tshad ma, inference). Rinbochay adds that Buddhism also considers scriptures as third valid pramana, such as from Buddha and other "valid minds" and "valid persons". This third source of valid knowledge is a form of perception and inference in Buddhist thought. Valid scriptures, valid minds and valid persons are considered in Buddhism as Avisamvadin (mi slu ba, incontrovertible, indisputable). Means of cognition and knowledge, other than perception and inference, are considered invalid in Buddhism.

In Buddhism, the two most important scholars of pramāṇa are Dignāga and Dharmakīrti.

Sautrantrika

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Dignāga and Dharmakīrti are usually categorized as expounding the view of the Sautrāntika tenets, though one can make a distinction between the Sautrāntikas Following Scripture (Tibetan: ལུང་གི་རྩེས་པ་འབྲང་གི་མདོ་ལྗེ་པ་ Wylie: lung gi rjes 'brang gi mdo sde pa) and the Sautrāntikas Following Reason (Tibetan: རིགས་པ་རྩེས་པ་འབྲང་གི་མདོ་ལྗེ་པ་ Wylie: rigs pa rjes 'brang gi mdo sde pa) and both these masters are described as establishing the latter. Dignāga's main text on this topic is the Pramāṇa-samuccaya.

These two rejected the complex Abhidharma-based description of how in the Vaibhāṣika school and the Sautrāntika Following Scripture approach connected an external world with mental objects, and instead posited that the mental domain never connects directly with the external world but instead only perceives an aspect based upon the sense organs and the sense consciousnesses. Further, the sense consciousnesses assume the form of the aspect (Sanskrit: Sākāravāda) of the external object and what is perceived is actually the sense consciousness which has taken on the form of the external object. By starting with aspects, a logical argument about the external world as discussed by the Hindu schools was possible. Otherwise their views would be so different as to be impossible to begin a debate. Then a logical discussion could follow.

This approach attempts to solve how the material world connects with the mental world, but not completely explaining it. When pushed on this point, Dharmakīrti then drops a presupposition of the Sautrāntika position and shifts to a kind of Yogācāra position that extramental objects never really occur but arise from the habitual tendencies of mind. So he begins a debate with Hindu schools positing external objects then later to migrate the discussion to how that is logically untenable.

Note there are two differing interpretations of Dharmakīrti's approach later in Tibet, due to differing translations and interpretations. One is held by the Gelug school leaning to a moderate realism with some accommodation of universals and the other held by the other schools who held that Dharmakīrti was distinctly antirealist.

Apoha

A key feature of Dignāga's logic is in how he treats generalities versus specific objects of knowledge. The Nyāya Hindu school made assertions

about the existence of general principles, and in refutation Dignāga asserted that generalities were mere mental features and not truly existent. To do this he introduced the idea of Apoha, that the way the mind recognizes is by comparing and negating known objects from the perception. In that way, the general idea or categories of objects has to do with differences from known objects, not from identification with universal truths. So one knows that a perceived chariot is a chariot not because it is in accord with a universal form of a chariot, but because it is perceived as different from things that are not chariots. This approach became an essential feature of Buddhist epistemology.

Madhyamaka

The contemporary of Dignāga but before Dharmakīrti, Bhāvaviveka, incorporated a logical approach when commenting upon Nāgārjuna. He also started with a Sautrāntika approach when discussing the way appearances appear, to debate with realists, but then took a Middle Way view of the ultimate nature of phenomenon. But he used logical assertions and arguments about the nature of that ultimate nature.

His incorporation of logic into the Middle Way system was later critiqued by Candrakīrti, who felt that the establishment of the ultimate way of abiding since it was beyond thought and concept was not the domain of logic. He used simple logical consequence arguments to refute the views of other tenet systems, but generally he thought a more developed use of logic and epistemology in describing the Middle Way was problematic. Bhāvaviveka's use of autonomous logical arguments was later described as the Svātantrika approach.

In Tibet

Modern Buddhist schools employ the 'three spheres' (Sanskrit: trimaṇḍala; Tibetan: 'khor gsum):

1. subject
2. object, and
3. action.

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When Madhyamaka first migrated to Tibet, Śāntarakṣita established a view of Madhyamaka more consistent with Bhāvaviveka while further evolving logical assertions as a way of contemplating and developing one's viewpoint of the ultimate truth.

In the 14th Century Je Tsongkhapa presented a new commentary and approach to Madhyamaka, which became the normative form in Tibet. In this variant, the Madhyamaka approach of Candrakīrti was elevated instead of Bhāvaviveka's yet Tsongkhapa rejected Candrakīrti's disdain of logic and instead incorporated logic further.

The exact role of logic in Tibetan Buddhist practice and study may still be a topic of debate, but it is definitely established in the tradition. Ju Mipham remarked in his 19th century commentary on Śāntarakṣita's Madhyamakālaṅkāra:

“	The Buddha's doctrine, from the exposition of the two truths onward, unerringly sets forth the mode of being of things as they are. And the followers of the Buddha must establish this accordingly, through the use of reasoning. Such is the unerring tradition of Śākyamuni. On the other hand, to claim that analytical investigation in general and the inner science of pramana, or logic, in particular are unnecessary is a terrible and evil spell, the aim of which is to prevent the perfect assimilation, through valid reasoning, of the Buddha's words
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FOUR PRAMANAS

(i) Perception

Perception or pratyakṣa is the most important and fundamental source of valid knowledge. It is accepted by all the philosophical schools both vedic and non vedic. It is first and foremost of all the sources of valid knowledge as it is the most powerful, most fundamental and root of all other sources. Perception gives a direct or immediate knowledge of reality of an object and therefore it is the root of all other pramanas. According to the Nyaya, perception is not the only source of our knowledge, but it is the basis of all other sources or means of knowledge. Hence, it has been said that all the other means of knowledge

presupposes perception and must be based on knowledge derived from perception. Perception is the final test of all knowledge. Perceptual verification is thus the final test of all other knowledge and as such, perception is the chief of all the sources of human knowledge.³ The word 'pratyaksa' consists of two parts viz. iprati> meaning near or before or related to and 'aksV meaning eye. So, it means the process through which immediate knowledge of an object arises or it means the instrument by which the object is conceived. We find different definitions of pratyaksa given by the different Schools of Indian philosophy.

Different Opinions on Perception

- Carvaka view

According to Carvakas perception is the only means of valid knowledge. The perceptual knowledge is so vivid that there arises no question about its validity. External perception and internal perception are the two broad divisions of perception. External perception is that immediate knowledge which arises out of the contact of senses and object. And internal perception is the immediate perception of the mental states like pleasure, pain, etc. The internal perception depends on external perception. Anything beyond the range of perception is not real. Since sense perception is the only form of knowledge, matter becomes the only reality. Hence, the Carvakas reject the reality of heaven and liberation as they are not objects of our perception⁴. The Carvaka criticizes the possibility of other sources of knowledge like anumana and s'abda.

- Jaina view

According to Jainas there are five kinds of knowledge, viz. mati, sruta, abadhi, manah-parydya and kevala, Jaina thinkers has been classified these knowledge into two main heads, pratyaksa or direct or immediate and paroksa or indirect or mediate. Mati and sruta have been included in the paroksa class, while the rest are regarded as belonging to the pratyaksa class. Here, pratyaksa means the knowledge, which is directly acquired by the self (aksa) without the mediation of the mind or the

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senses, and paroksa is that knowledge which is acquired by the self through the mediation of the mind and the senses. The Jaina logicians define perception as clear knowledge. There are two kinds of perception viz.

- (1) empirical (samvyavaharika) and
- (2) transcendental (para-marthika). The empirical perception is practical. It depends on sense-organs and other conditions. Our ordinary perception is empirical. Transcendental perception, on the other hand, depends upon mere proximity to the self. Again the empirical perception has two forms:

- i) sensuous and
- ii) non-sensuous perception.

Sensuous perception is due to the external sense-organs stimulated by external objects. Non-sensuous perception is mental perception. It apprehends pleasure, pain, cognition and volition through the mind which is not sense-organ. Distinct apprehension of an object with its infinite qualities and relations is not possible with sensuous and nonsensuous perception.

- Bauddha view of pratyaksa

The Buddhists define perception as a presentation, which is generated by the objects alone, unassociated by any names or relations and which is not erroneous. So, according to this definition, perception is devoid of all thought, determinations and illusions. Vasubandhu, a Bauddha logician of the Yogacara School, characterizes perception as a cognition that is directly produced by the object, of which it is the cognition. For example, the cognition of fire is a perception. Dinnaga, the greatest Bauddha logician, brings out the implications for Vasubandhu's definition of perception. According to Dinnaga, pratyaksa is different from imagination and has no relation with names, genus, etc.

- The view of Adaita Vedanta

According to Advaita Vedanta perception is the direct consciousness of objects obtained through the exercise of the senses. It is the knowledge acquired through the operation of antahkaranavrtti. In perception the transparent antahkarana goes out through the sense-organs, pervades the object, say, the pot assumes the form of that object.

- The Mimamsa View

The basis of the Mimamsa theory of perception is the fourth sutra of the first chapter of the M.Su of Jaimini. There are, however, divergent views regarding the interpretation and application of this aphorism. Some commentators, such as Sahara hold that, the entire aphorism is simply a pointer to establish the fact that dharma cannot be known by perception. Kumarila defines perception as a knowledge which is the result of the right functioning of the sense organs with reference to their objects. The Prabhakara School of Purva-Mimamsa has presented a peculiar theory of perception called the triputipratyaksavdda (the theory of triple perception). Prabhakara has propounded this theory in his Brhati, which has been again elaborated by Salikanatha Misra in his Rjubimala and Prakariapancika. According to him, Perception is the direct apprehension which cognizes the apprehended object (meya), the self (mata) and the apprehension itself (wif). In each act of perception, the idea of each of these three comes to be its constituent factor. According to this theory, three factors (meya, matci and mitt) are revealed. These three are known as Triputi and this definition of perception gives us the theory of triple perception.

- Samkhya-Yoga View of pratyaksa

According to Samkhya knowledge produced through sense-activity is perception. When a thing like a pot comes within the range of vision, buddhi, or the intellect, is so modified as to assume the form of the pot; and the soul becomes aware of the existence of the pot. The Samkhya system consists of three different traditions in order to define Perception. These traditions are (i) the tradition that is initiated in the SS probably by Kapila himself, (ii) the tradition introduced by Vindhyavasin and (iii) the tradition proposed by Isvarakrsna. The oldest Samkhya definition of

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perception was forwarded by Vindhyavasin as ‘the function of cognitive organs ear and the rest, free from imagination. Jayanta Bhatta records it as opponent view. Patanjali does not give any definition of perception regarding the classical sources of the Samkhya-Yoga. Hence, the SK is the earliest source about the definition of perception. It defines perception as the “ascertainment of individual object.” Isvarakrsna uses the word ‘drsta’ in the sense of pratyaksa. The definition when interpreted separately in the commentaries of the SK reveals that there is no reference to the sense-object-contact. Moreover, Isvarakrsna defines perception in terms of knowledge. The term ‘visaya’ refers to the object of the cognition; the word ‘pratt in the definition stands for proximity and the word ‘adhyavasaya’ implies the function of the intellect. The word ‘pratf in the definition excludes inferential knowledge from perceptual knowledge. It means ‘near’ and thus it denotes sense-object contact.

- Vaisesika View

According to Vaisesika, perception enables us to apprehend substances, qualities and actions. Prasastapada defines perception as the cognition that is dependent on snse-organs. Pratyaksa according to Vaisesika, is external and internal. Internal perception is due to conjunction of the self with the internal organ. Cognition, pleasure, pain, desire, aversion and volition are apprehended by internal perception. External perception is of five kinds, olfactory, gustatory, visual, tactual and auditory. The Vaisesika admits yogic perception, by which the perceptual cognition of the soul Ofi (atmapratyaksa) arises.

- Nyaya View Like other systems of Indian philosophy, the Nyaya system also takes up perception in dealing with their epistemology. Gautama, the propounder of Nyaya system defines perception as that knowledge, which arises from the contact of a sense with its object and which is determinate, unnameable and non-erratic. But, this definition of perception is untenable, as it is incomplete. Perception cannot arise unless there is conjunction of soul with mind. Mind is a condition of perception. It mediates between the self and the senses.

Modes of Perception

There are three divergent views regarding the modes of perception, viz.

(a) The Buddhist view, according to which nirvikalpaka is the only mode of perception and there is no such thing as savikalpaka pratyaksa.

(b) The Grammarians' view, which is diametrically opposed to the Buddhist position, refers to savikalpaka as the only possible form of perception and rejects nirvikalpaka altogether. The Cdrvaka, the Madhva and Vallabha sects of Vedanta also fall in this category, and

(c) The majority view, according to which both nirvikalpaka and savikalpaka are the valid modes of perception.

(ii) Inference

Inference is supported by all the systems of Indian philosophy except Carvakas. It is a distinct branch of knowledge. The word inference (anumana) is used to indicate two components viz. inferential cognition (anumiti) and the instrument of inferential cognition (anumiti karana). In this way, when the word inference stands for an abstraction, it means inferential cognition and when it stands for the instrument, it means a source of inferential cognition. Inference is indirectly accepted as an independent means of knowledge even by Carvakas who deny to accept it since the rejection of inference by Carvakas itself implies the acceptance of inference by them because the rejection is through the inference itself. Anumana literally means such knowledge that follows some other knowledge. It is the knowledge of an object due to a previous knowledge of some sign or mark. In anumana, we arrive at the knowledge of an object through the medium of two acts of knowledge or propositions. The term anumana is derived from anu followed by the root ma with the suffix lyut. Mana means an apprehension or a way of apprehension of an object and the prefix anu denotes after. So, the result of such knowledge is called anumiti which is the knowledge of an object due to a previous knowledge. Hence, inferential knowledge is produced not by direct apprehension but by means of some other knowledge. The

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“other” is interpreted in different ways as perceptive knowledge of probans. All systems of Indian philosophy agree in holding that anumana is a process of arriving at truth not by direct observation but by means of the knowledge of vyapti or a universal relation between two things.

Different Views on Inference

• Carvaka View

The Carvakas reject the validity of anumana. The author of the MB mentions that the Carvakas do not treat anumana and agama as pramanas. It is stated that both anumana and agama are based on pratyaksa and therefore the Carvakas do not consider them as a source of valid knowledge. The author of the epic also states that these philosophers do not recognize anumana as pramdna for another important reason. The reason is that they cannot assert the validity of the vyapti or the invariable concomitance which plays the most significant part in case of inference. The materialists do not consider this vyapti as infallible. Therefore, the author of the MB observes, the materialists do not recognize anumana as apramana. Actually it is not always possible to attain the correct knowledge of something with anumana. Similar is the case of upamana ect. But the fact cannot be denied that one cannot totally dispense with anumana in his practical life. Sometimes it is found that pratyaksa alone does not serve the purpose. Udayariacarya, the author of NKM observes that if a Carvaka depends entirely on pratyaga he will invite his own miseries due to his dogmatic view. According to the author when a Carvaka will go away to a remote place by leaving his wife and children at home, naturally he will be unable to perceive them from that place. Thus, according to their own standpoint, they will be non-existent to him and hence he will have to lament for their loss. A section of later Carvakas probably realized this problem. Therefore, Gunaratna contents that the Carvakas recognize anumana also as pramana for practical purposes. He says that these philosophers agree to accept such an inference only as is urgently necessary for proving the existence of fire on a hill with the help of a column of smoke. But they do not recognize such extra-sensory inference (alaukika anumana) as is

commonly accepted by some other philosophers to establish the existence of heaven, adrsta ect. According to Purandara also the Carvakas recognize laukika anumana or popular inference as a pramana.

- The Bauddha View According to the Bauddhas inference is an independent source of valid knowledge. Dharmakuti is of the view that inference is the cognition of the inferable from the mark having a three-fold character.

The three characteristics of a sign or mark are

(1) its presence in the paksa,

(2) presence in the sapaksa and

(3) absence from the vipaksa. The inclusion of the word 'anumeya' in the definition makes it opens to the charge of circularity. There is no mention of invariable concomitance.

- The Jaina View

According to the Jainas, inference is the knowledge of the major term derived from the knowledge of the middle term. Fire is inferred from smoke. Smoke is the middle term, and fire is the major term. Anumana is based on vyapti derived from induction (tarka). Vyapti is the invariable concomitance between the middle and the major term. In inference there are three terms viz. the middle term (hetu or sadhya), the major term (sadhya) and the minor term (paksa). The middle term is that which is definitely known to be inseparably connected with the major term. If the major term does not exist, the middle term cannot exist. If the middle term exists, the major term must also exist. This is the only mark of middle term.

- Sathkhya - Yoga View of Anumana

The most authentic work on Sdmkhya system, the SK of fsvarakrsria defines anumana as the knowledge derived from sign or signate. Vacaspati Misra explains the definition elaborately. He states that linga

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means pervaded (vyapya) and lingi means pervasive (vyapaka). These may, in other words, be called probans and probandum. He states that in wording of SK probans and probandum stand for inferential knowledge. Thus, inferential knowledge arises through the knowledge that probans like smoke is pervaded and probandum like fire is pervasive.

- Vedanta View

In the Vedanta system, inference is that which is produced by the knowledge of invariable concomitance which is its instrumental cause. When there is the knowledge that the minor term possesses the attribute as in the proposition ‘the hill is smoky’ and also an awakening of the mental impression due to previous presentative knowledge in the form ‘Smoke is invariably accompanied by fire’, there results the inference ‘the hill is on fire’. According to Advaita Vedanta, inference is of one kind. It is anvayi and depends upon the agreement in presence between the probans and the probandum. The Advaitins admit inference for one’s own sake and inference for others. The former is caused by sub-conscious impression of vyapti. The latter consists of three members which may be either proposition, reason and example or example, application and conclusion.

- Mimamsa View of inference

According to Sahara the definition of anumdna is that when a certain fixed relation has been known to subsist between two things, so that if we perceive any one of these things we have an idea of the other thing, this later cognition is called inferential knowledge. Kumarila Bhatta explains the compound jnatasambandhasya in four alternative ways, viz.

- (1) as referring to a person who knows the invariable relation between two things, e.g. smoke and fire, or
- (2) as referring to the substratum where the relationship, e.g. of smoke and fire is apprehended,
- (3) as referring simply to a known relationship or
- (4) as referring to both the linga and lingin together. Smoke and fire are parts (ekadesa) of a logical whole.

- Vaisesika View of Anumdna Kanada, founder of Vaisesika system, holds that anumdna is the knowledge of probandum derived from the knowledge of probans. Prasastapada defines anumdna as the knowledge which results from apprehension of a sign (lingo). He explains linga as that which is related to the probandum and which has co-presence and co-absence with the probandum. According to Vaisesika, the knowledge of anumdna is derived from the mark, from which the existence of the probandum is inferred as its effect, or cause or conjunct or antagonist. From the heavy rainfall in the source of a river, flood in the river is inferred. From smoke the existence of fire is inferred. From the infuriated serpent, the existence of a mongoose hidden behind a bush is inferred. Thus, it can be said that mark is the means of inference which is based upon the relations of causality, conjunction etc.

- Nyaya View of Anumana

The Nyaya system makes valuable contribution to inference. According to Naiyayikas, anumana is the knowledge of an object through the medium of the knowledge of some mark by virtue of a relation of invariable concomitance between the two. Gautama does not define anumana. He simply holds that inference presupposes perception. It is of three types. Vatsyayana, a well known exposition of Gautama's NS deals with the etymological aspect of the term anumana and states that it is the knowledge of lingi arising after the knowledge of linga. According to Vatsyayana "no inference can follow from the absence of perception." Only when the observer has perceived fire and smoke to be related to each other, he is able to infer the existence of the fire and on the next occasion he perceives smoke. Inference, according to Udyotakara, is the argument from sign as aided by remembrance or the knowledge which is preceded by the perception of the middle term and remembrance of its invariable concomitance with major term .

(iii) Comparison or Upamana

Upamdna as an independent source of valid knowledge is admitted by Mimamsd, Vedanta and Nyaya, systems of thought. But the upholders of upamana are in different opinions. There is the divergence of opinion

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regarding the nature of resultant knowledge through upamana. The Purvamimamsakas and the Advaita Vedantins are on one side and the Naiyayikas on the other. Purvamimamsakas hold that the resultant knowledge pertains to the similarity which the remembered object bears to the directly perceived one. There is however a minor difference between the two schools of Mimamsa. According to Prabhakara, similarity (sadrśya) which is the object of comparison is an independent category not reducible to substance, quality, action and universal etc. But according to Kumarila, it is nothing but an assemblage of common features. The Advaita Vedanta view is of course, identical with that of the Bhattas. According to the Naiyayikas it is the knowledge that a certain words denote a certain class of objects.¹⁰⁸ Mimamsakas both Prabhakara and Bhatta follow Sahara regarding upamāna. According to Sahara, upamāna is the similarity which brings about the cognition of an object not in contact with the senses. Kumarila defines it as the knowledge of similarity subsisting in a remembered object (e.g. a cow) with an object (e.g. a wild cow) perceived. This is the meaning - the cow which was perceived by me in the past in a town is similar to this wild cow perceived in a forest at present.

Knowledge by comparison is distinct from that by perception, since we cognise something which is not in contact with the senses by remembrance, since at the time the gavaya was seen the cow was not seen, from inference, since none of the factors necessary for inference is present. The views of the Naiyayikas and the Mimamsakas are different fundamentally on the nature of comparison. According to Naiyayikas, comparison is the knowledge of the relation between a word and the object denoted by that word. The Mimamsakas refute this account of comparison. They point out that the knowledge of the relation between a word and the object denoted by that word is derived by verbal authority and not by comparison. According to Gautama, upamana is the means by which we gain the knowledge of a thing through its similarity to another thing previously wellknown. Hearing that a gavaya is like a cow, we infer that the animal which we find to be like a cow is the gavaya. Two factors are involved in an argument by comparison. They are

- (1) the knowledge of the object to be known, and
- (2) the perception of similarity. While the ancient Naiyayikas regarded the former as the principal cause of the new knowledge, the modern Naiyayikas attach more importance to the perception of similarity.

Kesava Misra's View

Kesava Misra also accepts the view regarding upamana. According to him Knowledge through comparison is that which is gained by the similarity of one thing to a known thing like a cow, when this similarity is aided by the recollection of an assertion made by some knowing person to that effect. For example, an urban man who does not know what the word gavaya means, hears from a forester that "gavaya is an animal similar to the cow. Afterwards he happens to go to a forest where he sees some animal similar to the cow. If at that time he recollects the words of the forester, he gains the knowledge that the animal in front of him is what is called gavaya, which is similar to the cow. According to Kesava Misra this knowledge is upamana and it is the instrument of the cognition upamiti. Upamiti is the grasp of the relation between the word gavaya and the thing denoted by it. upamana is not ascertained by other pramanas, perception and inference, it is a separate pramapa.

(iv) Verbal Testimony

Verbal testimony or sabda pramana occupies the fourth position in the list of the sources of valid knowledge of the Nyaya philosophy. In this regard, both the schools of Mimamsa differ from the Naiyayikas and the Vedantins who place Upamana before the sastra or sabda pramana. It consists in the assertion of a trustworthy person. All verbal knowledge, however, is not valid. A verbal statement is valid when it comes from a person who knows the truth and speaks the truth about anything for the guidance of other persons. But it is a matter of common observation that a sentence or a statement is not sufficient to denote any knowledge of things. Nor the mere perception of words of a sentence does give any knowledge about objects. It is only when one perceives the words and understands their meanings that he acquires the knowledge of a verbal statement. Hence sabda or testimony as a source of valid knowledge

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consists in understanding the meaning of the statement of a trustworthy person. All the systems of Indian Philosophy except the Carvdkas, the Bauddhas and the Vaisesikas have recognized verbal testimony as a separate source of valid knowledge.

The Refutation of Verbal Testimony by the Carvakas

The Carvakas do not recognize verbal testimony as a source of valid knowledge. According to them, it does not give rise to valid knowledge. They reject the validity of Vedas as they are vitiated by falsehood, contradiction and tautology. They say that Vedas are the works of some cunning priest who earned their living by duping the ignorant and the credulous. The three authors of the Vedas are buffoons, knaves and devils. Vedas are false because they make statements which are false. They are contradictory because they make statements which are incompatible with one another. A Vedic text declares: “one who desires a son should perform the putresti sacrifice.” Yet it is found that a son is not bom after the sacrifice has been performed. The text is false. If a text is false with regard to imperceptible results must be false. Cdrvaka says that the Vedas are the inventions of the brahmanas, who cheat the other castes to earn their livelihood. There is no logical ground or justification for believing in anything simply on the statement of another person because in that case, they think that they would have to believe the utterance of absurd and fictitious objects of any fool. Hence, sabda or testimony should not be recognized as a valid source of knowledge.

Bauddha View of Verbal Testimony

The Buddhist logicians are in the view that sabda is not an independent source of knowledge, but a form of perception or inference. According to them there is no relation of a word and an external object referring to it. The Bauddhas do not accept the validity of the Vedas and do not believe in the Vedic assertion of a seer. The Vedas deal with other worldly object like heaven, hell, etc. e.g. the performance of agnihotra sacrifice will lead a person to paradise. The Buddhists believe on objects which are either perceived or inferred. If by sabda it means the statement of trustworthy persons, it is reduced to inference. If, however, it is used to prove that

these are actual facts corresponding to a statement, Bauddhas reduce it to perception. So they do not admit the validity of verbal testimony.

Vaisesika View of Verbal testimony

The Vaisesikas do not recognize the verbal testimony as an independent source of knowledge although they agree with the Naiyayikas and the Bhdttas on the validity of the verbal testimony. The Vaisesikas include verbal testimony within inference. According to Prasastapada, sabda and other sources of knowledge belong to inference because these sources involve invariable coherence with a perception free from doubt. Sridhara propounds that there is no natural relation between word and its object, i.e. the meaning of the words is but conventional in origin. Verbal testimony is an inference because we understand the meaning only through coherence, as smoke indicates fire on the hill. According to Vaisesikas, sabda as a form of our knowledge is the same in both. Just as in inference one knows an unperceived object from the perception of something which is related to it, so in sabda from the perception of words one knows the objects which are unperceived but related to words perceived by us.

4.3 PRAKRUTI AND VIKRTI

PRAKRUTI: THE CONSTITUTION

The prakruti of a patient is given a lot of importance in Ayurveda. Often translated as a person's constitution, the term actually means "original creation." The Sanskrit prefix "pra" means "original" and "kruti" means "creation". A person's prakruti is the inherent balance of the three doshas at the moment of their creation. It is at this moment that a person's physiological and psychological tendencies become fixed.

For example, people have tendencies that influence the thickness of the skin, the length of the fingers, the shape of the palm and the strength of digestion. There are tendencies toward or against every bodily feature and physiological function. In addition, there are tendencies toward a specific personality type and even how a person will react emotionally to stress. We have tendencies to be introverted or extraverted, excitable or calm, intense or laid back. All of this is coded in the constitution. A

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person's prakruti (constitution) does not usually change throughout a person's lifetime.

The three doshas are the physiological forces of the body. A person's constitution is defined in terms of the inherent balance of these three doshas. It is the interplay between these doshas that is responsible for both body type and personality.

To know a person's constitution is to know their tendencies. If a person knows their tendencies they can take the actions that keep their tendencies in check. A person who knows that they have a tendency to feel cold, easily avoids becoming too cold by wearing more clothing or drinking warm beverages. To know your constitutional tendencies is to be empowered with the knowledge needed to create balance in your life.

Every living creature has all three doshas within them. We cannot exist without a certain amount of each. Kapha provides each of us with tissues, pitta provides metabolic action and vata allows us to move and express ourselves. Our constitution is best defined in terms of the percentage of each energy within a person's constitution. In this way there are not three types (vata, pitta or kapha), or even seven types (combinations), but an infinite number of combinations and permutations with no two people being exactly the same.

VIKRUTI—THE NATURE OF THE IMBALANCE

Vikruti means "after creation." The Sanskrit root "vi" means "after" and the root word "kruti" means "creation." A person's vikruti is the state of the three doshas after the moment of conception.

Following the moment of conception, the human embryo is exposed to and altered by its environment. In a healthy environment, the embryo forms in an optimal manner. After birth, if the environment remains optimal, the child grows up healthy. However, in a less than optimal environment, the three doshas become disturbed and upset the normal physiology, resulting in the symptoms of disease.

In Ayurveda, when we talk about the vikruti of a patient, we are referring to the current state of the three doshas and how they are expressing themselves in the body and mind. Due to the less than optimal environment most of us find ourselves in, our vikruti helps us to

understand the imbalances or symptoms that we are experiencing. However, it should be understood that in an optimal environment, the vikruti and the prakruti are the same. In this state, tendencies exist in the body and the mind but they are not expressing themselves in a manner that is causing a disturbance.

An important goal of Ayurveda is to understand a person's vikruti and then understand what aspects of a person's environment have contributed to the disturbance. Once known, the goal is to correct the environment. In this context, environment refers to both what a patient takes in through their five senses as well as the nature of a patient's lifestyle. While knowing a person's prakruti is essential for understanding the deepest tendencies within a person, knowing a person's vikruti is essential for devising a treatment program. Practitioners should remember that we always treat the current state of the doshas.

According to the Caraka Samhita (the ultimate, ancient, classic reference on Ayurveda), there are three things that must be taken into consideration in order for a treatment to be considered ayurvedic: The ayurvedic physician must know the nature of the patient (prakruti), the nature of the imbalance or disease (vikruti) and the nature of the remedies (dravya guna - the qualities of a substance). With this knowledge, an ayurvedic practitioner can prescribe a program of care to guide the patient back to health.

Can a person have a constitution that is different from their vikruti?

Regardless of a person's constitution, a person can have an imbalance in any dosha. Imbalances are created by the environment a person finds him or herself in and their lifestyle. For example; any person will become hot and vitiate pitta dosha if the temperature is hot enough. However, a person of pitta prakruti would become hot more quickly as they already have a tendency to feel hot. Thus, it can be said that a person with a pitta nature has a tendency toward a pitta imbalance. Likewise, everyone will vitiate their vata dosha if they find themselves moving about too much or too quickly. We live in a fast paced world. The pace of life today often causes vata imbalances regardless of the constitution of an individual. However, a person with a vata constitution will develop a vata imbalance

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more quickly than others. It does not take as much motion as it would for someone with a more stable (kapha) nature.

Is there a best way to determine a person's prakruti and vikruti?

The prakruti of the patient is best determined by the most stable factors of a person's nature. The most stable factors reveal the deeper tendencies of a patient. The physical structure of a patient gives the greatest clue toward constitutional tendencies. While structure can change due to imbalances, it is the least likely to change, except for body weight. Hence, it is more reliable than functional indicators. Functional indicators, however, are still useful when they reveal lifelong patterns. Another good indicator of prakruti is the nature of the voice and the basic personality. While these can change, they usually do so only when a person is exposed to great trauma. Even then, they often will not change. Functional indicators, such as patterns of digestion, elimination or sleep, can be used to assess both prakruti and vikruti. While patterns present over the course of one's life are indicators of prakruti, any tendency expressing itself right now is an indicator of vikruti.

4.4 MULAPRAKRTI AND ITS SUBLTE NATURE

One of the major problems we have today is that many educated Hindus understand and interpret Hinduism in English from a western perspective. As a result many important concepts of Hinduism become superimposed with foreign thought, which is not necessarily always correct. The matter is further complicated by western writers having limited knowledge of Hinduism and who are non-practicing Hindus providing a scholarly or historical perspective to the beliefs and practices of Hinduism as if they have an authority on the subject.

The Real and Original Nature

The question that arises is if the world is an illusion and not what it appears to be, then what is that which appears as an illusion? Who is that person inside that actor who is acting so well that you are deluded into believing that he is real? Our ancient seers contemplated upon this riddle for a long time and finally produced answers. They did it by thinking

backwards and reducing the objects, the modifications and the entire creation into their original state.

They reduced trees, mountains, rivers, humans, animals, insects, birds and all other objects into their primordial states or causes and found out that existence was made up of only two eternal realities, Purusha and Prakriti. Both are indivisible, eternal and indestructible. However, while Brahman is immutable and remains unchanged eternally, Prakriti is mutable and undergoes modification to produce diversity. Another major difference is that while Purusha is one indivisible reality, Prakriti represents a set of eternal realities called the Tattvas. The third difference, cited by a few schools, is that while Brahman is an independent reality, Prakriti is a dependent reality.

Hindu scriptures further identify two aspects of Prakriti, Sambhuti, the manifested, and Asambhuti, the unmanifested. Asambhuti is the original Prakriti made up of the realities or tattvas. You do not find it in our world in its original form. It is also called Primordial Prakriti or Mula Prakriti. In the Mula Prakriti everything is asleep. When it awakes at the beginning of creation, all the Tattvas become active in it, in addition to the gunas, and it becomes Sambhuti Prakriti. Maya is a projection of Sambhuti Prakriti. It also remains invisible and hidden in our world behind appearances like the bones inside a body, providing structure and form to the beings and objects. You will see only its effects or modifications through your senses as sense-objects. (Some scholars do consider the subtle part of Prakriti (mind, ego and intelligence) as Asambhuti and the gross part (the sense organs and bodily organs) as the Sambhuti.)

Prakriti Tattvas, Gunas

The Tattvas are the multiple realities that represent Prakriti collectively in contrast to the Supreme Reality of Purusha, which is one and alone. They are indivisible and indestructible in themselves, but subject to modifications and act as the building blocks of creation. What arises from them as modifications is the entire creation, or Maya, the unreal, the modified, or the so called illusion. Scholars and philosophers in ancient India debated about the number of the realities that constituted Prakriti.

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The Jains believed that there were only nine tattvas. The Samkhyas held that they were and the Saivas believed them to be. The following are the most well known tattvas.

- Intelligence (Buddhi)
- Mind (Manas)
- Ego (Aham)
- Five subtle senses (Tanmatras)
- Five organs of perception (Jnanendriyas)
- Five organs of action (Karmendriyas)
- Five great elements (Mahabutras), namely earth, water, fire, air, and space.

These constitute the Sambhuti Prakriti. Of them 1,2,3, and 4 constitute the subtle body (linga sarira) of a being, and the rest, the gross body. Some scholars add the individual Soul (Isvara tattva) and make it 24. These alone, along with the Self (Atman) and the Supreme Self (Brahman) are considered eternal or original realities. The rest are modifications arising from them. Delusion (moha) arises when these modifications are taken for real and mistaken as the eternal reality. The sources of this delusion are ignorance (avidya, egoism, attachments and desires, which result in bondage to Samsara (the cycle of births and deaths). Apart from the Tattvas, Prakriti has three other eternal realities. They are not included with the tattvas because they act upon the Tattvas and cause the modifications. They are

Sattva: Represents light, pleasure, preservation, selflessness, divinity.

Rajas: Represents light and darkness, pride, creation, self-centeredness, humanity.

Tamas: Represents darkness, cruelty, destruction, selfishness, and sexuality.

By their presence they induce the Tattvas to act in diverse ways and contribute to movement and actions. Thus, the gunas contribute to the movement or behavior in creation, while the tattvas contribute to the diversity.

Creativity and Artificial intelligence and evolution

In western thought there is a clear distinction between natural world and artificial world. For example, human intelligence is natural, while the intelligence we create through computing systems is artificial. In Hinduism the distinction is not so clear. In Hinduism everything that is produced by Prakriti and its derivatives are natural and constitute the illusory world. The human intelligence is a modification of the Tattva called Buddhi. It is purer in the humans to the extent the being is filled with sattva. Whatever that intelligence in a human being produces is also part of the same manifestation of Prakriti. Through their actions and inaction and propelled by desires human beings can modify different aspects of creation and thereby incur karma. Therefore, technically in Hinduism there is no difference between human intelligence and the intelligent forms we create with our ingenuity or creativity. The same applies to everything that we create either physically or mentally. They are the modifications we create with our knowledge and intelligence. You may even say, they are secondary modifications, or modifications of the modifications created by Prakriti. Both are derivatives in the ultimate sense from the realities of Prakriti, and as mere appearances contribute to the illusions we experience. It appears that Prakriti uses human intelligence also as her instrument to facilitate and promote the aims of creation and evolution. We cannot say that the so called artificial intelligence we create is not a modification of Prakriti or different from our intelligence, because she is its ultimate source and the material to create it also comes from her. Mostly likely the next level of intelligence will emerge out of our intelligence either biologically or mechanically or both and continue the work of Prakriti as the source for further diversity, illusion and activity.

4.5 PROOFS FOR THE EXISTENCE OF MULAPRAKRTI

A Psychological analysis of our worldly experience ordinarily gives us both the feeling of persistence and change. This personal experience expresses a cosmic truth. An examination of any doctrine of creation similarly reveals two fundamental concepts, those of Being and Becoming, Changelessness and Change, the One and the Many. In

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Sanskrit, they are called the Kutastha and Bhava or Bhavana. The first is the Spirit or Purusha or Brahman and Atman which is unlimited Being (Sat), Consciousness (Cit) and Bliss (Ananda). According to Indian notions the Atman as such is and never becomes. Its Power (Shakti) manifests as Nature, which is the subject of change. We may understand Nature in a two-fold sense: first, as the root principle or noumenal cause of the phenomenal world, that is, as the Principle of Becoming and secondly, as such World. Nature in the former sense is Mulaprakriti, which means that which exists as the root (Mula) substance of things before (Pra), creation (Kriti), and which, in association with Cit, either truly or apparently creates, maintains and destroys the Universe. This Mulaprakriti the Sharada Tilaka calls Mulabhuta Avyakta, and the Vedanta (of Shamkara to which alone I refer) Maya.

Nature, in the second sense, that is the phenomenal world, which is a product of Mulaprakriti is the compound of the evolutes from this root substance which are called Vikritis in the Samkhya and Tantra, and name and form (Namarupa) by the Vedantins, who attribute them to ignorance (Avidya). Mulaprakriti as the material and instrumental cause of things is that potentiality of natural power (natura naturans) which manifests as the Universe (natura naturata).

Touching these two Principles, there are certain fundamental points of agreement in the three systems which I am examining -- Samkhya, Vedanta and the Advaitavada of the Tantra. They are as follows. According to the first two systems, Brahman or Purusha as Sat, Cit and Ananda is Eternal Conscious Being. It is changeless and has no activity (Kartrivta). It is not therefore in Itself a cause whether instrumental or material; though in so far as Its simple presence gives the appearance of consciousness to the activities of Prakriti, It may in such sense be designated an efficient cause. So, according to Samkhya, Prakriti reflects Purusha, and in Vedanta, Avidya of the three Gunas takes the reflection of Cidananda. On the other hand, the substance or factors of Mulaprakriti or Maya are the three Gunas or the three characteristics of the principle of Nature, according to which it reveals (Sattva) or veils (Tamas), Consciousness (Cit) and the activity or energy (Rajas) which urges Sattva and Tamas to operation.

It also is Eternal, but is unconscious (Acit) Becoming. Though it is without consciousness (Caitanya) it is essentially activity (Kartritva) motion and change. It is a true cause instrumental and material of the World. But notwithstanding all the things to which Mulaprakriti gives birth, Its substance is in no wise diminished by the production of the Vikritis or Tattvas: the Gunas which constitute it ever remaining the same. The source of all becoming is never exhausted, though the things which are therefrom produced appear and disappear.

According to the Vedanta also, creation takes place through the association of the Brahman, then known as the Lord or Ishvara (Mayopadhika-Caitanyam Ishvarah), with Maya. That is, Cit is associated with, though unaffected by Maya which operates by reason of such association to produce the universe. The unchanging Sad-vastu is the Brahman. The ever-changing world is, when viewed by the spiritually wise (Jñani), the form imposed by Avidya on the Changeless Sat. It is true, that it has the quality of being in accordance with the greatest principle of order, namely, that of causality. It is the Sat however, which gives to the World the character of orderliness, because it is on and in association with that pure Cit or Sat that Maya plays. It is true, that behind all this unreal appearance there is the Real, the Brahman. But the phenomenal world has, from the alogical standpoint, no real substratum existing as its instrumental and material cause. The Brahman as such, is no true cause, and Maya is unreal (Avastu). The world has only the appearance of reality from the reflection which is cast by the real upon the unreal. Nor is Ishvara, the creative and ruling Lord, in a transcendental sense real. For, as it is the Brahman in association with Maya, which Shamkara calls Ishvara, the latter is nothing but the Brahman viewed through Maya. It follows that the universe is the product of the association of the real and the unreal, and when world-experience ends in liberation (Mukti), the notion of Ishvara as its creator no longer exists. For His body is Maya and this is Avastu, So long however as there is a world, that is, so long as one is subject to Maya that is embodied, so long do we recognize the existence of Ishvara. The Lord truly exists for every Jiva so long as he is such. But on attainment of bodiless liberation (Videha Mukti), the Jiva becomes himself

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Sacchidananda, and as such Ishvara does not exist for him, for Ishvara is but the Sat viewed through that Maya of which the Sat is free. "The Brahman is true, the world is false. The Jiva is Brahman (Paramatma) and nothing else."

The opponents of this system or Mayavada have charged it with being a covert form of Buddhistic nihilism (Maya-vadam asacchastram pracchannam bauddham). It has, however, perhaps been more correctly said that Sri Shamkara adjusted his philosophy to meet the Mayavada of the Buddhists, and so promulgated a new theory of Maya without abandoning the faith or practice of his Shaiva-Shakta Dharma.

All systems obviously concede at least the empirical reality of the world. The question is, whether it has a greater reality than that, and if so, in what way? Samkhya affirms its reality; Shamkara denies it in order to secure the complete unity of the Brahman. Each system has merits of its own. Samkhya by its dualism is able to preserve in all its integrity the specific character of Cit as Nirañjana. This result, on the other hand, is effected at the cost of that unity for which all minds have, in some form or other, a kind of metaphysical hunger. Shamkara by his Mayavada secures this unity, but this achievement is at the cost of a denial of the ultimate reality of the world whether considered as the product (Vikriti) of Mulaprakriti, or as Mulaprakriti itself.

There is, however, another alternative, and that is the great Shakta doctrine of Duality in Unity. There is, this Shastra says, a middle course in which the reality of the world is affirmed without compromising the truth of the unity of the Brahman, for which Shamkara by such lofty speculation contends. I here shortly state what is developed more fully later. The Shakta Advaitavada recognizes the reality of Mulaprakriti in the sense of Maya-Shakti. Here in a qualified way it follows the Samkhya. On the other hand, it differs from the Samkhya in holding that Mulaprakriti as Maya-Shakti is not a principle separate from the Brahman, but exists in and as a principle of the one Brahman substance. The world, therefore, is the appearance of the Real. It is the Brahman as Power. The ground principle of such appearance or Maya-Shakti is the Real as Atma and Power. There is thus a reality behind all appearances, a real substance behind the apparent transformations. Maya-Shakti as such

is both eternal and real, and so is Ishvara. The transformations are the changing forms of the Real. I pass now to the Advaitavada of the Shakta Tantra.

The Shakta Tantra is not a formal system of philosophy (Darshana). It is, in the broadest sense, a generic term for the writings and various traditions which express the whole culture of a certain epoch in Indian History. The contents are therefore of an encyclopedic character, religion, ritual, domestic rites, law, medicine, magic, and so forth. It has thus great historical value, which appears to be the most fashionable form of recommendation for the Indian Scriptures now-a-days. The mere historian, I believe, derives encouragement from the fact that out of bad material may yet be made good history. I am not here concerned with this aspect of the matter. For my present purpose, the Shakta Tantra is part of the Upasana kanda of the three departments of Shruti, and is a system of physical, psychical and moral training (Sadhana), worship and Yoga. It is thus essentially practical. This is what it claims to be. To its critics, it has appeared to be a system of immoral indiscipline. I am not here concerned with the charge but with the doctrine of creation to be found in the Shastra. Underlying however, all this practice, whatever be the worth or otherwise which is attributed to it, there is a philosophy which must be abstracted, as I have here done for the first time, with some difficulty, and on points with doubt, from the disquisitions on religion and the ritual and Yoga directions to be found in the various Tantras. The fundamental principles are as follows.

It is said that equality (Samya) of the Gunas is Mulaprakriti, which has activity (Kartrittva), but no consciousness (Caitanya). Brahman is Sacchidananda who has Caitanya and no Kartrittva. But this is so only if we thus logically differentiate them. As a matter of fact, however, the two admittedly, ever and everywhere, co-exist and cannot, except for the purpose of formal analysis, be thought of without the other. The connection between the two is one of unseparateness (Avinabhava Sambandha). Brahman does not exist without Prakriti-Shakti or Prakriti without the Brahman. Some call the Supreme Caitanya with Prakriti, others Prakriti with Caitanya. Some worship It as Shiva; others as Shakti. Both are one and the same. Shiva is the One viewed from Its Cit aspect.

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Shakti is the One viewed from Its Maya aspect. They are the "male" and "female" aspects of the same Unity which is neither male nor female. Akula is Shiva. Kula is Shakti. The same Supreme is worshipped by Sadhana of Brahman, as by Sadhana of Adyashakti. The two cannot be separated, for Brahman without Prakriti is actionless, and Prakriti without Brahman is unconscious. There is Nishkala Shiva or the transcendent, attributeless (Nirguna) Brahman; and Sakala Shiva or the embodied, immanent Brahman with attributes (Saguna).

Kala or Shakti corresponds with the Samkhyan Mula-prakriti or Samyavastha of the three Gunas and the Vedantic Maya. But Kala which is Mulaprakriti and Maya eternally is, and therefore when we speak of Nishkala Shiva it is not meant that there is then or at any time no Kala, for Kala ever is, but that Brahman is meant which is thought of as being without the working Prakriti (Prakriteranyah), Maya-Shakti is then latent in it. As the Devi in the Kulacudamani says, "Aham Prakritirupa chet Cidanandaparayana". Sakala Shiva is, on the other hand, Shiva considered as associated with Prakriti in operation and manifesting the world. In one case, Kala is working or manifest, in the other it is not, but exists in a potential state. In the same way the two Shivas are one and the same. There is one Shiva who is Nirguna and Saguna. The Tantrik Yoga treatise Satcakranirupana describes the Jivatma as the Paryyaya of, that is another name for, the Paramatma; adding that the root of wisdom (Mulavidya,) is a knowledge of their identity. When the Brahman manifests, It is called Shakti, which is the magnificent concept round which Tantra is built. The term comes from the root "Sak," which means "to be able". It is the power which is the Brahman and whereby the Brahman manifests itself; for Shakti and possessor of Shakti (Shaktiman) are one and the same. As Shakti is Brahman, it is also Nirguna and Saguna. Ishvara is Cit-Shakti, that is, Cit in association with the operating Prakriti as the efficient cause of the creation; and Maya-Shakti which means Maya as a Shakti that is in creative operation as the instrumental (Nimitta) and material (Upadana) cause of the universe. This is the Shakti which produces Avidya, just as Mahamaya or Ishvari is the Great Liberatrix. These twin aspects of Shakti appear throughout creation. Thus in the body, the Cit or Brahman aspect is conscious Atma

or Spirit, and the Maya aspect is the Antahkarana and its derivatives or the unconscious (Jada) mind and body. When, however, we speak here of Shakti without any qualifications, what is meant is Cit-Shakti in association with Maya-Shakti that is Ishvari or Devi or Mahamaya, the Mother of all worlds. If we keep this in view, we shall not fall into the error of supposing that the Shaktas (whose religion is one of the oldest in the world; how old indeed is as yet little known) worship material force or gross matter. Ishvara or Ishvari is not Acit, which, as pure sattva-guna is only His or Her body. Maya-Shakti in the sense of Mulaprakriti is Cit. So also is Avidya Shakti, though it appears to be Acit, for there is no Cidabhasa.

In a certain class of Indian images, you will see the Lord, with a diminutive female figure on His lap. The makers and worshippers of those images thought of Shakti as being in the subordinate position which some persons consider a Hindu wife should occupy. This is however not the conception of Shakta Tantra, according to which, She is not a handmaid of the Lord, but the Lord Himself, being but the name for that aspect of His in which He is the Mother and Nourisher of the worlds. As Shiva is the transcendent, Shakti is the immanent aspect of the one Brahman who is Shiva-Shakti. Being Its aspect, It is not different from, but one with It. In the Kulacudamani Nigama, the Bhairavi addressing Bhairava says, "Thou art the Guru of all, I entered into Thy body (as Shakti) and thereby Thou didst become the Lord (Prabhu). There is none but Myself Who is the Mother to create (Karyavibhavini). Therefore it is that when creation takes place Sonship is in Thee. Thou alone art the Father Who wills what I do (Karyavibhavaka; that is, She is the vessel which receives the nectar which flows from Nityananda). By the union of Shiva and Shakti creation comes (Shiva-Shakti-sama-yogat jayate srishtikalpana). As all in the universe is both Shiva and Shakti (Shivashaktimaya), therefore Oh Maheshvara, Thou art in every place and I am in every place. Thou art in all and I am in all." The creative World thus sows Its seed in Its own womb.

Such being the nature of Shakti, the next question is whether Maya as Shamkara affirms is Avastu. It is to be remembered that according to his empirical method it is taken as real, but transcendently it is alleged to

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be an eternal unreality, because, the object of the latter method is to explain away the world altogether so as to secure the pure unity of the Brahman. The Shakta Tantra is however not concerned with any such purpose. It is an Upasana Shastra in which the World and its Lord have reality. There cannot be Sadhana in an unreal world by an unreal Sadhaka of an unreal Lord. The Shakta replies to Mayavada: If it be said that Maya is in some unexplained way Avastu, yet it is admitted that there is something, however unreal it may be alleged to be, which is yet admittedly eternal and in association, whether manifest or unmanifest, with the Brahman. According to Shamkara, Maya exists as the mere potentiality of some future World which shall arise on the ripening of Adrishta which Maya is. But in the Mahanirvana Tantra, Shiva says to Devi, "Thou art Thyself the Para Prakriti of the Paramatma" (Ch. IV, v. 10). That is Maya in the sense of Mulaprakriti, which is admittedly eternal, is not Avastu, but is the Power of the Brahman one with which is Cit. In Nishkala Shiva, Shakti lies inactive. It manifests in and as creation, though Cit thus appearing through its Power is neither exhausted nor affected thereby. We thus find Ishvari addressed in the Tantra both as Sacchidanandarupini and Trigunatmika, referring to the two real principles which form part of the one Brahman substance. The philosophical difference between the two expositions appears to lie in this. Shamkara says that there are no distinctions in Brahman of either of the three kinds: svagata-bheda, that is, distinction of parts within one unit, svajatiya-bheda or distinction between units of one class, or vijatiya-bheda or distinction between units of different classes. Bharati, however, the Commentator on the Mahanirvana (Ch. II, v. 34) says that Advaita there mentioned means devoid of the last two classes of distinction. There is, therefore, for the purposes of Shakta Tantra, a svagata-bheda in the Brahman Itself namely, the two aspects according to which the Brahman is, on the one hand, Being, Cit and on the other, the principle of becoming which manifests as Nature or seeming Acit. In a mysterious way, however, there is a union of these two principles (Bhavayoga), which thus exist without derogation from the partless unity of the Brahman which they are. In short, the Brahman may be conceived of as having twin aspects, in one of which, It is the cause of the changing

world, and in the other of which It is the unchanging Soul of the World. Whilst the Brahman Svarupa or Cit is Itself immutable, the Brahman is yet through its Power the cause of change, and is in one aspect the changeful world

But what then is "real"; a term not always correctly understood. According to the Mayavada definition, the "real" is that which ever was, is and will be (Kalatrayasattvavan); in the words of the Christian liturgy, "as it was in the beginning, is now, and ever shall be world without end"; therefore that which changes, which was not, but is, and then ceases to be is according to this definition "unreal," however much from a practical point of view it may appear real to us. Now Mayavada calls Mulaprakriti in the sense of Maya the material cause of the world, no independent real (Avastu). The Shakta Tantra says that the Principle, whence all becoming comes, exists as a real substratum so to speak below the world of names and forms. This Maya-Shakti is an eternal reality. What is "unreal" (according to the above definition), are these names and forms (Avidya), that is, the changing worlds (asat-triloki-sadbhavam svarupam Brahmanah smritam, Ch. III, v. 7, Mahanirvana Tantra). These are unreal however only in the sense that they are not permanent, but come and go. The body is called Sharira, which comes from the root Sri -- "to decay", for it is dissolving and being renewed at every moment until death. Again, however real it may seem to us, the world may be unreal in the sense that it is something other than what it seems to be. This thing which I now hold in my hands seems to me to be paper, which is white, smooth and so forth, yet we are told that it really is something different, namely, a number of extraordinarily rapid vibrations of etheric substance, producing the false appearance of scientific "matter". In the same way (as those who worship Yantras know), all nature is the appearance produced by various forms of motion in Prakritic substance. (Sarvam Khalvidam Brahma.) The real is the Brahman and its Power. The Brahman, whether in Its Cit or Maya aspect, eternally and changelessly endures, but Avidya breaks up its undivided unity into the changing manifold world of names and forms. It follows from the above that Brahman and Ishvara are two co-being aspects of the One ultimate Reality, as Power to Be and to Become. For as Shamkara points out (Comm. Svetasvatara Up. I. 2)

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Devatmashakti, the cause of the world, is not separate from the Paramatma, as Samkhya alleges its Pradhana to be. And thus it is that Shiva in the Kularnava Tantra (I. 110) says, "some desire dualism (Dvaitavada), others monism (Advaitavada). Such however know not My truth, which is beyond both monism and dualism (Dvaitadvaitavivarjita)." This saying may doubtless mean that to "the knower (Jñani) the arguments of philosophical systems are of no account, as is indeed the case." It has also a more literal meaning as above explained. The Shastra in fact makes high claims for itself. The Tantra, it has been said, takes into its arms as if they were its two children, both dualism and monism affording by its practical method (Sadhana) and the spiritual knowledge generated thereby the means by which their antinomies are resolved and harmonized. Its purpose is to give liberation to the Jiva by a method according to which monistic truth is reached through the dualistic world; immersing its Sadhakas in the current of Divine Bliss, by changing duality into unity, and then evolving from the latter a dualistic play, thus proclaiming the wonderful glory of the Spouse of Paramashiva in the love embrace of Mind-Matter (Jada) and Consciousness (Caitanya). It therefore says that those who have realized this, move, and yet remain unsoiled in the mud of worldly actions which lead others upon the downward path. It claims, therefore, that its practical method (Sadhana) is more speedily fruitful than any other. Its practical method is an application of the general principles above described. In fact, one of its Acaras which has led to abuse is an attempt to put into full practice the theory of Advaitavada. Shamkara has in his transcendental method dealt with the subject as part of the Jñana Kanda. Though the exponent of the Mayavada is esteemed to be a Mahapurusha, this method is not in favor with the Tantric Sadhaka who attributes much of the practical atheism which is to be found in this country, as elsewhere, to a misunderstanding of the transcendental doctrines of Mayavada. There is some truth in this charge, for, as has been well said, the vulgarization of Shamkara's "Higher Science" which is by its nature an esoteric doctrine destined for a small minority, must be reckoned a misfortune in so far as it has, in the language of the Gita, induced many people to take to another's Dharma instead of to their own, which is the

"Lower Science" of the great Vedantin followed in all Shastras of worship. Such a Shastra must necessarily affirm God as a real object of worship. Dionysius, the Areopagite, the chief of the line of all Christian mystics said that we could only speak "apophatically" of the Supreme as It existed in Itself, that is, other than as It displays Itself to us. Of It nothing can be affirmed but that It is not this and not that. Here he followed the, "neti neti," of the Vedanta. Ishvari is not less real than the things with which we are concerned every day. She is for the Indian Sadhaka the highest reality and what may or may not be the state of Videha Mukti has for him, no practical concern. Those only who have attained it will know whether Shamkara is right or not; not that they will think about this or any other subject; but in the sense that when the Brahman is known all is known. A friend from whom I quote, writes that he had once occasion to learn to what ridiculous haughtiness, some of the modern "adepts" of Sri Shamkara's school are apt to let themselves be carried away, when one of them spoke to him of the personal Ishvara as being a "pitiable creature". The truth is that such so-called "adepts" are no adepts at all, being without the attainment, and far from the spirit of Shamkara -- whose devotion and powers made him seem to his followers to be an incarnation of Shiva Himself. Such a remark betrays a radical misunderstanding of the Vedanta. How many of those, who to-day discuss his Vedanta from a merely literary standpoint, have his, or indeed any faith? What some would do is, to dismiss the faith and practice of Shamkara as idle superstition, and to adopt his philosophy. But what is the intrinsic value of a philosophy which emanates from a mind which is so ignorant as to be superstitious P Shamkara, however, has said that faith and Sadhana are the preliminaries for competency (Adhikara) for the Jñanakanda. He alone is competent (Adhikari) who possesses all good moral and intellectual qualities, faith (Shraddha), capacity for the highest contemplation (Samadhi), the Samkhyan discrimination (Viveka), absence of all desire for anything in this world or the next, and an ardent longing for liberation. There are few indeed who can claim even imperfectly all such qualifications. But what of the rest? There is no Vaidik Karmakanda in operation in the present age, but there are other Shastras of worship which is either Vaidik, Tantrik or Pauranik. These

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provide for those who are still, as are most, on the path of desire. The Tantra affirms that nothing of worth can be achieved without Sadhana. Mere speculation is without result. This principle is entirely sound whatever may be thought of the mode in which it is sought to be applied. Those to whom the questions here discussed are not mere matters for intellectual business or recreation will recall that Shamkara has said that liberation is attained not merely by the discussion of, and pondering upon revealed truth (Vicara), for which few only are competent, but by the grace of God (Ishvara Anugraha), through the worship of the Mother and Father from whom all creation springs. Such worship produces knowledge. In the Kulacudamani, the Devi says: Oh all-knowing One, if Thou knowest Me then of what use are the Amnayams (revealed teachings) and Yajanam (ritual)? If Thou knowest Me not, then again, of what use are they?" But neither are, in another sense, without their uses for thereby the Sadhaka becomes qualified for some form of Urddhvamnaya, in which there are no rites (Karma).

With this short exposition of the nature of Shaktitattva according to Shakta Tantra I pass to an equally brief account of its manifestation in the Universe. It is sufficient to deal with the main lines of the doctrine without going into their very great accompanying detail. I here follow, on the main theme, the account given in the celebrated Sharada Tilaka a work written by Lakshmanacarya, the Guru of Abhinava Gupta, the great Kashmirian Tantrik, about the commencement of the eleventh century, and its Commentary. by the learned Tantrik Pandit Raghava Bhatta which is dated 1454 A.D. This work has long been held to be of great authority in Bengal.

Why creation takes place cannot in an ultimate sense be explained. It is the play (Lila) of the Mother. Could this be done the Brahman would be subject to the law of causality which governs the Universe but which its Cause necessarily transcends.

The Tantra, however, in common with other Indian Shastras recognizes Adrishta Srishti, or the doctrine that the impulse to creation is proximately caused by the Adrsta or Karma of Jivas. But Karma is eternal and itself requires explanation. Karma comes from Samskara and Samskara from Karma. The process of creation, maintenance and

dissolution, according to this view, unceasingly recurs as an eternal rhythm of cosmic life and death which is the Mother's play (Lila). And so it is said of Her in the Lalita Sahasranamam that, "the series of universes appear and disappear with the opening and shutting of Her Eyes". The existence of Karma implies the will to cosmic life. We produce it as the result of such will. And when produced it becomes itself the cause of it.

In the aggregate of Karma which will at one period or another ripen, there is, at any particular time, some which are ripe and others which are not so. For the fruition of the former only creation takes place. When this seed ripens and the time therefore approaches for the creation of another universe, the Brahman manifests in Its Vishvarupa aspect, so that the Jiva may enjoy or suffer therein the fruits of his Karma and (unless liberation be attained) accumulate fresh Karma which will involve the creation of future worlds. When the unripened actions which are absorbed in Maya become in course of time ripe, the Vritti of Maya or Shakti in the form of desire for creation arises in Paramashiva, for the bestowal of the fruit of this Karma. This state of Maya is variously called by Shruti, Ikshana, Kama, Vicikirsha.

It is when the Brahman "saw," "desired," or "thought" "May I be many," that there takes place what is known as Sadrishaparinama in which the Supreme Bindu appears. This, in its triple aspect, is known as Kamakala, a manifestation of Shakti whence in the manner hereafter described the Universe emanates. This Kamakala is the Mula or root of all Mantras. Though creation takes place in order that Karma may be suffered and enjoyed, yet in the aggregate of Karma which will at one time or another ripen, there is at any particular period some which are ripe and others which are not so. For the fruition of the former only creation takes place. As creation will serve no purpose in the case of Karma which is not ripe, there is, after the exhaustion by fruition of the ripe Karma, a dissolution (Pralaya). Then the Universe is again merged in Maya which thus abides until the ripening of the remaining actions. Karma, like everything else, re-enters the Brahman, and remains there in hidden potential state as it were a seed. When the seed ripens creation again takes place.

With Ikshana, or the manifestation of creative will, creation is really instantaneous. When the "Word" went forth, "Let there be light", there

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was light, for the ideation of Ishvara is creative. Our mind by its constitution is however led to think of creation as a gradual process. The Samkhya starts with the oscillation of the Gunas (Gunakshobha) upon which the Vikritis immediately appear. But just as it explains its real Parinama in terms of successive emanations, so the Shakta Tantra describes a Sadrishaparinama in the body of Ishvara their cause. This development is not a real Parinama, but a resolution of like to like, that is, there is no actual change in the nature of the entity dealt with, the various stages of such Parinama being but names for the multiple aspects to us of the same unchanging Unity.

Shakti is one. It appears as various by its manifestations. In one aspect there is no Parinama, for Sacchidananda is as such immutable. Before and after and in creation It remains what It was. There is therefore no Parinama in or of the Aksharabrahman as such. There is Parinama, however, in its Power aspect. The three Gunas do not change, each remaining what it is. They are the same in all forms but appear to the Jiva to exist in different combinations. The appearance of the Gunas in different proportions is due to Avidya or Karma which is this apparent Gunakshobha. It is Samskara which gives to the Samya Prakriti, existence as Vaishamya. What the Tantra describes as Sadrishaparinama is but an analysis of the different aspects of what is shortly called in other Shastras, Ikshana. This Sadrishaparinama is concerned with the evolution of what is named Para Sound (Parashabdasrishti). This is Cosmic Sound; the causal vibration in the substance of Mulaprakriti which gives birth to the Tattvas which are its Vikritis: such Cosmic Sound being that which is distinguished in thought from the Tattvas so produced.

The Sharada says that from the Sakala Parameshvara who is Sacchidananda issued Shakti that is, that power which is necessary for creation. God and His power are yet more than the creation which He manifests. Shakti is said to issue from that which is already Sakala or associated with Shakti, because as Raghava Bhatta says, She who is eternal (Anadi-rupa) was in a subtle state as Caitanya during the great dissolution (Pralaya), (Ya Anadirupa Caitanyadhyasena Mahapralaye Sukshma Sthita).

4.6 SATKARYAVADA AND THE JUSTIFICATION FOR ITS ACCEPTANCE

The Samkhya system, which follows Prakrti – parinama-vada, describes origination and evolution through its theory of Satkaryavada (Sanskrit: सत्कार्यवाद) which is the theory of causation. According to this theory the effect is existent in the cause; the original cause of everything that is perceived is Prakrti.

Satkaryavada is the Samkhya theory of the pre-existent effect, which states that the effect (karya) already exists in its material cause and therefore, nothing new is brought into existence or produced in the process of creation. This theory, also associated with the Yoga school, is the systematic unfolding of Uddalaka Aruni's 'substantialism' and 'eternalism' (Sassatavada). Ishvarakrishna in his Samkhyakarika Sl.9 gives five reasons why the effect has to pre-exist in its material cause –

- a) what is not cannot be produced,
- b) the effect requires a material cause,
- c) not everything arises from everything,
- d) the cause produces only what corresponds to its potential and
- e) the effect has the nature of the cause.

Vedic roots

During Vedic times, in seeking to determine the rta or order underlying all phenomena, a postulation was made that change can be understood in terms of a potency inherent in these phenomena, that is, in the cause to produce the effect, this potency was termed svadha (own power). But later on, the reality of change itself came into question. However, the Upanishads and Samkhya, though differing on whether phenomenal change was an illusion or real, accepted satkaryavada. Svadha and satkaryavada go beyond efficient causation to partake of nature of formal

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and material cause. Pratītyasamutpāda of the Buddhists implies a non-linear kind of causality; the word paccaya of paccaya-namarupa literally means support, and this presents causation not in terms of unilateral power but in terms of relationship. The Buddhists consider all modes of relation to have casual significance.

Vedanta explanation

From Chandogya Upanishad III.19 and Taittiriya Upanishad II.7, it appears that being emerged from the pregnant and undifferentiated chaos known as asat ('non-being') but the Brahmanas describe creation as the transformation of sat referred to as the impersonal abstract reality (Taittiriya Upanishad II.i) or as the personal creator (Prasna Upanishad I.4); satkaryavada envisages creation as parinama::vikara ('modification') of Brahman (Brahma Sutras II.i.7) which orthodox view is not accepted by the followers of Advaita Vedanta who place their belief in Vivartavada, the theory of superimposition.

Gaudapada, advocating ajativada, states that mithya ('false', 'unreal') effect has a mithya origination; it is not a real origination. Therefore, Totakacharya, a disciple of Sankara, in Srutisarasamuddharanam Sloka 151 states - even if one thinks that the world, beginning with the mind, does somehow originate according to either the prior existence or the non-existence (of the effect), even then it is not real; for the sruti has declared that it is unreal.

According to Vedanta, Brahman, the ever-existing non-dual entity sat but who is the eternal subject and not an object to be known, is the sole source of joy (rasah), a non-entity cannot be a source of happiness. Brahman is the cause of creation. As Saguna Brahman or Ishvara, with his power of the beginningless maya, he brings forth this creation which is also beginningless, controls and rules it as the Lord within. Maya is Prakrti (avayakrta) composed of three Gunas. Sankara extends satkaryavada to state that creation is but manifestation of names and forms only; by transforming into Becoming the indeterminate becomes determinate in association with maya, otherwise the world is unreal – the acosmic approach shows creation to be a superimposition on Brahman

whereas according to the subjective approach the phenomenal world of diversity is unreal, a mere dream.

Sankara defends satkaryavada against asatkaryavada but in the light of vivartavada as distinguished from parinamavada, he posits the infinite and eternal as the goal of human aspirations, distinguishing paramartha and vyavahara and agreeing that the former is timeless and the latter, fundamentally impermanent and insubstantial, differing though in their analysis of empirical things and causality. He states that the sruti speaks of prarabdha from an empirical point of view; prarabdha is accepted for origination (or birth) to account for differences of beings etc., which difference cannot be otherwise produced. In the same context but opposing Sankara's view-point, Ramanuja, the proponent of Vishishtadvaita, in his Vedarthasangraha defines creation thus – Brahman whose body is formed by animate and inanimate beings, who in his gross form is divided by distinctions of names and forms, is presented in the effect; this disunited and gross state of Brahman is called creation. LA_Una=the one&only(via;birth mother inner voice),known information from her inner soul. One who can change the course of history after pasdt life attempts?

4.7 CAUSE IS OF THE SAME NATURE OF EFFECT

Passing from the general points of agreement to those of difference, we note firstly, those between the Samkhya and the Vedanta. The Samkhya is commonly regarded as a dualistic system, which affirms that both Purusha and Prakriti are real, separate and independent Principles. The Vedanta, however, says that there cannot be two Principles which are both absolutely real. It does not, however, altogether discard the dual principles of the Samkhya, but says that Mulaprakriti which it calls Maya, while real from one point of view, that is empirically, is not real from another and transcendental standpoint. It affirms therefore that the only Real (Sadvastu) is the attributeless (Nirguna Brahman). All else is Maya and its products. Whilst then the Samkhyan Mulaprakriti is an Eternal Reality, it is according to the transcendental method of Shamkara an eternal unreality (Mithyabhuta Sanatani). The empirical reality which

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is really false is due to the Avidya which is inherent in the nature of the embodied spirit (Jiva). Maya is Avastu or no real thing. It is Nishtattva. As Avidya is neither real nor unreal, so is its cause or Maya. The kernel of the Vedantik argument on this point is to be found in its interpretations of the Vaidik Mahavakya, "That thou art" (Tat tvam asi). Tat here is Ishvara, that is, Brahman with Maya as his body or Upadhi. Tvam is the Jiva with Avidya as its body. It is then shown that Jiva is only Brahman when Maya is eliminated from Ishvara, and Avidya from Jiva. Therefore, only as Brahman is the Tvam the Tat; therefore, neither Maya nor Avidya really exist (they are Avastu), for otherwise the equality of Jiva and Ishvara could not be affirmed. This conclusion that Maya is Avastu has far-reaching consequences, both religious and philosophical, and so has the denial of it. It is on this question that there is a fundamental difference between Shamkara's Advaitavada and that of the Shakta Tantra, which I am about to discuss.

Before, however, doing so I will first contrast the notions of creation in Samkhya and Vedanta. It is common ground that creation is the appearance produced by the action of Mulaprakriti or principle of Nature (Acit) existing in association with Cit. According to Samkhya, in Mulaprakriti or the potential condition of the Natural Principle, the Gunas are in a state of equality (Samyavastha), that is, they are not affecting one another. But, as Mulaprakriti is essentially movement, it is said that even when in this state of equality the Gunas are yet continually changing into themselves (Sarupaparinama). This inherent subtle movement is the nature of the Guna itself, and exists without effecting any objective result. Owing to the ripening of Adrishta or Karma, creation takes place by the disturbance of this equality of the Gunas (Gunakshobha), which then commence to oscillate and act upon one another. It is this initial creative motion which is known in the Tantra as Cosmic Sound (Parashabda). It is through the association of Purusha with Mulaprakriti in cosmic vibration (Spandana) that creation takes place. The whole universe arises from varied forms of this grand initial motion. So, scientific "matter" is now currently held to be the varied appearance produced in our minds by vibration of, and in the single substance called ether. This new Western scientific doctrine of vibration is in India an

ancient inheritance. "Hring, the Supreme Hangsa dwells in the brilliant heaven." The word "Hangsa" comes, it is said, from the word Hanti, which means Gati or Motion. Sayana says that It is called Aditya, because It is in perpetual motion. But Indian teaching carries the application of this doctrine beyond the scientific ether which is a physical substance (Mahabhuta). There is vibration in the causal body that is of the Gunas of Mulaprakriti as the result of Sadrishaparinama of Parashabdasrishti; in the subtle body of mind (Antahkarana); and in the gross body, compounded of the Bhutas which derive from the Tanmatras their immediate subtle source of origin. The Hiranyagarbha and Virat Sound is called Madhyama and Vaikhari. If this striking similarity between ancient Eastern wisdom and modern scientific research has not been recognized, it is due to the fact that the ordinary Western Orientalist and those who take their cue from him in this country, are prone to the somewhat contemptuous belief that, Indian notions are of "historical" interest only, and as such, a welcome addition possibly for some intellectual museum, but are otherwise without value or actuality. The vibrating Mulaprakriti and its Gunas ever remain the same, though the predominance of now one, and now another of them, produces the various evolutes called Vikritis or Tattvas, which constitute the world of mind and matter. These Tattvas constitute the elements of the created world. They are the well-known Buddhi, Ahamkara, Manas (constituting the Antahkarana), the ten Indriyas, five Tanmatras and five Mahabhutas of "ether", "air", "fire", "water" and "earth", which of course must not be identified with the notions which the English terms connote. These Tattvas are names for the elements which we discover as a result of a psychological analysis of our worldly experience. That experience ordinarily gives us both the feeling of persistence and change. The former is due to the presence of the Atma or Cit-Shakti, which exists in us in association with Mulaprakriti or Maya-Shakti. This is the Caitanya in all bodies. Change is caused by Mulaprakriti or Maya-Shakti, and its elements may be divided into the subjective and objective Tattvas, or what we call mind and matter. Analyzing, again, the former, we discover an individuality (Ahamkara) sensing through the Indriyas, a world which forms the material of its precepts and concepts (Manas and Buddhi). The

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object of thought or 'matter' are the varied compounds of Vaikrita creation, which are made up of combinations of the gross elements (Mahabhuta), which themselves derive from the subtle elements or Tanmatras. Now, according to Samkhya, all this is real, for all are Tattvas. Purusha and Prakriti are Tattvas, and so are Vikritis of the latter.

Check Your Progress 1

Note: Use the space provided for your answer

1. Discuss the Pramanas and their nature and objects.

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.....
.....

2. What are Prakrti and Vikrti?

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.....
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3. What is Mulaprakrti?

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4.8 LET US SUM UP

The word Pramaanam comes from Pramaa Karanam. Pramaa means true knowledge and Karanam can be loosely translated as the special causative factor. So Pramaanam is “the means of knowledge” or “that by which knowledge is gained”. In Indian philosophy, the means by which one obtains accurate and valid knowledge about the world is called Pramaanam. The word Pramaanam also stands for testimony, proof, evidence. Our saastraas are our pramaana to know, analyse, realise and experience the ultimate reality that everything around us and all that is happening around us are NOT real. The quest for the ultimate reality starts here when a saadhaka or a spiritual aspirant engages himself in scriptural study. Some of the terms related to Pramaanam are:

- Pramaa
- Apramaa
- Prameya
- Pramaataa

Pramaa

Pramaa is Yataartha Jnaana (true knowledge), obtained from yataartha anubhava (true experience), like seeing a pot with one's own eyes, experiencing the heat of fire, realising God, etc...

Apramaa

Apramaa is Ayataartha Jnaana (false knowledge) arising from ayataartha anubhava (false experience), like mistaking a rope to be a snake, experiencing this world of maayaa to be the truth, etc.....

Prameya

Prameya is the object of Pramaana. The object of our sense organs and mind are the source or object of Pramaana since we gain knowledge from them. It may vary from a little worm to a big ocean tide to anything in this universe.

Pramaataa

A person in the quest of Pramaa is called a Pramaataa. A pramaataa gains yataartha jnaana from a yataartha anubhava, arising from the contact of his sense organs and mind with prameya. There are many Pramaanas elucidated in our saastras. Different schools of thought and philosophy rely on different Pramaanas to explain their principles. The Pramaanas found in our scriptures are

- Pratyaksha
- Anumaana
- Upamaana
- Sabda
- Arthaapatti
- Anupalabdhi

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- Itihaasa
- Sambhava
- Aitihya
- Abhaava
- Ceshta
- Yukti
- Pratyaksha

The karanam or the special cause for direct perception (Pratyaksha) and true knowledge (yatharthha Jnaana) is called Pratyaksha Pramaanam. The true knowledge obtained from direct perception is called Pratyaksha Pramaana. For instance, when a pot is placed before our eyes and there is no obstruction, a contact takes place between our eyes and the pot, by which the knowledge “This is a pot” is obtained. This is called Pratyaksha Jnaana or true knowledge. In short, the knowledge born out of the contact between the sense organs and their respective objects is called Pratyaksham.

Anumaanam

The word Anu means “to follow” and Maanam means “to gauge, guess or infer”. So Anumaanam is the knowledge obtained by inference, based on logic. For instance, inferring fire on seeing smoke, inferring fruit on seeing a seed, inferring rain on seeing the clouds, etc...

Upamaanam

The word Upa means nearness and Maanam means to gauge, guess. So the knowledge of a new subject / thing obtained by comparing the similarity with an already known thing is called Upamaanam. Thus Upamana describes knowledge imparted by means of analogy. For instance, when the meaning of Gavaya (wild ox) is unknown, the similarity of the name to the word Gaus (cow) will provide knowledge that Gavaya is in the bovine family. This applies not only to words, but everything from animals to plants to persons.

Saabda or Aagama or Aapta Vaakya

Aapta means trustworthy, authoritative, valid. The Vedas, Srutis, Smrtis, Saastras and Puraanas are the authority on Hinduism and they give knowledge about the ultimate reality. The knowledge obtained through

either adhyayanam (study), or sravanam (hearing), or smaranam (remembering), or mananam (memorising) of our ancient scriptures, leads to the knowledge of ultimate reality. As the origins of our Vedas and aagamas are anaadi and as they have passed the test of time, they are our authority. Aapta vaakya may be so simple like Satyam vada – Speak the truth, or revealing the ultimate reality like Aham Brahma Asmi – I am the Brahman.

Arthaapatti

Arthaapatti is postulation. It is described as the necessary supposition of an unperceived fact that demands an explanation. Arthaapatti means that which easily becomes evident. For instance, if one sees a very healthy person, but never sees him eating or drinking in the day time, which is generally expected, then one may reasonably deduce that this person must be eating or drinking during the night.

Anupalabdhi

Anupalabdhi means unavailability or absence. It tells us about the non-existence of objects. The knowledge that a particular object is not present (here) is Anupalabdhi. For instance, when we do not perceive a pot on a table before us, we come to know that it does not exist.

Itihaasam

Iti means thus. Ha means indeed, and As means to be, exist, live. So Itihaasa means “thus indeed was or happened”. Various incidents of the lives of different kings, empires and people of the past were recorded and told in the form of stories with a moral behind it. This was done to emphasise the attainment of Purushaarthaas and to realise the ultimate reality. Raamaayana and Mahaabhaarata are examples of Itihaasa pramaana. In these epics, the past is narrated in the form of a story and we come to know what happens when we lead our life in a dhaarmic way like Raama and the Paandavaas. We also learn from the lives of Raavana and the Kauravaas that we should never go out of the dhaarmic way to achieve our ambitions.

Sambhavam

Sambhavam means equivalence. When we take a vessel to an experienced cook, he can say with certainty that a particular amount of

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rice can be cooked in that vessel. Similarly, one hundred exists in one thousand. When such an understanding appears in the intellect, it is known as Sambhava.

Aitihyam

Aitihyam means a traditional account. This pramana applies when something is known by common belief or tradition but the original source of that knowledge is unknown. For instance, the old fort in New Delhi is believed to have been built by the Paandavas. Though there is no scriptural evidence to support this, still this belief lives to this day.

Abhaavam

Abhaava is the absence of any existence. An object cannot be perceived by the senses if it does not exist in their proximity. For example, a person standing on one side of a high wall cannot see a pot lying on the other side of the wall. Incomprehension of the existence of the pot is called abhaava.

Ceshta

Ceshta means movement. By body language and different gestures we gain knowledge. A saadhaka realises the ultimate reality by performing various mudraas.

Yukti

Yukti comes from the root Yuj, which means to bring together, join, yoke. Through proper presence of mind, intellect and co-ordination of the aatma, sense organs and their objects, one is able to perform all activities properly.

Yukti is accepted as a Pramaanam by Acharya Caraka (300BC), an expertise in Ayurveda and the author of Caraka Samhita. For instance, when a person is suffering from fever and the medical care is inaccessible, the physician uses his yukti to find remedy with the limited resources. He advises the patient to intake warm water and also prepares a home remedy using pepper, cumin seeds, etc. The following table illuminates on the school of thought and the Pramaanas they rely on.

4.9 KEY WORDS

1. Purusha: The Eternal Supreme Reality

2. Prakriti: The original or latent state of creation.
3. Asambhuti: The Unmanifested Primordial Prakriti.
4. Sambhuti Prakriti: The manifested, original, eternal, indestructible, indivisible but mutable set of realities known as tattvas.
5. Maya: A modification of the Sambhuti Prakriti that appears to the senses as real.
6. Tattvas: The set of Realities that constitute the Sambhuti Prakriti.
7. Gunas: The triple Realities that provide motion and dynamism to the Tattvas.
8. Vikriti: The modified Prakriti. It is the perceptual world, we experience through our senses, which is distorted by our perceptions, desires and expectations.

4.10 QUESTIONS FOR REVIEW

1. Discuss the Proofs for the existence of Mulaprakrti
2. What are Satkaryavada and the justification for its acceptance?
3. What are the Causes of the same nature of effect?

4.11 SUGGESTED READINGS AND REFERENCES

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4.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 4.2
2. See Section 4.3
3. See Section 4.4

UNIT 5: GUNAS

STRUCTURE

5.0 Objectives

5.1 Introduction

5.2 Gunas

5.3 Types of Gunas :sattva, rajas, tamas and their distinctive characteristics

5.4 Gunas in Indian Philosophy

5.5 Let us sum up

5.6 Key Words

5.7 Questions for Review

5.8 Suggested readings and references

5.9 Answers to Check Your Progress

5.0 OBJECTIVES

Guṇa depending on the context means "string, thread, or strand", or "virtue, merit, excellence", or "quality, peculiarity, attribute, property".

The concept is originally notable as a feature of Samkhya philosophy, though possibly a later feature of it. The gunas are now a key concept in nearly all schools of Hindu philosophy. There are three gunas, according to this worldview, that have always been and continue to be present in all things and beings in the world. These three gunas are called: sattva (goodness, constructive, harmonious), rajas (passion, active, confused), and tamas (darkness, destructive, chaotic). All of these three gunas are present in everyone and everything; it is the proportion that is different, according to Hindu worldview. The interplay of these gunas defines the character of someone or something, of nature and determines the progress of life.

In some contexts, it may mean "a subdivision, species, kind, quality", or an operational principle or tendency of something or someone. In human behavior studies, Guna means personality, innate nature and psychological attributes of an individual.

Like all Sanskrit technical terms, guṇa can be difficult to summarize in a single word. Its original and common meaning is a thread, implying the

original materials that weave together to make up reality. The usual, but approximate translation in common usage is "quality".

5.1 INTRODUCTION

With however the disturbance of the Gunas, Prakriti became inclined (Ucchuna) to creation, and in this sense, is imagined to issue. Shakti, in other words, passes from a potential state to one of actuality. The Parameshvara is, he adds, described as Sacchidananda in order to affirm that even when the Brahman is associated with Avidya, its own true nature (Svarupa) is not affected. According to the Sharada, from this Shakti issues Nada and from the latter Bindu (known as the Parabindu). The Sharada thus enumerates seven aspects of Shakti. This it does, according to Raghava Bhatta, so as to make up the seven component parts of the Omkara. In some Shakta Tantras this first Nada is omitted and there are thus only six aspects. The Shaiva Tantras mention five. Those which recognize Kala as a Tattva identify Nada with it. In some Tantras, Kala is associated with Tamoguna, and is the Mahakala who is both the child and spouse of Adyashakti; for creation comes from the Tamasic aspect of Shakti. In the Saradatilaka, Nada and Bindu are one and the same Shakti, being the names of two of Her states which are considered to represent Her as being more prone to creation (Ucchunavastha). There are two states of Shakti-bindu suitable for creation (Upayogavastha). As there is no mass or Ghana in Nishkala Shiva, that Brahman represents the Aghanavastha. The Prapañcasara Tantra says that She, who is in the first place Tattva (mere "thatness"), quickens under the influence of Cit which She reflects; then She longs to create (Vicikirshu) and becomes massive (Ghanibhuta) and appears as Bindu (Parabindu). Ghanibhuta means that which was not dense or Ghana but which has become so (Ghanavastha). It involves the notion of solidifying, coagulating, becoming massive. Thus milk is said to become Ghanibhuta when it condenses into cream or curd. This is the first gross condition (Sthulavastha); the Brahman associated with Maya in the form of Karma assumes that aspect in which It is regarded as the primal cause of the subtle and gross bodies. There then lies in it in a potential, undifferentiated mass (Ghana), the universe and beings about to be

created. The Parabindu is thus a compact aspect of Shakti wherein action or Kriya Shakti predominates. It is compared to a grain of gram (Canaka) which under its outer sheath (Maya) contains two seeds (Shivashakti) in close and undivided union. The Bindu is symbolized by a circle. The Shunya or empty space within is the Brahmapada. The supreme Light is formless, but Bindu implies both the void and Guna, for, when Shiva becomes Bindurupa He is with Guna. Raghava says, "She alone can create. When the desire for appearance as all Her Tattvas seizes Her, She assumes the state of Bindu whose characteristic is action" (Kriyashakti). This Bindu or Avyakta, as it is the sprouting root of the universe, is called the supreme Bindu (Parabindu), or causal or Karana Bindu, to distinguish it from that aspect of Itself which is called Bindu (Karya), which appears as a state of Shakti after the differentiation of the Parabindu in Sadrishaparinama. The Parabindu is the Ishvara of the Vedanta with Maya as His Upadhi. He is the Saguna Brahman, that is, the combined Cit-Shakti and Maya-Shakti or Ishvara with undifferentiated Prakriti as His Avyaktasharira. Some call Him Mahavishnu and others the Brahmapurusha. He is Paramashiva. "Some call the Hamsa, Devi. They are those who are filled with a passion for Her lotus feet." As Kalicarana the Commentator of the Shatcakranirupana says, it matters not what it is called. It is adored by all. It is this Bindu or state of supreme Shakti which is worshipped in secret by all Devas. In Nishkala Shiva, Prakriti exists in a hidden potential state. The Bindu Parashaktimaya (Shivashaktimaya) is first movement of creative activity which is both the expression and result of the universal Karma or store of unfulfilled desire for cosmic life.

It is then said that the Parabindu "divides" or "differentiates". In the Satyaloka is the formless and lustrous One. She exists like a grain of gram (Canaka) surrounding Herself with Maya. When casting off (Utsrijya) the covering (Bandhana.) of Maya, She, intent on creation (Unmukhi), becomes twofold (Dvidha bhittva), or according to the account here given threefold, and then on this differentiation in Shiva and Shakti (Shiva-Shakti-vibhagena) arises creative ideation (Srishtikalpana). As so unfolding the Bindu is known as the Sound Brahman (Shabdabrahman). "On the differentiation of the Parabindu

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there arose unmanifested sound" (Bhidyamanat parad bindoravyaktatma ravo, 'bhavat). Shabda here of course does not mean physical sound, which is the Guna of the Karyakasha or atomic Akasha. The latter is integrated and limited and evolved at a later stage in Vikriti Parinama from Tamasika Ahamkara. Shabdabrahman in the undifferentiated Cidakasha or Spiritual Ether of philosophy, in association with its Kala, or Prakriti or the Sakala Shiva of religion. It is Cit-Shakti vehicled by undifferentiated Prakriti, from which is evolved Nadamatra ("Sound only" or the "Principle of Sound") which is un-manifest (Avyakta), from which again is displayed (Vyakta) the changing universe of names and forms. It is the Pranavarupa Brahman or Om which is the cosmic causal principle and the manifested Shabdarnya. Avyakta Nada or unmanifested Sound is the undifferentiated causal principle of Manifested Sound without any sign or characteristic manifestation such as letters and the like which mark its displayed product. Shabdabrahman is the all-pervading, impartite, unmanifested Nadabindu substance, the primary creative impulse in Parashiva which is the cause of the manifested Shabdarnya. This Bindu is called Para because It is the first and supreme Bindu. Although It is Shakti like the Shakti and Nada which precede It, It is considered as Shakti on the point of creating the world, and as such It is from this Parabindu that Avyakta Sound is said to come.

Raghava Bhatta ends the discussion of this matter by shortly saying that the Shabdabrahman is the Caitanya in all creatures which as existing in breathing creatures (Pram) is known as the Shakti Kundalini of the Muladhara. The accuracy of this definition is contested by the Compiler of the Pranatoshini, but if by Caitanya we understand the Manifested Cit, that is, the latter displayed as and with Mulaprakriti in Cosmic vibration (Spandana), then the apparently differing views are reconciled.

The Parabindu on such differentiation manifests under the threefold aspects of Bindu, Nada, Bija. This is the fully developed and kinetic aspect of Parashabda. The Bindu which thus becomes threefold is the Principle in which the germ of action sprouts to manifestation producing a state of compact intensive Shakti. The threefold aspect of Bindu, as Bindu (Karyya), Nada and Bija are Shivamaya, Shivashaktimaya, Shaktimaya; Para, Sukshma, Sthula; Iccha, Jñana, Kriya; Tamas, Sattva,

Rajas; Moon, Fire and Sun; and the Shaktis which are the cosmic bodies known as Ishvara, Hiranyagarbha, and Virat. All three, Bindu, Bija, Nada are the different phases of Shakti in creation, being different aspects of Parabindu the Ghanavastha of Shakti. The order of the three Shaktis of will, action and knowledge differ in Ishvara and Jiva. Ishvara is all-knowing and therefore the order in Him, is Iccha, Jñana, Kriya. In Jiva, it is Jñana, Iccha, Kriya. Iccha is said to be the capacity which conceives the idea of work or action; which brings the work before the mind and wills to do it. In this Bindu, Tamas is said to be predominant, for there is as yet no stir to action. Nada is Jñana Shakti, that is, the subjective direction of will by knowledge to the desired end. With it is associated Sattva. Bija is Kriya Shakti or the Shakti which arises from that effort or the action done. With it Rajoguna or the principle of activity is associated. Kriya arises from the combination of Iccha and Jñana. It is thus said, "Drawn by Icchashakti, illumined by Jñana shakti, Shakti the Lord appearing as Male creates (Kriyashakti). From Bindu it is said arose Raudri; from Nada, Jyeshtha; and from Bija, Vama. From these arose Rudra, Brahma, Vishnu." It is also said in the Goraksha Samhita, "Iccha is Brahmi., Kriya is Vaishnavi and Jñana is Gauri. Wherever there are these three Shaktis there is the Supreme Light called Om." In the Sakala Parameshvara or Shabdabrahman in bodies (that is, Kundalini Shakti), Bindu in which Tamas prevails is, Raghava says, called Nirodhika; Nada in which Sattva prevails is called Ardhendhu, and Bija the combination of the two (Iccha and Jñana) in which Rajas as Kriya works is called Bindu. The three preceding states in Kundalini are Shakti, Dhvani, and Nada. Kundalini is Cit-Shakti into which Sattva enters, a state known as the Paramakashavastha. When She into whom Sattva has entered is next pierced by Rajas, She is called Dhvani which is the Aksharavastha. When She is again pierced by Tamas, She is called Nada. This is the Avyaktavastha, the Avyakta Nada which is the Parabindu. The three Bindus which are aspects of Parabindu constitute the mysterious Kamakala triangle which with the Harddhakala forms the roseate body of the lovely limbed great Devi Tripurasundari who is ShivaKama and manifests the universe. She is the trinity of Divine energy of whom the Shritattvarnava says: "Those glorious men who worship in that body in

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Samarasya are freed from the waves of poison in the untraversable sea of the Wandering (Samsara)". The main principle which underlies the elaborate details here shortly summarized, is this. The state in which Cit and Prakriti-Shakta are as one undivided whole, that is, in which Prakriti lies latent (Nishkala Shiva), is succeeded by one of differentiation, that is, manifestation of Maya (Sakala Shiva). In such manifestation it displays several aspects. The totality of such aspects is the Maya body of Ishvara in which are included the causal, subtle and gross bodies of the Jiva. These are, according to the Sharada, seven aspects of the first or Para state of sound in Shabdasrishti which are the seven divisions of the Mantra Om, viz.: A, U, M, Nada, Bindu, Shakti, Santa. They constitute Parashabdasrishti in the Ishvara creation. They are Ishvara or Om and seven aspects of the cosmic causal body; the collectivity (Samashti) of the individual (Vyashti), causal, subtle and gross bodies of the Jiva

Before passing to the manifested Word and Its meaning (Shabdārtha), it is necessary to note what is called Arthasrishti in the Avikriti or Sadrishaparinama: that is the causal state of Sound called Parashabda; the other three states, viz.: Pashyanti, Madhyama and Vaikhari manifesting only in gross bodies. As Parabindu is the causal body of Shabda, It is also the causal body of Artha which is inseparately associated with It as the combined Shabdārtha. As such, He is called Shambhu who is of the nature of both Bindu and Kala and the associate of Kala. From Him issued Sadashiva, "the witness of the world," and from Him Isha, and then Rudra, Vishnu and Brahma. The six Shivas are various aspects of Cit as presiding over (the first) the subjective Tattvas and (the rest) the elemental world whose centers are five lower Cakras. These Devatas when considered as belonging to the Avikriti Parinama are the Devata aspect of apparently different states of causal sound by the process of resolution of like to like giving them the semblance of all-pervasive creative energies. They are Sound powers in the aggregate (Samashti). As appearing in, that is, presiding over, bodies they are the ruling Lords of the individual (Vyashti) evolutes from the primal cause of Shabda.

The completion of the causal Avikriti Parinama with its ensuing Cosmic vibration in the Gunas is followed by a real Parinama of the Vikritis from

the substance of Mula-prakriti. There then appears the manifested Shabdārtha or the individual bodies subtle or gross of the Jiva in which are the remaining three Bhavas of Sound or Shaktis called Pashyanti, Madhyama, Vaikhari. Shabda literally means sound, idea, word; and Artha its meaning; that is, the objective form which corresponds to the subjective conception formed and language spoken of it. The conception is due to Samskara. Artha is the externalized thought. There is a psycho-physical parallelism in the Jiva. In Ishvara thought is truly creative. The two are inseparable, neither existing without the other. Shabdārtha has thus a composite meaning like the Greek word "Logos," which means both thought and word combined. By the manifested Shabdārtha is meant what the Vedantins call Namarupa, the world of names and forms, but with this difference that according to the Tantrik notions here discussed there is, underlying this world of names and forms, a real material cause that is Parashabda or Mulaprakriti manifesting as the principle of evolution.

The Sharada says that from the Unmanifested Root-Avyakta Being in Bindu form (Mulabhuta Bindurupa) or the Paravastu (Brahman), that is, from Mulaprakriti in creative operation there is evolved the Samkhyan Tattvas.

Transcendentally, creation of all things takes place simultaneously. But, from the standpoint of Jiva, there is a real development (Parinama) from the substance of Mula-bhuta Avyakta Bindurupa (as the Sharada calls Mulaprakriti) of the Tattvas, Buddhi, Ahamkara, Manas, the Indriyas, Tanmatras and Mahabhutas in the order stated. The Tantra therefore adopts the Samkhyan and not the Vedantic order of emanation which starts with the Apancikrita Tanmatra, the Tamasik parts of which, on the one hand, develop by Pancikarana into the Mahabhuta, and on the other, the Rajasik and Sattvik parts of which are collectively and separately the source of the remaining Tattvas. In the Shakta Tantra, the Bhutas derive directly and not by Pancikarana from the Tanmatras. Pancikarana exists in respect of the compounds derived from the Bhutas. There is a further point of detail in the Tantrik exposition to be noted. The Shakta Tantra, as the Puranas and Shaiva Shastras do, speaks of a threefold aspect of Ahamkara, according to the predominance therein of the respective

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Gunas. From the Vaikarika Ahamkara issue the eleven Devatas who preside over Manas and the ten Indriyas; from the Taijasa Ahamkara are produced the Indriyas and Manas; and from the Bhutadika Ahamkara the Tanmatras. None of these differences in detail or order of emanation of the Tattvas has substantial importance. In one case start is made from the knowing principle (Buddhi), on the other from the subtle object of knowledge the Tanmatra.

The abovementioned creation is known as Ishvara Srishti. The Vishvasara Tantra says that from the Earth come the herbs (Oshadhi), from the latter food, and from food seed (Retas). From the latter living beings are produced by the aid of sun and moon. Here what is called Jiva Srishti is indicated, a matter into which I have no time to enter here.

To sum up, upon this ripening of Karma and the urge therefrom to cosmic life, Nishkala Shiva becomes Sakala. Shakti manifests and the causal body of Ishvara is thought of as assuming seven causal aspects in Sadrishaparinama which are aspects of Shakti about to create. The Parabindu or state of Shakti thus developed is the causal body of both the manifested Shabda and Artha. The Parabindu is the source of all lines of development, whether of Shabda, or as Shambhu of Artha, or as the Mulabhuta of the Manifested Shabdārtha. On the completed ideal development of this causal body manifesting as the triple Shaktis of will, knowledge and action, the Shabdārtha in the sense of the manifested world with its subtle and gross bodies appears in the order described.

From the above description, it will have been seen that the creation doctrine here described is compounded of various elements, some of which it shares with other Shastras, and some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself. The theory which is a form of Advaita-vada has then some characteristics which are both Samkhyan and Vedantic. Thus it accepts a real Mulaprakriti, not however as an independent principle in the Samkhyan sense, but as a form of the Shakti of Shiva. By and out of Shiva-Shakti who are one, there is a real creation. In such creation there is a special Adrishta-Srishti up to the transformation of Shakti as Parabindu. This is Ishvara Tattva of the thirty-six Tattvas, a scheme accepted by both Advaita Shaivas and Shaktas.

Then by the operation of Maya-Shakti it is transformed into Purusha-Prakriti and from the latter are evolved the Tattvas of the Samkhya. Lastly, there is Yaugika Srishti of the Nyaya Vaisheshika in that the world is held to be formed by a combination of the elements. It accepts, therefore, Adrsta Srishti from the appearance of Shakti, up to the complete formation of the Causal Body known in its subtle form as the Kamakala; thereafter Parinama Srishti of the Vikritis of the subtle and gross body produced from the causal body down to the Mahabhutas; and finally Yaugika Srishti in so far as it is the Bhutas which in varied combination go to make up the gross world.

There are (and the doctrine here discussed is an instance of it) common principles and mutual connections existing in and between the different Indian Shastras, notwithstanding individual peculiarities of presentment due to natural variety of intellectual or temperamental standpoint or the purpose in view. Shiva in the Kularnava says that all the Darshanas are parts of His body, and he who severs them severs His limbs. The meaning of this is that the six Darshanas are the Six Minds, and these, as all else, are parts of the Lord's Body.

Of these six minds, Nyaya and Vaisheshika teach Yaugika Srishti; Samkhya and Patañjali teach Yaugika Srishti and Parinama Srishti; Mayavada Vedanta teaches Yaugika Srishti, Parinamasrishti according to the empirical method and Vivartta according to the transcendental method. According to the Vivartta of Mayavada, there is no real change but only the appearance of it. According to Shakta-vada, Ultimate Reality does in one aspect really evolve but in another aspect is immutable. Mayavada effects its synthesis by its doctrine of grades of reality, and Shakta-vada by its doctrine of aspects of unity and duality, duality in unity and unity in duality. Ultimate Reality as the Whole is neither merely static nor merely active. It is both. The Natural and the Spiritual are one. In this sense the Shakta system claims to be the synthesis of all other doctrines.

5.2 GUNAS

Terminology

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Guna appears in many ancient and medieval era Indian texts. Depending on the context, it means: string or thread, rope, sinew, chord (music, vowel phonology and arts literature) virtue, merit, excellence (dharma and soteriological literature) quality, peculiarity, tendency, attribute, property, species (sastras, sutras, the Epics, food and analytical literature)

The root and origins

Guṇa is both a root and a word in Sanskrit. Its different context-driven meanings are derived from either the root or the word. In verse VI.36 of Nirukta by Yāska, a 1st millennium BC text on Sanskrit grammar and language that preceded Panini, Guṇa is declared to be derived from another root Gaṇa, which means "to count, enumerate". This meaning has led to its use in speciation, subdivision, classification of anything by peculiarity, attribute or property. This meaning has also led to its use with prefixes such as Dviguna (twofold), Triguna (threefold) and so on.

In another context, such as phonology, grammar and arts, "Guṇa-" takes the meaning of amantrana (आमन्त्रणा, addressing, invitation) or abhyasa (अभ्यास, habit, practice). In the Mahabharata Book 6 Chapter 2, the meaning of guna similarly comes in the sense of addressing each part (the root implying amantrana), and thereby it means avayava (अवयव, member, subdivision, portion). In Sanskrit treatises on food and cooking, guna means quality, tendency and nature of ingredient. Ancient South Indian commentators, such as Lingayasurin, explain that the meaning of guna as "thread, string" comes from the root guna- in the sense of repetition (abhyasa), while the Telugu commentator Mallinatha explains the root guna- is to be understood in Sisupalavadha as amredana (आम्रेडन, reiteration, repetition). Larson and Bhattacharya suggest that the "thread" metaphor relates to that which connects and runs between what we objectively observe to the tattva (तत्त्व, elementary property, principle, invisible essence) of someone or something.

In the context of philosophy, morality and understanding nature, "Guna-" with more dental na takes the meaning of addressing quality, substance, tendency and property. In abstract discussion, it includes all hues of qualities – desirable, neutral or undesirable; but if unspecified, it is assumed with good faith to be good and divine in Indian philosophy.

Thus, Guṇi from the root "Guṇa-" means someone or something with "divine qualities", as in Svetasvatara Upanishad hymn VI.2.

The gunas under various philosophies

Part of a series on

Innate qualities and tendencies are key ancient concepts in Indian literature. Maitrayaniya Upanishad is one of the earliest texts making an explicit reference to Hindu trinity of Brahma, Vishnu and Shiva and linking them to their Guna – as creator/activity, preserver/purity, destroyer/recycler respectively. The idea of three types of guna, innate nature and forces that together transform and keep changing the world is, however, found in numerous earlier and later Indian texts.

Samkhya school of Hinduism

In Samkhya philosophy, a guṇa is one of three "tendencies, qualities": sattva, rajas and tamas. This category of qualities has been widely adopted by various schools of Hinduism for categorizing behavior and natural phenomena. The three qualities are:

Sattva is the quality of balance, harmony, goodness, purity, universalism, holism, construction, creativity, positivity, peacefulness, and virtue.

Rajas is the quality of passion, activity, neither good nor bad and sometimes either, self-centeredness, egoism, individualization, drivenness, movement, and dynamism.

Tamas is the quality of imbalance, disorder, chaos, anxiety, impurity, destruction, delusion, negativity, dullness or inactivity, apathy, inertia or lethargy, violence, viciousness, and ignorance.

In Indian philosophy, these qualities are not considered as present in either-or fashion. Rather, everyone and everything has all three, only in different proportions and in different contexts. The living being or substance is viewed as the net result of the joint effect of these three qualities.

According to Samkya school, no one and nothing is either purely Sattvik or purely Rajasik or purely Tamasik. One's nature and behavior constitute a complex interplay of all of all three gunas, in varying degrees. In some, the conduct is Rajasik with significant influence of

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Sattvik guna; in some it is Rajasik with significant influence of Tamasik guna, and so on.

The balance of Gunas of everything and everyone can change and does. However, change in one quality faces inertia from other two qualities in Indian worldview. Change needs internal or external influence or reinforcement, as knowledge and force to transform. The force to change comes from the Rajas guna, the Sattva guna empowers one towards harmonious and constructive change, while Tamas guna checks or retards the process.

In Indian mythology, Vishnu is envisioned with more Sattva, Brahma with more Rajas, and Shiva seen with all three Gunas.

Nyaya school of Hinduism

In Nyaya (Generality or common features) school of Hinduism, there is extensive debate on what Guna means, and whether quality is innate, subjective or describable. Early scholars of this school identified 17 qualities, which later scholars expanded to 24 gunas. Different scholars of this school list the 24 differently; for example, Bhasarvajna disallows 6 of the 24 commonly accepted by the ancient scholars. The most commonly accepted list is: color, taste, smell, touch, number, contact, disjunction, farness, nearness, dimension, separateness, knowledge, pleasure, frustration, desire, hatred, effort, weight, fluidity, viscosity, dispositional tendency, merit, demerit, and sound.

Nyaya school considers quality as non-repeatable, a conceptual theme not found in Western philosophy where "quality" is presumed to be repeatable. It is also not found in some parallel schools of Hinduism. Repeatability means that the white in one object is same as white in other object, and white means the same thing. Nyaya scholars hold that "whiteness" is a guna of "white", but that is different from "whiteness" of an object or living being. To them, white has many hues and the "whiteness" is subjective.

In Laksanavali, an ancient Indian text by Udayana, Guna is discussed with more nuance. For example, he writes, "quality of earth" is specific only if it meets three conditions: it occurs in earth, does not occur in

anything that is not earthy, and be a distinctive quality that cannot be described as combination of other qualities.

Vaisheshika school of Hinduism

In Vaisheshika school of Hinduism, which is most related to Nyaya school, states that our awareness, understanding and judgments of any person and thing in the world is relational. All relations, holds this school of Hinduism, is dyadic between anuyogin (referend) and pratiyogin (referent). Guna (quality) is considered as one of the seven padārtha (category) of relations. The others are: inherence (samavaya), being (bhava), genus (samanya), species (vishesha), substance (dravya) and motion/action (karman). Unlike Vaisheshika, Nyaya considers inherence as subset of guna (quality).

Gangesha, a Nyaya scholar, suggests a somewhat different theory, stating that our awareness is of two types – true and false. True awareness is produced when we seek to observe some excellence (guna) in its cause, while false awareness results from observing fault (dosha) in its cause. In other words, in Gangesha's perspective, the observer's state of mind and attitude affects relational awareness.

Bhagavad Gita

Chapters 3, 7, 13, 14, 17 and 18 of Bhagavad Gita discuss Guna. Verse 17.2 refers to the three Guna – sattvic, rajasic and tamasic – as innate nature (psychology or personality of an individual). Sattvic guna is one driven by what is pure, truth, compassionate, without craving, doing the right because it is right, positive and good. Tamasic guna is one driven by what is impure, dark, destructive, aimed to hurt another, contemptuous, negative and vicious. Rajasic guna is one that is ego-driven, out of personal passion, active, ostentatious, seeking the approval of others.

In Chapters 17 and 18, Bhagavad Gita illustrates various items and actions by their three Guna. For example, three types of charity are discussed, and what makes charity Sattvic, Rajasic or Tamasic. Similarly,

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food, relationships, knowledge and actions are detailed in terms of the three Guna. In Chapter 18, for example:

नियतं सङ्गरहितमरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते
॥२३॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः । क्रियते बहुलायासं तद्राजसमुदाहृतम्
॥२४॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् । मोहादारभ्यते कर्म यत्तत्तामसमुच्यते
॥२५॥

Action that is virtuous, thought through, free from attachment, and without craving for results is considered Sattvic; Action that is driven purely by craving for pleasure, selfishness and much effort is Rajasic; Action that is undertaken because of delusion, disregarding consequences, without considering loss or injury to others or self, is called Tamasic.

— Bhagavad Gita, Chapter 18, verses 23–25

Similarly, knowledge that is attached to object of action, without concern for understanding the cause, without concern for purpose or significance, is Tamasic knowledge; knowledge that is segregated, that considers everything unconnected, individualistic and meaningless is Rajasic; knowledge that sees one being in all beings, that seeks the whole, a unity in diversity, and similarities in the divided components is Sattvic.

Guna in theory of ethics

Guna is one of the four important elements in the framework of ethical theories in Indian philosophy. Bommer et al. suggest that ethical/non-ethical behavior is an outcome of individual attributes, personal environment, social environment and institutional rules and laws. Guna theory is the ancient Indian philosophy on individual attributes, while the theories of Dharma and Ashramas address the personal and social environment, as well as part of its institutional framework. Guna theory, states Crawford, represents a hierarchical theory of values, where the

relative order of hierarchy is suggested to vary within each individual along with the relative proportion of each guna. The interplay of three gunas affect an individual's values, and in Hindu worldview, these values affect individual's actions, as well as the happiness and serenity experienced by the individual. The gunas are not considered as static and set. Hindu literature, such as the Bhagavad Gita, state it to be dynamic and changeable with knowledge, introspection and understanding of sva-dharma. Realizing one's sva-dharma and Self is emphasized in Indian ethical theories. The highest state of existence and bliss, in Advaita school of Hinduism for example, is jivanmukti (Self-realization) and moksha.

Guna theory's perspective on values constituting human personality is unique yet congruent with other ethical theories.

Guna in cosmology

Samkhya cosmology combines the three guṇas with primal matter (universe, Prakṛti). These are present in all things and beings in the world, and it is their interplay that defines the physical and psychological character and nature. They serve as the fundamental operating principles or 'tendencies' of prakṛti which are called: sattva guṇa, rajas guṇa, and tamas guṇa. When any of the guna is out of balance in a being or object, the Samkhya school suggests that a pattern of evolution starts, affecting not only itself but its environment. Purusha, or consciousness, is considered as separate from Prakṛti and changeless.

Guna in other contexts

Sanskrit grammar

In the Sanskrit grammatical tradition (Vyākaraṇa), guṇa is an ancient language innovation that strengthens vowel-stems, making them more visually palpable when written and more musically resonant when heard. Dwight states that the use of guna makes the Sanskrit language more dynamical, bringing out into relief the idea expressed, given its complexity; in other words, the use of guna in Sanskrit adds depth and sophistication in its phonetic delivery as well as intellectual structure. These innovations are not unique to Sanskrit, but also found in Greek,

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Latin, Italian and to some extent Russian. Guna and other rules of language for Sanskrit are described by Pāṇini in his *Ashtadhyayi*.

Guna refers to a set of normal-length vowels that are less reduced than the basic set (in modern terms, the zero grade), but more reduced than the *vṛddhi* vowels (in modern terms, the lengthened grade). As an example, *r, i, u* are basic (zero-grade) vowels, with corresponding *guṇa* (full-grade) vowels *ar, e, o* and *vṛddhi* (lengthened-grade) vowels *ār, ai, au*. (This is more understandable once it is realized that, at an earlier stage of development, Sanskrit *e* and *o* were *ai* and *au*, and Sanskrit *ai* and *au* were *āi* and *āu*.) Guna corresponds to what is now termed the full grade in Indo-European ablaut. Another orthography and phonology concept related to Guna is *Vṛddhi*.

Ayurveda

In the terminology of Ayurveda (traditional medicine), *guṇa* can refer to one of twenty fundamental properties which any substance can exhibit, arranged in ten pairs of antonyms, viz. heavy/light, cold/hot, unctuous/dry, dull/sharp, stable/mobile, soft/hard, non-slimy/slimy, smooth/coarse, minute/gross, viscous/liquid.

Guna is also a concept in Ayurvedic medicine, as a system to assess conditions and diets. For this reason Triguna and tridosha are considered to be related in the traditions of Ayurveda.

Life's complex journey has the potential to bind as well as to liberate. In order to navigate this dual nature of experience, the ancient school of Indian philosophy called Samkhya ("that which sums up") divides reality into two categories: the knower (*purusha*) and the known (*prakriti*).

Purusha, the Self, is never an object of experience; *purusha* is the subject—the one who is aware, the one who knows. *Prakriti*, on the other hand, encompasses everything that comes before us in the objective universe—whether psychological or material. *Prakriti* is all that can be known.

Unmanifest *prakriti* is a reservoir of limitless potential consisting of three fundamental forces called the *gunas*—*sattva*, *rajas*, and *tamas*—in balance with each other. Through the interplay of these forces, *prakriti* manifests as the universe. Therefore, all that can be known in this world,

tangible and intangible, is a manifestation of the gunas in their various forms.

Cultivating awareness of how the gunas operate can be a valuable tool on the spiritual path. By apprehending the “feel” of each guna and using that knowledge as a guide, you can move toward recognition of the knower—the purusha—in you.

THE GUNAS CLOSE UP

The word guna literally means “strand” or “fiber” and implies that, like strands of a rope, the gunas are woven together to form the objective universe. Philosophically, the theory of the gunas explains what this universe is made of and how it came to manifest itself as mind and matter. But more important for yoga practitioners, awareness of the gunas tells us whether we are genuinely moving forward in life (sattva), running in place (rajas), or losing our way (tamas).

For yoga practitioners, awareness of the gunas tells us whether we are genuinely moving forward in life (sattva), running in place (rajas), or losing our way (tamas).

Each guna has its own characteristics. The essence of sattva is to act like a transparent pane of glass, allowing light—the light of conscious awareness—to reveal itself in the operations of the mind and in nature. Sattva is not enlightenment itself but it unveils what is true and real (sat). It shows itself as beauty, balance, and inspiration, and it promotes life, energy, health, and contentment. Cultivating sattva—by making choices in life that elevate awareness and foster unselfish joy—is a principal goal of yoga.

Rajas is the energy of change. It is distinguished by passion, desire, effort, and pain. Its activity may cause movement either toward sattva (increased spiritual understanding) or tamas (increased ignorance). Thus it may act positively or negatively. But it is most often characterized as unsteady, agitated, and unhappy—prompting change for change’s sake alone. If freshly picked tomatoes are sattvic, spicy tomato sauce is rajasic—good for a Friday night pizza, but perhaps not an everyday meal choice. Rajas brings happiness by prompting the coupling of the senses

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with their objects. Thus rajas also binds us to attachment, to the fruits of action, and to sensory pleasures of every kind.

Tamas conceals the presence of consciousness. It causes dullness and ignorance through its power to obscure. Its nature is heavy and dense. One Sanskrit synonym for tamas is sthiti, or “steady.” In its more sattvic garb, tamas can supply a steadying influence in life—for example, bed rest can lead to healing. But tamas is primarily immobilizing: tamasic foods are lifeless, stale, or impure; tamasic entertainment is mindless and intoxicating. Tamas leads to inaction when action is required. Each of us has experienced the binding power of tamas—the appeal of lethargy, procrastination, and sleep.

The three gunas are constantly interacting with one another. We can discern hints of this interplay in English phrases such as “innocent pleasure” (sattva-infused rajas) or “rabid addiction” (rajas-propelled tamas). But while the gunas themselves are permanent in essence—having emerged from primordial nature (prakriti)—their interactions are transitory and afford only a false impression of permanence. In this way, the play of the gunas obscures the real (sat), and attracts and binds us to what is ultimately unreal (asat).

THE GUNAS AT WORK

We can begin to explore the gunas’ tangible presence on the yoga mat. Imagine you are in a class performing janu shirshasana, head-to-knee pose, without a great degree of mindfulness. As you fold halfheartedly toward your extended leg, your back rounds, your shoulders hunch, and your foot collapses to the side. Your head falls forward and your mind sinks into a sleepy reverie. Except for a dull sense of discomfort in the pose, you might as well be taking a nap. This is tamas—a sense of lethargy and inattentiveness.

Compare this to another occasion when, determined not to be outdone by the person next to you, you find yourself making tenacious efforts in your pose. You struggle, painfully, to lengthen the back of your leg, but consequently round your shoulders as you strain to touch your toes. Meanwhile, preoccupied with the painful end of a romantic relationship, you fantasize about meeting the person three mats down. This is rajas—a

generous serving of agitation, exertion, competitiveness, pain, and enticement.

Yet, on still another day, your pose unfolds differently. The class is smaller and you are in a calm mood. Following your teacher's cues, your attention shifts inwardly from one element of the pose to another, and you find yourself working a challenging but safe edge. Longer, more stable holds in the posture yield a subtle awareness of breathing. And while much of what you are doing in the pose is invisible to those around you, your mind is pleased and relaxed by your inner efforts. This is sattva—clarity, mindfulness, and a spontaneous sense of contentment.

Identifying the sattvic, rajasic, and tamasic aspects of a yoga pose—and then cultivating rajas and tamas in service of sattva—is a surefire method for advancing your practice.

Identifying the sattvic, rajasic, and tamasic aspects of a yoga pose—and then cultivating rajas and tamas in service of sattva—is a surefire method for advancing your practice. But there is more to these three qualities than simply improving your seated forward bends. Insert these same principles of self-observation into daily affairs, and you will have the power to transform every aspect of your life.

EVERYDAY AWARENESS

The process of working with the gunas unfolds systematically in four stages:

1. The interplay of the gunas occurs almost entirely outside of your conscious awareness.
2. You begin to notice the gunas in the world around you (the rajasic display at the checkout counter, the sattvic sounds of a Mozart sonata), and learn to recognize the feel of their distinctive qualities.
3. You witness your own sattvic, rajasic, and tamasic tendencies.
4. Finally, you begin to sculpt your involvement with the gunas—cultivating sattva, softening rajasic urges, and engaging tamas in the service of stability and rest.

THE GUNAS IN LIFE

Descriptions of the gunas form an important part of one of the most revered texts of the yoga tradition, the Bhagavad Gita. In chapters 14, 17, and 18, Krishna portrays the gunas in marvelous detail. He begins (in verse 14.5) by describing the power of the gunas to “bind the immutable embodied One.” He goes on to provide an account of the nature of each guna. Later (in verse 18.40), Krishna dramatically summarizes the scope of the gunas’ activities:

There is nothing on the earth, in heaven, or even among the gods, that is free from these prakriti-born gunas.

But if the gunas are so pervasive, how are we to work with them? Krishna’s advice is to sharpen our powers of self-observation and discernment. His recurring message is that with practice and the right resolve, we can learn to witness the activities of the gunas and employ them with a sense of balance and purpose.

To make this process more visible, Krishna contrasts the look and feel of the three gunas in a variety of contexts. For example, he notes that:

The food you eat may (17.8–10):

Taste good and promote health,
strength, and a pleasant mind (sattva)

Be oversalted, highly spiced, and
cause illness and depression (rajas)

Be stale, unwanted by others, and not
fit as an offering (tamas)

The gifts you offer to others may be (17.20–22):

Given at the right time, with nothing
expected in return (sattva)

Given reluctantly, or with the aim of

gaining a returned favor (rajas)

Given at an inappropriate time or place, with disrespect or contempt (tamas)

The steadfastness with which you approach your spiritual path may (18.33–35):

Help you bring your mind, breath, and senses into harmony (sattva)

Depend on your acquiring something you want (rajas)

Preoccupy you with fears, grief, and excessive sleep (tamas)

Your happiness may (18.37–39):

Arise from inner discrimination and increase over time (sattva)

Be overly sensual; sweet in the beginning, poisonous in the end (rajas)

Arise from sleep, lethargy, and negligence (tamas)

As you read this list, or turn to the more extensive teachings in the Gita, don't let the stringent characterizations mislead you. They are not meant to promote self-criticism or condemnation. The gunas act as signposts—guides that indicate where you are and where you are inspired to be.

Samkhya philosophers say that life exists for the purpose of acquiring experience and knowing the Self. The gunas are meant to facilitate this spiritual endeavor. They reveal, conceal, and stir us up—all for the purpose of drawing us closer to purusha, the knower.

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Samkhya philosophers say that life exists for the purpose of acquiring experience and knowing the Self. The gunas are meant to facilitate this spiritual endeavor. They reveal, conceal, and stir us up—all for the purpose of drawing us closer to purusha, the knower. Krishna, the voice of the knower, sums up this relationship (in verses 14.19–20) with a lofty description of life’s goal—one in which ego identification with the activities of the gunas is transcended altogether. Though challenging, this millennia-old teaching continues to inspire seekers today:

When the seer observes
no agents of action (no “doer”)
other than the gunas,
and knows the transcendent
beyond the gunas,
such a one attains My being.

The body-bearer, transcending
these three gunas
which create the body,
freed from the sorrows of birth,
old age, and death,
enjoys immortality.

English translations of the Bhagavad Gita based on Perennial Psychology of the Bhagavad Gita by Swami Rama (Himalayan Institute Press).

5.3 TYPES OF GUNAS :SATTVA, RAJAS, TAMAS AND THEIR DISTINCTIVE CHARACTERISTICS

In the philosophy of Yoga, all matter in the universe arises from the fundamental substrate called Prakriti. From this ethereal Prakriti the three primary gunas (qualities of energy) emerge creating the essential aspects of all nature—energy, matter, and consciousness. These three gunas are tamas (darkness & chaos), rajas (activity & passion), and sattva (beingness & harmony). The awareness and conscious manipulation of

the three gunas are a powerful way to reduce stress, increase inner peace and lead one towards enlightenment.

What is a guna?

Guna is a Sanskrit word which translates as “quality, peculiarity, attribute, or tendency.” In yoga and Ayurveda, a guna is a tattva or element of reality that can affect our psychological, emotional and energetic states. The three gunas were created as an essential component of Sankhya philosophy but the gunas are now a major concept in most schools of Indian philosophy. The three gunas are described as being constantly influx and interacting with one another, in a playful state referred to as maya or illusion. The patterns of the interplay of the gunas can define the essential qualities of someone or something, and these patterns can highly influence the path and progress of life. For yoga practitioners, awareness of the gunas provides a GPS to allow us to make choices to be more balanced, peaceful and harmonious both on and off our mat. Cultivating the ability to identify and understand the nature of the gunas brings us closer to seeing the universal truth of oneness.

VIEWING ADS SUPPORTS YOGABASICS. REMOVE ADS WITH A MEMBERSHIP. THANKS!

The three gunas: Tamas, Rajas, and Sattva

All three gunas are always present in all beings and objects surrounding us but vary in their relative amounts. We humans have the unique ability to consciously alter the levels of the gunas in our bodies and minds. The gunas cannot be separated or removed in oneself but can be consciously acted upon to encourage their increase or decrease. A guna can be increased or decreased through the interaction and influence of external objects, lifestyle practices and thoughts.

Qualities of the three gunas

Tamas is a state of darkness, inertia, inactivity, and materiality. Tamas manifests from ignorance and deludes all beings from their spiritual truths. Other tamasic qualities are laziness, disgust, attachment,

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depression, helplessness, doubt, guilt, shame, boredom, addiction, hurt, sadness, apathy, confusion, grief, dependency, ignorance.

Rajas is a state of energy, action, change, and movement. The nature of rajas is of attraction, longing and attachment and rajas strongly bind us to the fruits of our work. Other rajasic qualities are anger, euphoria, anxiety, fear, irritation, worry, restlessness, stress, courage, rumination, determination, chaos.

Sattva is a state of harmony, balance, joy, and intelligence. Sattva is the guna that yogis achieve towards as it reduces rajas and tamas and thus makes liberation possible. Other sattvic qualities are delight, happiness, peace, wellness, freedom, love, compassion, equanimity, empathy, friendliness, focus, self-control, satisfaction, trust, fulfillment, calmness, bliss, cheerfulness, gratitude, fearlessness, selflessness.

Rajas

Sattva

Tamas

Activity Truth / Goodness Inertia & inactivity

Passion, desire & attachment Light, harmony & balance Darkness, delusion & ignorance

Energy Spiritual Essence Mass / matter / heaviness

Expansion Upward flow Downward flow

Movement Intelligence & consciousness Sloth & dullness

Binds by means of passion and craving. Binds by means of attachment to knowledge and joy. Binds by means of ignorance and obstruction.

Working With the Gunas

The mind's psychological qualities are highly unstable and can quickly fluctuate between the different gunas. The predominant guna of the mind acts as a lens that affects our perceptions and perspective of the world around us. Thus, if the mind is in rajas it will experience world events as chaotic, confusing and demanding and it will then have a strong tendency to continue to react to events in a rajasic way. Therefore, for yogis to make progress along the path we must practice self-observation and

discernment to witness and not react to the activities of the gunas. We must also have the inner-strength and willpower to consciously shift our thoughts and actions away from tamas and rajas towards sattvic balance and purpose.

VIEWING ADS SUPPORTS YOGABASICS. REMOVE ADS WITH A MEMBERSHIP. THANKS!

To reduce tamas avoid tamasic foods, oversleeping, overeating, inactivity, passivity and fearful situations. Tamasic foods include heavy meats and foods that are spoiled, chemically treated, processed or refined. For more info read *A Yogi's Practical Guide to Balancing Tamas Guna*.

To reduce rajas avoid rajasic foods, over-exercising, overwork, loud music, excessive thinking and consuming excessive material goods. Rajasic foods include fried foods, spicy foods, and stimulants. For more info read *Reducing Rajas Guna: A Yogi's How-To Guide*.

To increase sattva reduce both rajas and tamas, eat sattvic foods and enjoy activities and environments that produce joy and positive thoughts. Sattvic foods include whole grains and legumes and fresh fruits and vegetables that grow above the ground. All of the yogic practices were developed to create sattva in the mind and body. Thus, practicing yoga and leading a yogic lifestyle strongly cultivates sattva.

All gunas create attachment and thus bind one's self to the ego. "When one rises above the three gunas that originate in the body; one is freed from birth, old age, disease, and death; and attains enlightenment" (Bhagavad Gita 14.20). While the yogi's goal is to cultivate sattva, his or her ultimate goal is to transcend their misidentification of the self with the gunas and to be unattached to both the good and the bad, the positive and negative qualities of all life.

5.4 GUNAS IN INDIAN PHILOSOPHY

According to the yogic philosophy the whole universe can be divided into 2 main categories: Prakriti (Maya or Illusion) and Purusha (Reality). According to this philosophy everything which is changeable, which is not infinite, is part of Maya. Purusha on the other hand is the only reality,

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it is the universe's only unchangeable element: the Self, the soul. Everything within Prakriti, the illusionary world, consists of three gunas (qualities). These three qualities are present in all objects in various degrees, one quality is always more present or dominant than the others. The three gunas are Sattva (purity), Rajas (activity) and Tamas (darkness, destruction). Gunas are present in everything; humans, food, animate and inanimate objects.

Only the soul is eternal whereas Maya or Prakriti are changeable and illusionary (unreal). The difficulty lies in being able to discriminate between the real and the unreal. That is the ultimate goal of Yoga: to see beyond the illusion and see the reality. Only a person who is able to see the reality can reach the stage of Samadhi or Enlightenment.

Can we influence the three gunas?

We as human beings, have the possibility to consciously change the levels of the gunas in our body and mind. By altering the presence and influence of external objects, lifestyle and thoughts we can increase or decrease the gunas. Whichever guna is predominating will affect how we perceive the world around us. It will affect behavior, attitude, actions, attachments and so on. For example a person who is predominantly tamasic will see everything as negative and destructive. A person who is more sattvic on the other hand will perceive the universe as positive and will find joy and happiness in everything. However the mind is very unstable and can fluctuate very easily from one predominant guna to another.

Let's try to understand more clearly the difference between each one of the gunas and how you can stimulate one more than the others.

Sattva – The Guna of Purity and Harmony

Sattva manifests itself as purity, knowledge and harmony. It is the quality of goodness, joy, satisfaction, nobility and contentment. It is free of fear, violence, wrath and malice. Sattvic quality is pure and forgiving. It is the guna that people want to increase in order to reach the state of Samadhi or Liberation. Increasing sattva is possible by reducing rajas and tamas, both in your mind and in your body. You can do this by eating sattvic food such as fresh fruits and vegetables, whole grains and legumes. Sattvic foods are fresh and pure and grow above the ground, receiving

their positive energy from the sunlight. By practicing yoga and living a non-violent lifestyle, surrounding yourself by positive people and performing activities that bring you and others joy you increase the sattvic elements in your mind and body.

Definition of the Guna Sattva by example of a sattvic teacher and student

- A sattvic teacher has attained the highest spiritual level. He/she sees every living being as one and doesn't believe or teach any hypocrisy. He/she practices what they preach! A sattvic teacher is entirely unaffected by praise and criticism.
- A sattvic student has mastered the first two sub-stages of the 7 Stages of Knowledge. He/ she has understood the difference between real and unreal (discrimination) and has developed dispassion for the unreal.

Rajas – The Guna of Passion and Manipulation

Rajas represent itself by passion, action, energy and motion. Rajas is characterized by a feeling of attachment, a longing for satisfaction and desire. If you want to decrease the level of rajas, avoid consuming rajasic foods like fried and spicy food and stimulants such as caffeine.

Definition of the Guna Rajas by example of a rajastic teacher and student

- A rajasic teacher wants to have followers, who worship him/her. Rajasic teachers use the way they dress, theatrical techniques and pretention to impress and mesmerize their followers. A rajasic teacher doesn't follow what he/she preaches.
- A rajasic student cannot see the real meanings of the spiritual teachings, as he/she hasn't mastered the two stages of Knowledge yet. The devotion for the teacher is emotional, and can even become fanatical.

Tamas

Tamas manifests itself as impurity, laziness and darkness. It is the consequence of ignorance and it prevents all beings from seeing the reality. In order to decrease the tamasic elements in your mind and body, avoid eating tamasic foods (eg. alcohol, meat, processed food), indulging (eg. over eating, over sleeping, etc).

Definition of the Guna Tamas by example of a tamasic teacher and student

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- A tamasic teacher is entirely perverted. He/she indulges in unethical practices to gain powers and sensual pleasures. A tamasic teacher adapts the teachings and principles to suit his/her agenda and desires.
- A tamasic student is filled by ego and not ready to learn. A tamasic student lacks the ability to discriminate and doesn't abide by rules and discipline.

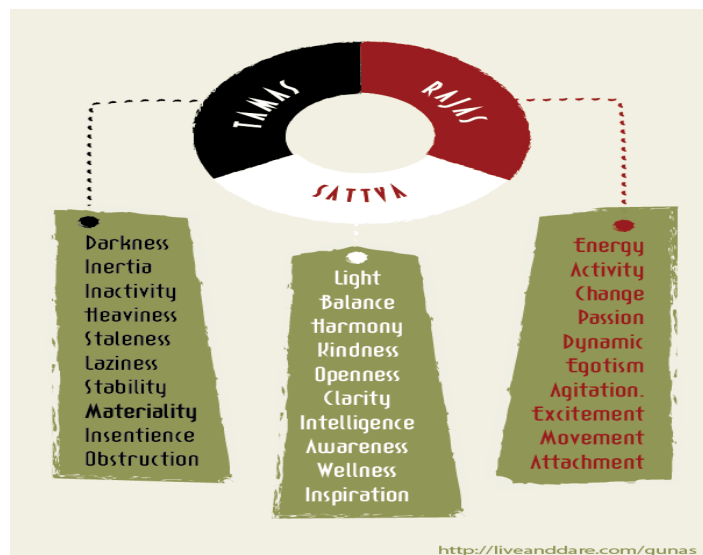
The 3 Gunas are Always Present In Everything

There cannot be pure sattva without rajas and tamas. Neither can there be pure rajas without tamas and sattva, or pure tamas without sattva nor rajas.

Sattva binds us to attachment with happiness, rajas binds with attachment to activity and atams binds us to attachment with delusion. As long as we are influenced by any of the three gunas, we remain in bondage of Maya. In order to reach Samadhi or Enlightenment, the first step is to increase sattva and decrease rajas and tamas. Next, the ultimate goal is to become unattached from the 3 gunas and see the reality beyond Maya. A person who has transcended the 3 gunas is indifferent to the duality of life like pain and pleasure. He/she is undisturbed by the gunas and knows that the gunas are part of Maya, and not of the universe's sole reality which is the Self. As stated in the Bhagavad Gita:

“When one rises above the three gunas that originate in the body; one is freed from birth, old age, disease, and death; and attains enlightenment” (Bhagavad Gita 14.20)

The Three Gunas of Maya



Let's start with the definition of gunas. The three gunas are three aspects of nature, or modes of existence, that are present in all things in the universe. They are the original "elements" or "patterns" that originated everything else.

In terms of activity, the simple definition of tamas, rajas and sattva (or sattwa) is as follows:

- tamas = inertia
- rajas = movement
- sattva = balance

In terms of colors, the gunas can be thought of in this way:

- tamas = black (the absence of all colors)
- rajas = the different colors (although traditionally represented as red)
- sattva = white (the synthesis of all colors)

The concepts of gunas are used in yoga, ayurveda, astrology, and many fields of study in Hindu philosophy. And they are also a practical lense through which we can see ourselves.

Everything can be classified according to the gunas. For the purposes of this post, let's analyze some moods/emotions and group them accordingly.

Tamasic states: laziness, disgust, attachment, depression, helplessness, doubt, guilt, shame, boredom, addiction, hurt, sadness, apathy, confusion, grief, dependency, ignorance.

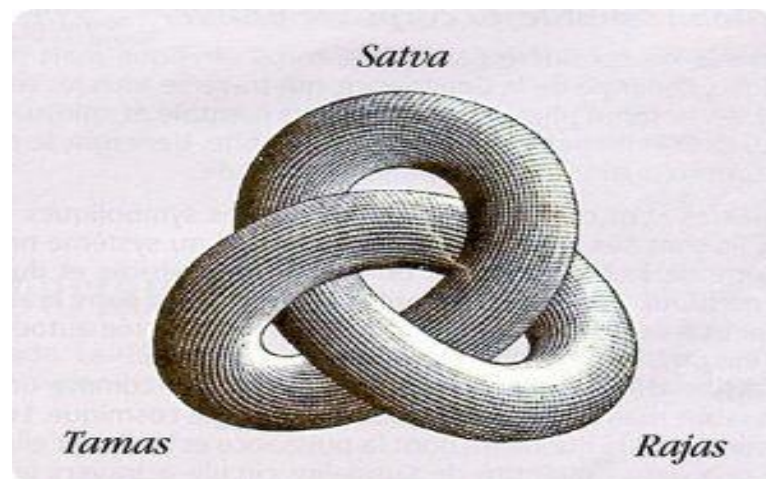
Rajasic states: anger, euphoria, anxiety, fear, irritation, worry, restlessness, stress, courage, rumination, determination, chaos.

Sattvic states: delight, happiness, joy, peace, wellness, freedom, love, compassion, equanimity, empathy, friendliness, focus, self-control, satisfaction, trust, fulfilment, calmness, bliss, cheerfulness, gratitude, fearlessness, selflessness.

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Get the picture?

They Are Everywhere



In reality, however, things are not so black and white. Every phenomenon (mood, person, action, thought, etc.) contains a predominant guna, as well as a smaller dose of the other two gunas. That is why, for instance, we can transform one emotion into another. Anger, for example, can be transformed into compassion because the rajas state of anger contains some sattva, the predominant guna of compassion.

The **intention** behind an emotion, and **how it is expressed**, determines whether an emotion is predominantly tamasic, rajasic, or sattvic.

Take the emotion of courage, for example. A suicide bomber in a terrorist attack may be said to have tamasic courage (based on ignorance and hatred). A man who risks his health and comfort to obtain wealth or fame has rajasic courage (based on desire). And a man who sacrifices his ego or personal interest for a larger cause has sattvic courage (based on compassion and the greater good).

Let's take laziness as another example. Tamasic laziness is when you don't have motivation to do anything, or when you are attached to comfort. Rajasic laziness is when you are so engrossed with your activity that you are unable to stop and evaluate what's happening. Sattvic laziness is when you are so fulfilled with a sense of satisfaction and peace that you can't be bothered to do anything else.

The difference lies in the intention. Change the motivation and the context of a given emotion or action, and you will change its quality!

Working With the Gunas

You now have a basic understanding of what the gunas are, and how to look for their manifestation both inside and outside of yourself.

Now... while this is a fascinating subject, you may be asking yourself: “What to do with all this?”

As conscious beings, we have the ability to manipulate the presence of gunas in us and in others. We do this by two means:

- What we choose to pay **attention** to and to **consume**
- How we choose to **act**

In other words, our **attention** and our **intention**.

Consuming Sattva

Our body is fed by food, water, and air. Our mind is fed by thoughts, feelings, and the input from the five senses.

So... Are you feeding your body and mind with tamas, rajas, or sattva?

Sure, consuming sattvic food is a good start—but this practice goes much beyond this.

Use the three gunas to understand the effects of the

- food you eat
- movies you watch
- music you listen to
- people you spend time with
- places you go to
- websites you visit
- interests you pursue
- etc.

The principle is quite simple: the more you are exposed to a guna, the more that guna will grow in your mind and heart. Expose yourself to more sattva, and sattva will grow in you. Likewise, tamas and rajas will grow instead if that’s what you’re feeding on.

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Some people say that you are what you eat. That's true. But you are also what you think, what you do, what you read, etc. We are a **combination** of the qualities of our thoughts, actions, and inputs.

As you go about in life, pay close attention to how you feel **during and after** consuming a meal, movie, text, conversation, idea, etc. Do you feel more calm, inspired, confident, wise, energetic, or clear? Or do you feel more tired, confused, restless, emotional, sluggish, anxious, or depressed?

So much for the five senses level.

On a subtler level, you need to also be mindful of the quality of your thoughts and emotions. Become aware of the effect your thoughts and emotions have on you. Are they making you paralyzed (tamas), agitated (rajas), or calm and empowered (sattva)?

You may not have a choice about what thoughts and emotions show up, but **you do have a choice about which ones you pay attention to**. They are the ones that will linger, grow, and multiply.

Acting Sattva

Sattvic words, thoughts and actions increase sattva in the world—and also in yourself. The same happens in the case of the other gunas.

Action that is virtuous, thought through, free from attachment, and without craving for results is considered Sattvic; Action that is driven purely by craving for pleasure, selfishness and agitation is Rajasic; Action that is undertaken because of delusion, disregarding consequences, without considering loss or injury to others or self, is called Tamasic. — Bhagavad Gita, Chapter 18, verses 23–25

If you want to know the predominant guna behind your action, ask yourself these two questions:

- **Why** am I doing this? (intention)
- **How** am I doing this? (expression)

Ideally you want both the intention behind the action, as well as the execution of the action, to be sattvic.

Intention alone is not enough. A person who engages in dodgy businesses in order to support his family has a sattvic intention but a tamasic execution. As the saying goes, the road to hell is often paved with good intentions.

Anybody can become angry—that is easy.

But to be angry with the right person and to the right degree and at the right time and for the right purpose, and in the right way—that is not easy.

— Aristotle

The Path of Self-Transformation



Understanding the gunas helps you see things more clearly. It helps you understand the quality of your thoughts, actions, and the things with which you engage.

Then it's all about making **conscious choices** on what you consume, what thoughts you pay attention to, and how you act. In fact the secret of spiritual growth could be summed up thus: Learn to love and delight in sattva, and understand the pain of tamas.

The conditioning of your lizard brain – which seeks pleasure and shuns pain – will take care of the rest for you!

Step by step

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It is very hard to go from tamas directly to sattva – so use rajas as a step in between.

For example, if your dominant moods at this point in life tend to be tamasic (like exhaustion, depression, etc.), your aim should be to first get rid of tamas and get your rajas flowing. You can do this by raising your energy levels through activities such as physical exercise, cold showers, better food choices (or even fasting), less TV, socializing with active and positive people, or traveling to a new place.

From rajas it is then easier to arrive at sattva, by balancing out the excitement and learning to appreciate the more subtle pleasures of peace, harmony, contentment, and moderation. At this point, activities such as meditation, self-reflection, journaling, etc., can help you move into sattva, whereas trying them from a tamasic state can result in becoming sleepy or bored.

Check Your Progress 1

Note: Use the space provided for your answer

1. Define Gunas.

.....
.....
.....

2. What are the different Types of Gunas: sattva, rajas, tamas and their distinctive characteristics?

.....
.....
.....

3. Discuss the Gunas in Indian Philosophy.

.....
.....
.....

5.5 LET US SUM UP

The Bhagavad Gita—which is a great wisdom scripture, and can be considered the Bible of Hinduism—speaks of the three gunas. These are

the three basic characteristics or attributes that exist in all things, including your body and mind.

There are two ways to look at the topic of the three gunas.

One of them is very philosophical. We can study the Yoga Sutras, talk about the maha gunas of Prakriti (Nature) and discuss how they play in the manifestation of this universe—the maya (illusory play) of Consciousness. It's very interesting, but not that useful in our daily life.

The other way is psychological and pragmatic. That's the focus of this post. We will talk about how the three gunas relate to the mind, emotions, and our daily life. This is an integral part of the psychology of Yoga.

Once you understand how the gunas work, you will be able to better understand and navigate your inner world, and to work with what life is giving you.

5.6 KEY WORDS

Gunas: Guṇa depending on the context means "string, thread, or strand", or "virtue, merit, excellence", or "quality, peculiarity, attribute, property". The concept is originally notable as a feature of Samkhya philosophy, though possibly a later feature of it.

5.7 QUESTIONS FOR REVIEW

1. Discuss the importance of Gunas in Indian Philosophy.
2. How does the type of Tri-Gunas be defined?

5.8 SUGGESTED READINGS AND REFERENCES

- **KARL H. POTTER (2011), THE ENCYCLOPEDIA OF INDIAN PHILOSOPHIES**, Volume 2: Indian Metaphysics and

Epistemology, Motilal Banarsidass, ISBN 978-8120803091, page 112-132

- Karl H. Potter (2011), The Encyclopedia of Indian Philosophies, Volume 2: Indian Metaphysics and Epistemology, Motilal Banarsidass, ISBN 978-8120803091, page 113-114
- Karl H. Potter and Sibajiban Bhattacharya (1994), The Encyclopedia of Indian Philosophies, Volume 6: Indian Philosophical Analysis, Princeton University Press, ISBN 978-0-691-07384-2, pages 15-24
- Karl H. Potter and Sibajiban Bhattacharya (1994), The Encyclopedia of Indian Philosophies, Volume 6: Indian Philosophical Analysis, Princeton University Press, ISBN 978-0-691-07384-2, pages 97-117
- Christopher Key Chapple, The Bhagavad Gita: Twenty-fifth–Anniversary Edition, State University of New York Press, ISBN 978-1-4384-2842-0, pages 185-194, 330-332, 634-661
- Christopher Key Chapple, The Bhagavad Gita: Twenty-fifth–Anniversary Edition, State University of New York Press, ISBN 978-1-4384-2842-0, pages 635
- Gideon Arulmani et al (2014), Handbook of Career Development: International Perspectives, Springer, ISBN 978-1-4614-9459-1, pages 139-143

5.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

2. See Section 5.2
3. See Section 5.3
4. See Section 5.4

UNIT 6: MUTUAL OPPOSITION AND COMPLEMENTARITY

STRUCTURE

6.0 Objectives

6.1 Introduction

6.2 Mutual opposition

6.2.1 Opposite (semantics)

6.2.2 General discussion

6.2.3 Antonyms

6.3 Complementarity

6.3.1 The Philosophical Significance the Idea Complementarity

6.4 Avyakta as the cause of Vyakta

6.5 Let us sum up

6.6 Key Words

6.7 Questions for Review

6.8 Suggested readings and references

6.9 Answers to Check Your Progress

6.0 OBJECTIVES

After this unit, we can able to know:

- To know about the Mutual opposition
- To discuss the Philosophical Significance the Idea Complementarity
- Avyakta as the cause of Vyakta

6.1 INTRODUCTION

The splitting off of the exact sciences and of mathematics as independent partial disciplines from an originally unified but pre-scientific natural philosophy, which began in the 17th century, was of course a necessary condition for the subsequent intellectual development of the western world (Abendland). At the present time, however, the conditions for a renewed understanding between physicists and philosophers on the epistemological foundations of the scientific description of nature seem to be satisfied. As a result of the development of atomistics and quantum

theory since 1910 physics has gradually been compelled to abandon its proud claim that it can, in principle, understand the whole universe. All physicists who accept the development that reached a provisional conclusion in 1927 in the systematic construction of the mathematical formalism of wave mechanics, must admit that while at present we have exact sciences, we no longer have a scientific picture of the universe (Weltbild).

6.2 MUTUAL OPPOSITION

6.2.1 opposite (semantics)

In lexical semantics, opposites are words lying in an inherently incompatible binary relationship. For example, something that is long entails that it is not short. It is referred to as a 'binary' relationship because there are two members in a set of opposites. The relationship between opposites is known as opposition. A member of a pair of opposites can generally be determined by the question What is the opposite of X ?

The term antonym (and the related antonymy) is commonly taken to be synonymous with opposite, but antonym also has other more restricted meanings. Graded (or gradable) antonyms are word pairs whose meanings are opposite and which lie on a continuous spectrum (hot, cold). Complementary antonyms are word pairs whose meanings are opposite but whose meanings do not lie on a continuous spectrum (push, pull). Relational antonyms are word pairs where opposite makes sense only in the context of the relationship between the two meanings (teacher, pupil). These more restricted meanings may not apply in all scholarly contexts, with Lyons (1968, 1977) defining antonym to mean gradable antonyms, and Crystal (2003) warns that antonymy and antonym should be regarded with care.

6.2.2 General discussion

Opposition is a semantic relation in which one word has a sense or meaning that negates or is, in the sense of scale, distant from a related word. Other words are capable of being opposed, but the language in

question has an accidental gap in its lexicon. For example, the word *devout* lacks a lexical opposite, but it is fairly easy to conceptualize a parameter of devoutness where *devout* lies at the positive pole with a missing member at the negative pole. Opposites of such words can nevertheless sometimes be formed with the prefixes *un-* or *non-*, with varying degrees of naturalness. For example, the word *undevout* appears in Webster's dictionary of 1828, while the pattern of *non-person* could conceivably be extended to *non-platypus*. Conversely, some words appear to be a prefixed form of an opposite, but the opposite term does not exist, such as *inept*, which appears to be *in-* + **ept*; such a word is known as an unpaired word.

Opposites may be viewed as a special type of incompatibility. Words that are incompatible create the following type of entailment (where X is a given word and Y is a different word incompatible with word X):
sentence A is X entails sentence A is not Y

An example of an incompatible pair of words is *cat* : *dog*:

It's a cat entails It's not a dog
This incompatibility is also found in the opposite pairs *fast* : *slow* and *stationary* : *moving*, as can be seen below:

It's fast entails It's not slow

It's stationary entails It's not moving

Cruse (2004) identifies some basic characteristics of opposites:

- binarity, the occurrence of opposites as a lexical pair
- inherentness, whether the relationship may be presumed implicitly
- patency, the quality of how obvious a pair is

Some planned languages abundantly use such devices to reduce vocabulary multiplication. Esperanto has *mal-* (compare *bona* = "good" and *malbona* = "bad"), Damin has *kuri* (*tjitjuu* "small", *kuritjitjuu* "large") and Newspeak has *un-* (as in *ungood*, "bad").

Some classes of opposites include:

- antipodals, pairs of words which describe opposite ends of some axis, either literal (such as "left" and "right," "up" and "down," "east" and

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"west") or figurative or abstract (such as "first" and "last," "beginning" and "end," "entry" and "exit")

- disjoint opposites (or "incompatibles"), members of a set which are mutually exclusive but which leave a lexical gap unfilled, such as "red" and "blue," "one" and "ten," or "monday" and "friday."
- reversives, pairs of verbs which denote opposing processes, in which one is the reverse of the other. They are (or may be) performed by the same or similar subject(s) without requiring an object of the verbs, such as "rise" and "fall," "accelerate" and "decelerate," or "shrink" and "grow."
- converses (or relational opposites or relational antonyms), pairs in which one describes a relationship between two objects and the other describes the same relationship when the two objects are reversed, such as parent and child, teacher and student, or buy and sell.
- overlapping antonyms, a pair of comparatives in which one, but not the other, implies the positive:
 - An example is "better" and "worse." The sentence "x is better than y" does not imply that x is good, but "x is worse than y" implies that x is bad. Other examples are "faster" and "slower" ("fast" is implied but not "slow") and "dirtier" and "cleaner" ("dirty" is implied but not "clean"). The relationship between overlapping antonyms is often not inherent, but arises from the way they are interpreted most generally in a language. There is no inherent reason that an item be presumed to be bad when it is compared to another as being worse (it could be "less good"), but English speakers have combined the meaning semantically to it over the development of the language.

6.2.3 Antonyms

An antonym is one of a pair of words with opposite meanings. Each word in the pair is the antithesis of the other. A word may have more than one antonym. There are three categories of antonyms identified by the nature of the relationship between the opposed meanings. Where the two words have definitions that lie on a continuous spectrum of meaning, they are gradable antonyms. Where the meanings do not lie on a

continuous spectrum and the words have no other lexical relationship, they are complementary antonyms. Where the two meanings are opposite only within the context of their relationship, they are relational antonyms.

Gradable antonyms

A gradable antonym is one of a pair of words with opposite meanings where the two meanings lie on a continuous spectrum. Temperature is such a continuous spectrum so hot and cold, two meanings on opposite ends of the spectrum, are gradable antonyms. Other examples include: heavy : light, fat : skinny, dark : light, young : old, early : late, empty : full, dull : interesting.

Complementary antonyms

A complementary antonym, sometimes called a binary or contradictory antonym (Aarts, Chalker & Weiner 2014), is one of a pair of words with opposite meanings, where the two meanings do not lie on a continuous spectrum. There is no continuous spectrum between odd and even but they are opposite in meaning and are therefore complementary antonyms. Other examples include: mortal : immortal, exit : entrance, exhale : inhale, occupied : vacant.

Relational antonyms

A relational antonym is one of a pair of words that refer to a relationship from opposite points of view. There is no lexical opposite of teacher, but teacher and pupil are opposite within the context of their relationship. This makes them relational antonyms. Other examples include: husband : wife, doctor : patient, predator : prey, teach : learn, servant : master, come : go, parent : child.

6.3 COMPLEMENTARITY

Seeing a stone as a possible table, seat, doorstep, or game piece is to see it in terms of its uses and meanings for us, to see it in terms of a possible function. A stone's facticity is objectively demonstrable (Johnson's

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point), but its function is an altogether more elusive concept. Meanings and uses are not material entities, so their reality cannot be demonstrated by any simple expedient such as kicking them (Berkeley's point). Perhaps if Johnson and Berkeley had met in a face-to-face argument, Johnson might have lost his temper and flung the stone at Berkeley. His opponent may then have been temporarily convinced of the objective nature of the stone's reality but, on recovering his wits, could have pointed out that Johnson had seen the stone in terms of a possible weapon, as a function rather than a mere facticity. A comprehensive framework for looking at the complex ways in which we interact with the world needs a broader conception of reality. It needs one that includes both physical and immaterial aspects. A way to achieve this is to use both of the complementary concepts of facticity and function. I call them complementary because we need both, and their combined use gives us a powerful framework in which to consider all the aspects of reality as we experience it in our daily interactions with the world.

Genesis of idea of complementarity

The idea of using two distinct, but equally necessary, attributes to describe a single entity arose in quantum mechanics. It was introduced by Niels Bohr, whose Principle of Complementarity is now one of the cornerstones of modern science. His deep interest in philosophy led him to urge a wider use of this idea, and complementarity is now used in fields as diverse as international law (complementarity of local and global jurisdictions) and linguistics (complementarity of different parts of speech). But it has not yet played a major role in philosophy. A way in which this might be done comes from the work of Wolfgang Pauli, another of the founding fathers of modern physics. Pauli, who was also deeply interested in philosophy, showed how the concept of reality may be extended beyond the narrow confines of physical science, in a lecture given to the International Congress of Philosophers in Zurich in 1954. His new definition of reality is strikingly general, clear and succinct: "That which we come upon, which is beyond our power of choice, and with which we have to reckon, is what we designate as real."

The new ideas in physics admitted a necessary degree of indeterminacy into the behaviour of infinitesimally small particles. Up to this point (the late 1920s and early 1930s) determinism had been the bedrock of physical theory. Very small particles, like electrons, were now to be somehow associated with both particle-like and wave-like properties. Wave and particle were complementary descriptions of the same entity. Particle behaviour was coupled with a wave – a spatial distribution of its probable position. If the position of a particle became exactly known, for example if a photon collided with a photographic plate, then the wave vanished.

Those functions that we attribute to things (stones as chairs, counters, weapons...) are indeterminate until we establish them via an interaction (we sit on the stone-as-chair, count using stones-as-tallies, throw one at somebody...). This removal of indeterminacy by our interaction with things is analogous to the removal of a photon's indeterminacy-in-position when it interacts with a photographic plate.

Evolution of functionality

Agency is a living organism's capacity for autonomously interacting with its surroundings. In its simplest forms it can be understood solely in terms of physical reality. Simple agents, for example evolved ones such as beetles, or designed ones such as robots, contain physical representations of those parts of the environment with which they continually interact. This is a part of their evolved nervous systems, or their designed control units. Any continuing evolutionary development of such forms of agency will however run into insuperable problems arising from complexity. It is not feasible to evolve physical representations of the world to provide for every possible contingency that an agent might encounter. To do so would require a rigid prescription for every corresponding required action. This would lead to an unmanageable explosion of complexity. The evolutionary advantages of an alternative approach are obvious – functions, which guide an appropriate response, are built up piecemeal as a result of interactions with the world, and retained for use on an as-needed basis. The world provides its own representation, accessed as and when required. A price has to be paid

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however, which is that complete determinism is sacrificed for a degree of indeterminacy. An entity in the world will have one facticity but, for an agent, it can have any number of functions. The idea of complementarity in physics arose from dealing with very small energies; it arises in human behaviour from dealing with very great complexity.

We do not have a fixed, determinate set of structured responses to events in the world, as have robots or insects. Unlike such deterministic agents, our functionality is continually evolving. Our responses to the world, as inferred by other agents, thus have a fundamental indeterminacy. They are continually and flexibly generated from our contingent interactions with our surroundings, and with other people. Consequently our detailed behaviour can never be wholly predictable.

Social reality

In everyday life there are many not wholly material entities to be reckoned with, things which can kick us although we cannot kick them. Money is a good example. It cannot be characterized by a simple stone-like reality – try paying your bills with your own specially produced pieces of paper! Money, banks, laws which we must obey to keep out of trouble, and the courts we find ourselves in if we don't, are all examples of what we can call social reality. These sorts of reality, which dominate our lives, can be characterized using complementarity.

How then do facticity and function combine in a complementary way to characterize the everyday reality of money? The facticity is straightforward – money is realized as paper, metallic coinage or, increasingly, as an electronically-generated pattern of information stored in a bank's computer system. What makes it money is a socially-agreed, legislatively-backed function. The physical validation, for proof against forgery and so on, can be carried out by physical tests. The binding social agreements that ensure that particular pieces of paper are genuine ten pound notes are what establish the function of these pieces of paper as money. Banks are social realities in a similar way. Why some buildings are banks is because their operation is guaranteed by a set of social, legally-defined functions, governing the ways we interact with the people and systems in them.

It is useful at this point to introduce another pair of terms. We inhabit a world full of things to which we, and the society we live in, have allocated meanings and uses, to which we have allocated specific functions. Those for which functions have been allocated we will call objects (chairs, ornaments, weapons, ten pound notes, banks...). But the process can work the other way round – we can project meanings onto arbitrary things, in which case we call them symbols. Ten pound notes are symbols, pieces of paper which society has endowed with legally binding meaning and use. Systems of symbols enabling us to speak, read and write, and symbol-manipulating systems like mathematics, underpin all modern civilization. Wherever we look in our everyday world we see not mere things, but objects and symbols – we see a world suffused with meaning.

Complementary forms of reasoning

Some objects are used to help us to solve problems. We use them in complementary ways. Consider using a map to navigate unfamiliar terrain. Maps are collections of symbols that can be interpreted by applying rigidly-prescribed rules. This is how a satellite-navigation system uses the maps embedded in it. Give your starting and final destination points, and it will issue a set of precise instructions to get there (“Turn right at the next junction.”). But we often use maps in a different way – we look at them and interpret what they mean (“Let’s go up to that ridge, and then ...”).

There are thus two complementary aspects to the creation and use of maps. They must be coherent under an appropriate set of rules for their creation and use (they are syntactically correct). And the maps must correspond to the way the world is; they must be coherent under an agreed set of meanings (they are semantically correct). The early days of sat-navs produced many stories of unfortunate lorry drivers who followed the devices’ rule-driven instructions without paying sufficient attention to their meaning. These complementary forms of reasoning, which we may call respectively syntactic and semantic reasoning, are illustrated in the following examples of complementarity in action.

Legal and judicial systems

For an example of using complementary forms of reasoning, consider the process of determining whether someone is guilty of a serious crime such as murder or manslaughter. This is carried out by a jury guided by a judge. It involves interpreting the meaning of rules. Both of the complementary aspects of reasoning, rule-based and meaning-based, come into play here and interact. This interaction is enabled by the formal structure of codified law, which contains exit points by referring to concepts such as ‘reasonable force’ whose meaning must be interpreted by the jury, guided by the judge. When examining raw evidence, thinking about the detailed aspects of evidence, studying the facial expressions of witnesses and accused, one is working in a world of meanings and uses, and one is guided by experience and intuition coloured by emotion. When considering the codified law and its implications, one is driven by reason and is following rules.

In almost all of the important aspects of daily decision making, we use both of these complementary types of reasoning to form conclusions. The great power and flexibility of an experienced person’s reasoning stems from the ease with which this pair of complementary systems work together, as we slip effortlessly from one to another and back again as required.

Works of art

Works of art are symbols, things to which an artist has ascribed function (that is meaning or use). When one is created, a function in the artist’s mind is projected onto facticities in the world (canvas, paper, stone...). A physical entity is created to express the artist’s grasp of beauty, their feelings of wonder, pathos, joy or amazement. Shape, colour, pattern, texture, size and detail are all used to express a vision, feeling or concept of beauty. When we look at a work of art, a reverse process takes place. We draw upon our emotional and cognitive capacities to ascribe function (meaning, understanding or appreciation) to the facticities before us (paintings, drawings, sculptures, etchings). We decode the symbolism that confronts us. From an initial bald facticity, and from our efforts to respond to it rationally and emotionally, we slowly learn to ascribe

function to it. Such function, drawing on our personal and social experience, has to be reconciled to the facticity we see. All the basic processes involved – the artist’s mapping of function onto facticity and our reverse mapping endowing the facticity we confront with function, together with our final efforts to reconcile both activities are, to a greater or lesser degree, indeterminate. The complexity of the complementary thought processes involved in each person reaching a specific conclusion about any given work of art ensures that different people will necessarily reach different views, which reflect their different experiences. Any congruence of views saying that this particular thing is a great work of art is essentially a social consensus.

Complementarity of Realism and Idealism

When physicists first grappled with the paradoxes inherent in the behaviour of very small particles, they had great difficulty in coming to terms with the solutions proposed. Any experimental examination of small particle behaviour involves an exchange of energy. Looking at anything involves light being bounced off it. Light itself had been found to consist of small, energetic particles called photons. Difficulties in looking at very small particles stemmed from the impossibility of examining them without disturbing them. When something massive has light bounced off it, it is virtually unaffected. But when a photon hits an electron, the electron is deflected. The electron’s subsequent momentum had to be described by a wave of uncertainty. It took physicists a long time to switch from a particle or wave description to a particle and wave description. One famous physicist, when asked whether he believed in waves or particles, said that on Mondays, Wednesdays and Fridays he believed in particles, and on Tuesdays, Thursdays and Saturdays he believed in waves. On Sundays he tried to make his mind up. As someone deeply interested in philosophy, I had a similar trouble with reality. I’d go to bed a Realist and wake up an Idealist; only to change my mind a few days later. I longed for the certainty of a stable point of view. Eventually I realised that Realism (‘the physical world exists independent of minds’) and Idealism (‘the world is constructed only in minds’) were both compelling and equally useful descriptions of

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different aspects of experience. Using complementarity as an organizing principle harnesses both of these points of view into a coherent whole. If one seeks a philosophical label for this, it might be called a form of Pragmatism. Not, however, an anything-that-works-is-true approach, which is how the Realist and the Idealist both tend to caricature Pragmatism, but rather a way of coherently fusing different ways of thinking about our interactions with the world.

It seems to me that the price paid for allowing an inescapable indeterminacy into our descriptions of everyday life is worthwhile – it chimes with our experience. We do not live in a deterministic world, but in a world that is to an extent changed by, and dependent on, our interactions with it. Some topics of current philosophical interest, such as theories of Art and Artificial Intelligence, are illuminated by this approach.

Art

There is an inescapable indeterminacy involved in the appreciation of art: one person might respond directly to colour and form, another might have a more emotional response triggered by childhood or other memories. This indeterminacy explains why there is such a wide spread of views in the theory and philosophy of art. One art critic recently wondered whether Art had lost the plot; from the point of view of complementarity, there is no plot. Our acknowledged great works of art are social constructions and represent no eternal truths.

Artificial intelligence

We have an evolved capacity to ascribe function (meaning and use) to facticity (perceived physical reality). As a logical concept, complementarity is fundamentally different from any of the concepts of classical logic, in a way reminiscent of the difference between classical and quantum physics. Classical logic underpins all design work on computers, robots and other forms of mechanical agency. In the present state of our scientific and technical knowledge, we simply do not know how to replicate the full range of ways in which human agency works. Our acquisition of function depends on learning. It evolves, in

individually unique ways, as we grow up and grapple with the problems that the world sets us. We do not have a rule-book for living which we can design into a robot. What goes into the present day robot is a set of rules. Although we can give a sat-nav a human-like voice, endowing it with a semantic reasoning ability is a pipe dream. The fundamental indeterminacy that is an inescapable part of human agency may well be the rock on which current attempts to build robots with human levels of competence are foundering.

Two Cultures? Many Worlds? Three? Or One?

The late C.P. Snow made much of the existence of two cultures in our society, one science-based and one humanities-based. He seemed unaware that his own activities – a scientist turned novelist – constituted strong evidence against such a clear separation. Recent attempts to remove indeterminism from quantum mechanics, most notably Everett's many-worlds theory, have sought to replace a world described in terms of probability by many worlds in which all possible deterministic outcomes are to be played out. Similarly, in his later years Karl Popper put forward the idea that we live in three separate worlds: the world of physical reality, the world of the self (one's mind), and the world of social interaction via books etc. (culture). These he quaintly called Worlds One, Two and Three.

What is one to make of all this? Using an organizing principle like Complementarity helps us to avoid choices leading to such philosophical dead ends. Snow's strictures are at best a plea for a broader form of secondary education. Everett's ideas are a gift to science fiction. Popper leaves unclear how his three different worlds all fit together and interact. We live in one world, with different aspects. The big split is between facticity (what there is) and function (what we do with it). Complementarity can help us to a deeper understanding of the way in which material and immaterial aspects of our experience combine to form a broad representation of reality. The price paid is the admission of a fundamental indeterminacy into our descriptions of experience. Complementarity is not a form of dualism, but provides us with a broad,

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coherent description of all those aspects of reality which confront us in our daily lives.

In the late Winter of 1927, Neils Bohr went skiing for a few weeks in Norway, during which he analyzed the puzzling situation in quantum mechanics in deeply philosophical terms.

In the previous two years, Max Born, with his clever students Werner Heisenberg and Pascual Jordan, had developed the quantum mechanics of material particles. They had derived most of the results of Bohr's old quantum theory, eliminating his idea of semi-classical orbits but confirming Bohr's "quantum postulate of stationary states with electrons "jumping" between them, radiating energy with $E_2 - E_1 = h\nu$, following Max Planck's hypothesis about the quantum of action.

And just the year before, Erwin Schrödinger developed an alternative "wave mechanics," which he showed gives exactly the same results as quantum mechanics, but without some of the major assumptions in Bohr's earlier work, which had been adopted also by Heisenberg. In his 1929 textbook, Heisenberg dubbed their work "Der Kopenhagener Geist," many years later known as the "Copenhagen interpretation" of quantum mechanics. Where Bohr and Heisenberg described the stationary states with arbitrary quantum numbers, Schrödinger showed quantum numbers emerge naturally from the number of nodes in his wave function that could fit around an electron orbit (an idea that Louis de Broglie had proposed earlier).

The dualistic view that matter might consist of either particles or waves (or maybe both) must surely have inspired Bohr to think about complementary relations, but there are strong reasons to think that he might not have wanted to identify his complementarity with Einstein's ideas about "wave-particle duality".

Heisenberg said that "The main point was that Bohr wanted to take this dualism between waves and corpuscles as the central point of the problem." But Bohr also used the term complementary to describe the "reciprocal uncertainty" between momentum and position in Heisenberg's indeterminacy relations. Bohr said:

the measurement of the positional coordinates of a particle is accompanied not only by a finite change in the dynamical variables, but also the fixation of its position means a complete rupture in the causal description of its dynamical behaviour, while the determination of its momentum always implies a gap in the knowledge of its spatial propagation. Just this situation brings out most strikingly the complementary character of the description of atomic phenomena [italics added]

("Como Lecture," Supplement to Nature, April 14, 1928, p.484)

Bohr may never have completely accepted Albert Einstein's idea that light itself might consist of particles, since quantum particles are complements of classical waves. In 1905, Einstein had proposed his "light-quantum hypothesis," that light came in discrete and discontinuous quantities, something like Newton's "light corpuscles."

Einstein wrote in 1905:

On the modern quantum view, what spreads out is a wave of probability amplitude for absorbing a whole "light quantum" somewhere. The wave function ψ should be thought of as a "possibility" function

In accordance with the assumption to be considered here, the energy of a light ray spreading out from a point source is not continuously distributed over an increasing space but consists of a finite number of energy quanta which are localized at points in space, which move without dividing, and which can only be produced and absorbed as whole units.

("A Heuristic Viewpoint on the Production and Transformation of Light," Annalen der Physik, vol.17, p.133, English translation - American Journal of Physics, 33, 5, p.368)

Bohr resisted Einstein's "light-quantum hypothesis" in 1913. His Bohr model of the atom postulated that there are "stationary states" with energy levels E_n . His second postulate was that electrons jump discontinuously between levels, emitting or absorbing radiation of frequency ν , where

$$E_m - E_n = h\nu$$

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As obvious as it is today that Bohr's $h\nu$ is a "photon" (as it was dubbed in the middle 1920's), Bohr thought that the radiation emitted or absorbed was continuous and classical electromagnetism. It is not clear that Bohr had completely accepted photons and the dual nature of light even as he formulated his philosophical notion of complementarity in his "Como Lecture" of 1927. He seems to have accepted it in 1949, in his tribute to Einstein.

Einstein had written as early as 1909 that the wave theory of light might need to be augmented to explain his particle-like properties.

This was the beginning of wave-particle duality that Bohr would reconcile with the idea of complementarity in quantum mechanics

When light was shown to exhibit interference and diffraction, it seemed almost certain that light should be considered a wave...A large body of facts shows undeniably that light has certain fundamental properties that are better explained by Newton's emission theory of light than by the oscillation theory. For this reason, I believe that the next phase in the development of theoretical physics will bring us a theory of light that can be considered a fusion of the oscillation and emission theories...

("On the Development of Our Views Concerning the Nature and Constitution of Radiation," *Physikalische Zeitschrift*, 10, p.817)

When Bohr returned from his skiing vacation, he received a draft paper from Heisenberg claiming that some physical variables might be measured precisely, but then their canonically conjugate variables would have a very large error. This is his famous "indeterminacy principle." If a momentum measurement has accuracy Δp and position accuracy Δx then the product of the two indeterminacies is $\Delta p \Delta x \geq h$, where h is Planck's constant for the quantum of action.

Bohr asked Heisenberg to include his notion of complementarity, and perhaps his derivation of indeterminacy from pure wave-mechanical considerations, in his new paper. This upset Heisenberg greatly, because he thought that Schrödinger's "wave mechanics" added nothing to his particle-oriented "matrix mechanics." Bohr thought both were needed. Though somewhat contradictory, they were his first example of "complementarity."

Definitions of complementarity today almost always include wave-particle duality, but Bohr was so vague about the precise meaning of his term complementarity when he introduced it in his 1927 "Como Lecture" that it is confusing to this day. One thing he did in the Como Lecture was to argue that both Heisenberg's discontinuous and indeterministic particle picture and Schrödinger's continuous and deterministic wave picture were both needed in quantum mechanics. The theories themselves, matrix mechanics and wave mechanics, are "complementary."

Almost no one, least of all Bohr, gave credit to Einstein, for his 1909 insight that both wave and particle pictures needed to be fused, or to his views in the early 1920's that the wave was a "Gespensterfeld" (ghost field) that guides the particles. Ironically, and unjustly, to this day the "Bohr atom" is taught as discontinuous "jumps" between energy levels accompanied by the emission or absorption of a photon, whereas Bohr fought against Einstein's light quantum hypothesis for decades. Einstein developed the quantum theory of radiation, explaining emission, absorption, and the radical hypothesis of "stimulated emission" (that led to the invention of the laser) in 1916! But it is Bohr's name most often cited.

Bohr claimed that an experimental apparatus must always be treated as a classical object and described using ordinary language. He thought that specific experiments could reveal only part of the quantum nature of microscopic objects. For example, one experiment might reveal a particle's dynamical properties such as energy, momentum, position, etc. Another experiment might reveal wavelike properties. But no one experiment could exhaustively reveal both. The experiments needed to reveal both are "complementary."

Bohr's first definition of complementarity in the Como lecture somewhat opaquely contrasts the "space-time coordination" with the "claim of causality." Space-time co-ordination and the claim of causality are complementary. They "symbolize" observation and definition, also complementary?

Relativity has a limit

$$v / c \rightarrow 0.$$

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Quantum mechanics

has the limit $h \rightarrow 0$

(better $h / m \rightarrow 0$).

The very nature of the quantum theory thus forces us to regard the space-time co-ordination and the claim of causality, the union of which characterises the classical theories, as complementary but exclusive features of the description, symbolising the idealisation of observation and definition respectively. Just as the relativity theory has taught us that the convenience of distinguishing sharply between space and time rests solely on the smallness of the velocities ordinarily met with compared to the velocity of light, we learn from the quantum theory that the appropriateness of our usual causal space-time description depends entirely upon the small value of the quantum of action as compared to the actions involved in ordinary sense perceptions. Indeed, in the description of atomic phenomena, the quantum postulate presents us with the task of developing a 'complementarity' theory the consistency of which can be judged only by weighing the possibilities of definition and observation.

("The Quantum Postulate and the Recent Development of Atomic Theory," Supplement to Nature, April 14, 1928, p.580) And again, a few paragraphs later, Bohr looks for a complementary relation between the "kinematics" of a space-time picture and the "dynamics" of a causal picture using variables like momentum, energy, etc. :

This situation would seem clearly to indicate the impossibility of a causal space-time description of the light phenomena. On one hand, in attempting to trace the laws of the time-spatial propagation of light according to the quantum postulate, we are confined to statistical considerations. On the other hand, the fulfilment of the claim of causality for the individual light processes, characterised by the quantum of action, entails a renunciation as regards the space-time description.

Once again, space-time and causality are complementary views of classical concepts.

Of course, there can be no question of a quite independent application of the ideas of space and time and of causality. The two views of the nature of light are rather to be considered as different attempts at an

interpretation of experimental evidence in which the limitation of the classical concepts is expressed in complementary ways.

("The Quantum Postulate and the Recent Development of Atomic Theory," Supplement to Nature, April 14, 1928, pp.580-581)

Bohr points out that in expressions like $\Delta E \Delta t = h$ and $\Delta p \Delta x = h$, we see both space-time (wave) variables x , t and dynamical (particle) variables E , p .

As mentioned above, Bohr thought Heisenberg's "uncertainty" could be an example of complementarity, because two different measurement apparatuses were needed to measure dynamical momentum and space-time position.

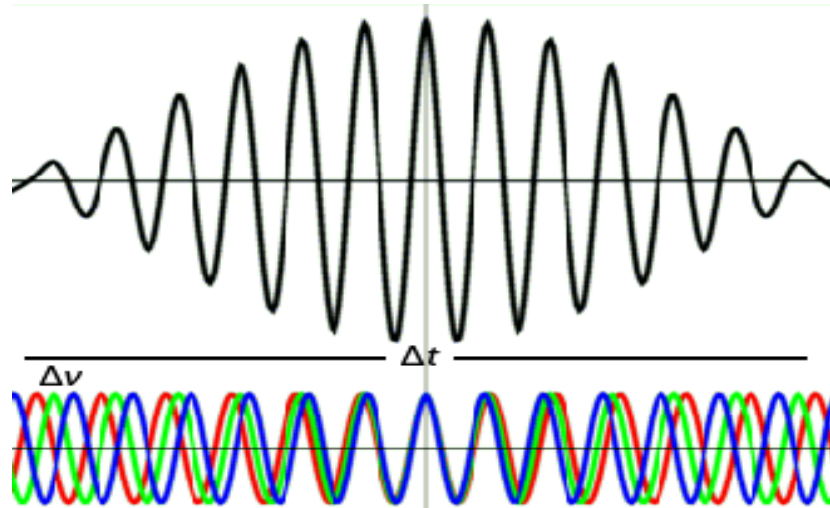
An important contribution to the problem of a consistent application of these methods has been made lately by Heisenberg (*Zeitschr. f. Phys.*, 43, 172; 1927). In particular, he has stressed the peculiar reciprocal uncertainty which affects all measurements of atomic quantities. Before we enter upon his results it will be advantageous to show how the complementary nature of the description appearing in this uncertainty is unavoidable already in an analysis of the most elementary concepts employed in interpreting experience.

("The Quantum Postulate and the Recent Development of Atomic Theory," Supplement to Nature, April 14, 1928, p.581)

Bohr notes that Heisenberg's derivation of his indeterminacy principle was entirely done with particles and dynamical variables. Bohr then proceeds to derive Heisenberg's relations solely on the basis of a wave theory (a space-time description). This must have embarrassed Heisenberg, who resisted at first but eventually completely accepted and promoted Bohr's view of complementarity as an essential part of the Copenhagen Interpretation (along with his own uncertainty principle and Born's statistical interpretation of the wave function).

The use of a wave description reduces sharpness in definitions

Here the complementary character of the description appears, since the use of wave-groups is necessarily accompanied by a lack of sharpness in the definition of period and wave-length, and hence also in the definition of the corresponding energy and momentum as given by relation (1).



We can illustrate Bohr's argument on lack of sharpness as a simple consequence of instrumental resolving power.

Δt is the time it takes the wave packet to pass a certain point.

$\Delta \nu$ is the range of frequencies of the superposed waves.

In space instead of time, the wave packet is length Δx and the range of waves per centimeter is $\Delta \sigma$.

Bohr derives Heisenberg's uncertainty principle from an elementary analysis of wave properties.

Rigorously speaking, a limited wave-field can only be obtained by the superposition of a manifold of elementary waves corresponding to all values of ν and $\sigma_x, \sigma_y, \sigma_z$. But the order of magnitude of the mean difference between these values for two elementary waves in the group is given in the most favourable case by the condition

$$\Delta t \Delta \nu = \Delta x \Delta \sigma_x = \Delta y \Delta \sigma_y = \Delta z \Delta \sigma_z = 1,$$

where $\Delta t, \Delta x, \Delta y, \Delta z$ denote the extension of the wave-field in time and in the directions of space corresponding to the co-ordinate axes. These relations — well known from the theory of optical instruments, especially from Rayleigh's investigation of the resolving power of spectral apparatus — express the condition that the wave-trains extinguish each other by interference at the space-time boundary of the wave-field. They may be regarded also as signifying that the group as a

whole has no phase in the same sense as the elementary waves. From equation (1) we find thus:

$$\Delta t \Delta E = \Delta x \Delta I_x = \Delta y \Delta I_y = \Delta z \Delta I_z = h, \quad . \quad . \quad (2)$$

as determining the highest possible accuracy in the definition of the energy and momentum of the individuals associated with the wave-field. In general, the conditions for attributing an energy and a momentum value to a wave-field by means of formula (1) are much less favourable. Even if the composition of the wave-group corresponds in the beginning to the relations (2), it will in the course of time be subject to such changes that it becomes less and less suitable for representing an individual. It is this very circumstance which gives rise to the paradoxical character of the problem of the nature of light and of material particles. The limitation in the classical concepts expressed through relation (2) is, besides, closely connected with the limited validity of classical mechanics, which in the wave theory of matter corresponds to the geometrical optics, in which the propagation of waves is depicted through 'rays.' Only in this limit can energy and momentum be unambiguously defined on the basis of space-time pictures. For a general definition of these concepts we are confined to the conservation laws, the rational formulation of which has been a fundamental problem for the symbolical methods to be mentioned below.

In the language of the relativity theory, the content of the relations (2) may be summarised in the statement that according to the quantum theory a general reciprocal relation exists between the maximum sharpness of definition of the space-time and energy-momentum vectors associated with the individuals.

Bohr may still hope to "reconcile" conservation laws by claiming space-time points are "unsharp" (reminiscent of his BKS statistical conservation ideas).

This circumstance may be regarded as a simple symbolical expression for the complementary nature of the space-time description and the claims of causality. At the same time, however, the general character of this relation makes it possible to a certain extent to reconcile the conservation laws with the space-time coordination of observations, the

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idea of a coincidence of well-defined events in a space-time point being replaced by that of unsharply defined individuals within finite space-time regions.

("The Quantum Postulate and the Recent Development of Atomic Theory," Supplement to Nature, April 14, 1928, pp.581-582)

To summarize, Bohr saw many elements of the new quantum mechanics as revealing his deep insight into complementarity. Among them were:

- wave-particle duality was probably the proximate trigger, but Kant's noumena/phenomena was likely the original inspiration. And Bohr avoided referring to Einstein's years of work on wave-particle duality.
- wave mechanics and particle/matrix mechanics as equally "true"
- the indeterminacy principle, i.e., the reciprocal nature of the conjugate variables, momentum/position, energy/time, and action-angle
- wave-packet limits on resolving power versus the disturbing effect of light on an observation
- quantum systems, but apparatus described classically
- all quantum evidence must be expressed in classical terms, "results of observations must be expressed in unambiguous language using terminology from classical physics," Heisenberg called this a paradox
- space-time coordination and causal connection of experience (the claim of causality), space-time kinematics versus dynamical conservation laws
- psycho-physical role of the "conscious" observer
- "creating physical attributes by measurements" vs. "disturbing phenomena by observation"
- "renunciation of the causal space-time mode of description"
- "individuality" irreconcilable with "causality"

In later years Bohr came to think that complementarity was important in philosophy and many other fields:

- psycho-physical parallelism (Light and Life, 1933)
- mind-body problem
- biology - mechanism - vitalism
- subject and object

- actor and spectator
- analysis and synthesis
- Heisenberg's free choice of the experimenter vs. Dirac's (indeterministic) choice by Nature
- the Eastern philosophy of yin and yang.

6.3.1 The Philosophical Significance the Idea Complementarity

The situation called "complementarity" by N. Bohr is explained with the aid of the example furnished by the spheres of application of the contrasting concepts of "wave" and "particle" in modern atomic physics. It consists in the fact that the experimental arrangements to which the one or the other of these intuitive pictures is applied necessarily are mutually exclusive as a consequence of the fundamentally never completely determinable interaction between instruments of observation and the observed system. The analogy is pointed out between this complementary situation and the paradoxes in the relation "subject-object" in general, as well as the pair of opposites employed in more recent psychology, "conscious-unconscious" in particular.**

1. This lecture is published in the hope of furthering by this small contribution those major efforts which have the general aim of once more bringing into closer contact the various partial disciplines into which our intellectual life (Geistigkeit) has fallen apart. The splitting off of the exact sciences and of mathematics as independent partial disciplines from an originally unified but pre-scientific natural philosophy, which began in the 17th century, was of course a necessary condition for the subsequent intellectual development of the western world (Abendland). At the present time, however, the conditions for a renewed understanding between physicists and philosophers on the epistemological foundations of the scientific description of nature seem to be satisfied. As a result of the development of atomistics and quantum theory since 1910 physics has gradually been compelled to abandon its proud claim that it can, in principle, understand the whole universe. All physicists who accept the

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development that reached a provisional conclusion in 1927 in the systematic construction of the mathematical formalism of wave mechanics, must admit that while at present we have exact sciences, we no longer have a scientific picture of the universe (Weltbild). It is just this circumstance that may contain in itself, as a corrective to the earlier one-sided view, the germ of progress towards a unified total world-picture, of which the exact sciences are only a part. In this I would like to see the more general significance of the idea of complementarity, an idea that has grown out of the soil of physics, as a result of the work of the Danish physicist Niels Bohr. Only a small number of philosophical specialists have hitherto taken cognizance of this new tendency in modern physics, as compared with the theory of relativity. On the other hand some physicists have interpreted modern quantum physics as confirming particular philosophical trends, e. g., positivism. In opposition to this view I shall here adopt the standpoint that the epistemological situation confronting modern physics had been foreseen by no philosophical system. In what follows I wish to explain by simple examples how the idea of complementarity has made possible, within the field of physics, a synthesis of contrasted and at first sight mutually contradictory hypotheses. To achieve this aim, far-reaching generalizations of the old ideal of causality, and even of the idea of physical reality, were of course necessary.

2. The example of two mutually contradictory ideas that has become celebrated in physics, and which will engage our attention here, is that of the "particle picture" and the "wave picture". That particles are not waves and waves are not particles can readily be recognized by interposing a semi-transparent plate in the path of an energy stream. If the stream consists of a wave process or of many particles, a definite fraction of the energy will be reflected at the plate, and the remainder will pass through it. What happens if, in the case of the stream of particles, the intensity of the stream is diminished to such an extent that during the experiment practically only a single particle strikes the plate? In contrast to the case of the wave process, the particle, being an indivisible entity, will either pass through the plate or be reflected by it, but can certainly not appear

on both sides of the plate at once. The difference in the consequences of the two pictures is thus just as irreconcilable as the analogous difference between the two logical relations "either-or" and "both-and". Now it has turned out empirically that light possesses properties describable only by means of the wave picture, as well as others describable only by the particle picture. Among the former are the phenomena of interference and diffraction, which have now become classical.

6.4 AVYAKTA AS THE CAUSE OF VYAKTA

Avyakta, meaning "not manifest", "devoid of form" etc., is the word ordinarily used to denote Prakrti on account of subtleness of its nature and is also used to denote Brahman, which is the subtlest of all and who by virtue of that subtlety is the ultimate support (asraya) of Prakrti. Avyakta as a category along with Mahat (Cosmic Intelligence) and Purusa plays an important role in the later Samkhya philosophy even though the Bhagavad Gita III.42 retaining the psychological categories altogether drops out the Mahat and the Avyakta (Unmanifest), the two objective categories.

Avyakta and origin of things

Charaka gives six elements or dhatus by adding Chetana to the five elements "earth", "water", "fire", "air" and "space". Chetana is identified with Purusa and the Avyakta-part of Prakrti treated as one category and called Paramatman. It is when Purusa or Chetana is connected with the body of senses and mind that consciousness can come to the self; consciousness is a phenomenon of the soul-mind-body complex. According to Bhagavad Gita XIII.1-2, Vikara or the evolutionary products of Prakrti are the Ksetras (Field) (Living organisms) and the Avyakta-part of Purusa or Chetana or Paramatman is the Ksetragna (Knower of the Field) (the individual self) (the Supreme Self).

According to Sushruta's views on the evolutionary process set in motion by Consciousness, Mahan (Intellect) is generated from Avyakta or mula-prakrti, from that Mahan, Ahamkara (Ego) is produced having the same

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qualities, and from Ahamkara are produced the twenty four elements that are achetana (unconscious) in nature, and the twenty-fifth element is the Jiva (Purusa or soul).

Paingala Upanishad, extending the instructions of the Mandukya Upanishad states that the mula-prakrti (body) becomes animated by associating with the witnessing consciousness which is the conditioned Brahman, and begins to evolve. Its first evolute is Avyakta which has Ishvara-consciousness as its subject animating soul. Pure consciousness of Brahman descends into or becomes Ishvara - self with Avyakta as the body. Thus, at that stage of evolution the Avyakta is the "causal body".

Avyakta and Maya

Maya, a Vedantic metamorphosis of the Samkhya Prakrti, is called Avyakta, not manifest, devoid of form etc., because one cannot obtain awareness of it by sense-perception and it cannot be seen in its native or true nature. It is to be inferred from its effects by persons whose intellect functions in accord with the declarations of Sruti. In its special condition it is spoken of as Susupti ("dreamless sleep") when in it the buddhi (Intellect) and the indriyas (senses) are completely dissolved and cease to function, when all parmanas (sources of knowledge) are still, and buddhi remains only in the form of a seed, the test of this is the universal verdict – "I did not know anything (while asleep)". Maya is the power of Ishvara or the conditioned Brahman as Saguna Brahman to create, which power is unimaginable and wonderful. It is the power to create drawn from the unconditioned Brahman or Nirguna Brahman, for effect without cause is impossible. Avyakta or Maya is beginningless avidya, it has no reality in the absolute sense and is destroyed by knowledge. It is compacted in three gunas - sattva, rajas and tamas, which by themselves are its constituents. Maya is of the nature of these three gunas and is superior to its effects. By virtue of being the cause of all transformations beginning with akasa and by virtue of the sruti which intimates the evolutions brought about by iksana ("seeing", "thinking"), samkalpa ("purposing") and parinama ("transformation"), Maya is established Shvetashvatara

Upanishad - Know that Maya is Prakrti and Maheswara to be the Mayain, the wielder of Maya). It gives birth to this world. Maya is responsible for the reflected being of Ishvara and Avidya for the reflection that is the Jiva. From Maya is born everything from the Mahat to Brahmanda that is known as the Karanasarira or the "Causal body of the atman". The Karana sarira is called avyakta because not being available for sense-perception it is to be inferred from its effects.- Vivekachudamani.110, 122, 123

The Doctrine of Maya is not a fabrication of Adi Shankara. In the Rig Veda and the Upanishads Maya is generally meant "power"; it is in the Shvetashvatara Upanishad that Maya is identified with Prakrti and brought in to mean "illusion", and in the Bhagavad Gita, as "magical power".^[7] Adi Shankara does not accept the Samkhya view that Avyakta signifies Pradhana in its unmanifested state because the sage of the Katha Upanishad I.iii.10-11 does not define Avykta as Pradhana, nor indicates what should be known by this word. Primarily, Avyakta denotes "the antecedent seed stage of this world" in which it is not manifested by names and forms. Shankara replaces Pradhana as definition of seed is of the nature of Avidya and is signified by the word Avyakta, and having the supreme Lord (Brahman) as its ground is of the nature of Maya and is the great sleep in which transmigratory souls unaware of their form continue to slumber on.

Significance

When they first evolve from Avyakta the five subtle elements, then unable to participate in any action, do not have a form, later on out of these five only earth, water and fire acquire corporeality. The composition of Akasa containing the greatest amount of sattva was duly considered by the Upanishadic thinkers but the composition of "Time" which is dependent on "space" was left unconsidered. Lokacharya of the Vishishtadvaita school regarded Time as the cause of transformation of Prakrti and its mutation, but Srinivasa regarded the invisible incorporeal Time, which is an object of perception through the six sense-organs, as matter devoid of the three gunas, and that Time that is eternal in the transcendental abode of God is non-eternal in the world. The

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Advaita School regards the world and therefore all substances as appearance due to an undefinable principle called the "Cosmic Nescience" or Maya, which is neither real nor unreal but undefinable. The Advaitins connect Time with the empirical world alone. As creation means the appearance of names and forms, they cannot exist before creation; also the difference between objects of the same class can have no reference to Sat, the "non-existent" simply does not exist.

The Bhagavad Gita declares that – "Far beyond even this Avyakta (the Unmanifest referred to in the earlier Verse 18) there is yet another unmanifest Existence, that Supreme being who does not perish. The same Unmanifest which has been spoken of as the Indestructible is also called the supreme goal; that again is My supreme Abode, attaining which they return not to this mortal world. Thus, the Sruti and the Smrti both declare the existence of Avyakta which as Maya is the upadhi of Ishvara; the five sheaths (Panchakosa-sarira) which are the effects of Maya are the upadhis of Jiva, when these upadhis are effectively removed there is no Ishvara and no jiva- Vivekachudamani.245-6.

Check Your Progress 1

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit.

1. Discuss Mutual opposition.

.....
.....
.....

2. What is meant by the Philosophical Significance the Idea Complementarity?

.....
.....
.....

3. Discuss the Avyakta as the cause of Vyakta.

6.5 LET US SUM UP

The composition of Akasa containing the greatest amount of sattva was duly considered by the Upanishadic thinkers but the composition of "Time" which is dependent on "space" was left unconsidered. Lokacharya of the Vishishtadvaita school regarded Time as the cause of transformation of Prakrti and its mutation, but Srinivasa regarded the invisible incorporeal Time, which is an object of perception through the six sense-organs, as matter devoid of the three gunas, and that Time that is eternal in the transcendental abode of God is non-eternal in the world. The Advaita School regards the world and therefore all substances as appearance due to an undefinable principle called the "Cosmic Nescience" or Maya, which is neither real nor unreal but undefinable. The Advaitins connect Time with the empirical world alone. As creation means the appearance of names and forms, they cannot exist before creation; also the difference between objects of the same class can have no reference to Sat, the "non-existent" simply does not exist.

6.6 KEY WORDS

Mutual opposition: A relation between two opposite attributes or tendencies; "he viewed it as a balanced polarity between good and evil" polarity. Oppositeness, opposition - the relation between opposed entities.

Avyakta : Avyakta, meaning "not manifest", "devoid of form" etc., is the word ordinarily used to denote Prakrti on account of subtleness of its nature and is also used to denote Brahman, which is the subtlest of all and who by virtue of that subtlety is the ultimate support of Prakrti.

6.7 QUESTIONS FOR REVIEW

1. Discuss the relationship of Mutual opposition and Indian Philosophy.

2. What is Avyakta?

3. What is Vyakta?

6.8 SUGGESTED READINGS AND REFERENCES

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6.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 6.2
2. See Section 6.3
3. See Section 6.4

UNIT 7: PURUSA

STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Purusa: Concept and nature
- 7.3 Proofs for existence as well as plurality
- 7.4 Appearance of activity in purusa
- 7.5 Consciousness a prakrti
- 7.6 Let us sum up
- 7.7 Key Words
- 7.8 Questions for Review
- 7.9 Suggested readings and references
- 7.10 Answers to Check Your Progress

7.0 OBJECTIVES

After this unit, we can able to know:

- To know about the Purusa: Concept and nature
- To discuss the Proofs for existence as well as plurality
- To know about Appearance of activity in purusa
- To know the Consciousness a prakrti

7.1 INTRODUCTION

Purusha (Sanskrit puruṣa पुरुष) is a complex concept whose meaning evolved in Vedic and Upanishadic times. Depending on source and historical timeline, it means the cosmic being or self, consciousness, and universal principle.

In early Vedas, Purusha was a cosmic being whose sacrifice by the gods created all life. This was one of many creation theories discussed in the Vedas.

In the Upanishads, the Purusha concept refers to abstract essence of the Self, Spirit and the Universal Principle that is eternal, indestructible, without form and is all pervasive. The Purusha concept is explained with the concept of Prakrti in the Upanishads. The Universe is envisioned in these ancient Sanskrit texts as a combination of the perceivable material

reality and non-perceivable, non-material laws and principles of nature. Material reality (or Prakrti) is everything that has changed, can change and is subject to cause and effect. Purusha is the Universal principle that is unchanging, uncaused but is present everywhere and the reason why Prakrti changes, transforms and transcends all of the time and which is why there is cause and effect. Purusha is what connects everything and everyone according to the various schools of Hinduism.

There is a diversity of views within various schools of Hinduism about the definition, scope and nature of Purusha.

7.2 PURUSA: CONCEPT AND NATURE

Purusha is a complex concept, whose meaning has diversified over time in the philosophical traditions now called as Hinduism. During the Vedic period, Purusha concept was one of several theories offered for the creation of universe. Purusha, in Rigveda, was described as a being, who becomes a sacrificial victim of gods, and whose sacrifice creates all life forms including human beings.

In the Upanishads and later texts of Hindu philosophy, the Purusha concept moved away from the Vedic definition of Purusha and was no longer a person, cosmic man or entity. Instead, the concept flowered into a more complex abstraction.^[6]

Splendid and without a bodily form is this Purusha, without and within, unborn, without life breath and without mind, higher than the supreme element. From him are born life breath and mind. He is the soul of all beings.

— Munduka Upanishad, (Translated by Klaus Klostermair)

Both Samkhya and Yoga schools of Hinduism state that there are two ultimate realities whose interaction accounts for all experiences and universe - Prakrti (matter) and Purusha (spirit). In other words, the universe is envisioned as a combination of perceivable material reality and non-perceivable, non-material laws and principles of nature. Material reality, or Prakrti, is everything that has changed, can change and is subject to cause and effect. Universal principle, or Purusha, is that which

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is unchanging (aksara)^[2] and is uncaused. The animating causes, fields and principles of nature is Purusha in Hindu philosophy. Hinduism refers to Purusha as the soul of the universe, the universal spirit present everywhere, in everything and everyone, all the times. Purusha is Universal Principle that is eternal, indestructible, without form and all pervasive. It is Purusha in the form of nature's laws and principles that operate in the background to regulate, guide and direct change, evolution, cause and effect. It is Purusha, in Hindu concept of existence, that breathes life into matter, is the source of all consciousness, one that creates oneness in all life forms, in all of humanity, and the essence of Self. It is Purusha, according to Hinduism, why the universe operates, is dynamic and evolves, as against being static.

Both Samkhya and Yoga school holds that the path to moksha (release, Self-realization) includes the realization of Purusha.

This whole existence is Purusha

RigVeda Informed "पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम्|" "This Puruṣa is all that yet hath been and all that is to be".

Related concepts and diversity of views

The abstract idea Purusha is extensively discussed in various Upanishads, and referred interchangeably as Paramatman and Brahman (not to be confused with Brahmin). Sutra literature refers to a similar concept using the word pums.

Rishi Angiras of the Atmopanishad belonging to the Atharvaveda explains that Purusha, the dweller in the body, is three-fold: the Bahyatman (the Outer-Atman) which is born and dies; the Antaratman (the Inner-Atman) which comprehends the whole range of material phenomena, gross and subtle, with which the Jiva concerns himself, and the Paramatman which is all-pervading, unthinkable, indescribable, is without action and has no Samskaras.

The Vedanta Sutras state janmādy asya yatah, meaning that 'The Absolute Truth is that from which everything else emanates' Bhagavata Purana [S.1.1.1].

Theistic schools of Hinduism

There is no consensus among schools of Hinduism on the definition of Purusha, and it is left to each school and individual to reach their own conclusions. For example, one of many theistic traditions script such as Kapilasurisamvada, credited to another ancient Hindu philosopher named Kapila, first describes purusha in a manner similar to Samkhya-Yoga schools above, but then proceeds to describe buddhi (intellect) as second purusha, and ahamkara (ego) as third purusha. Such pluralism and diversity of thought within Hinduism implies that the term purusha is a complex term with diverse meanings.

Varna system

In one verse of Rigveda, Varna is portrayed as a result of human beings created from different parts of the body of the divinity Purusha. This Purusha Sukta verse is controversial and is believed by many scholars, such as Max Müller, to be a corruption and medieval or modern era insertion into Veda,^{[13][14]} because unlike all other major concepts in the Vedas including those of Purusha,^[15] the four varnas are never mentioned anywhere else in any of the Vedas, and because this verse is missing in some manuscript prints found in different parts of India.

That remarkable hymn (the Purusha Sukta) is in language, metre, and style, very different from the rest of the prayers with which it is associated. It has a decidedly more modern tone, and must have been composed after the Sanskrit language had been refined.

— Henry Thomas Colebrooke,

There can be little doubt, for instance, that the 90th hymn of the 10th book (Purusha Sukta) is modern both in its character and in its diction. (...) It mentions the three seasons in the order of the Vasanta, spring; Grishma, summer; and Sarad, autumn; it contains the only passage in the Rigveda where the four castes are enumerated. The evidence of language for the modern date of this composition is equally strong. Grishma, for instance, the name for the hot season, does not occur in any other hymn

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of the Rigveda; and Vasanta also does not belong to the earliest vocabulary of the Vedic poets.

— Max Müller,

The Purusha Sukta is a later interpolation in the Rig Veda. (...) Verses in the form of questions about the division of Purusha and the origins of the Varnas are a fraudulent emendation of the original.

— Babasaheb Ambedkar,

Definition - What does Purusha mean?

Purusha is a concept in Indian philosophy referring to the Cosmic Self, Cosmic Consciousness, or the Universal Principle. This concept came about during the Vedic era when it referred to a cosmic man who was sacrificed by the gods to create all life.

Both the Indian philosophical school of Samkhya and yogic philosophy define purusha as a masculine force, one that's opposite to the feminine force, prakriti (primal creative energy). Purusha refers to spirit and prakriti refers to matter. However, both schools believe that the realization of purusha is a part of the path to moksha (spiritual liberation).

Do you suspect one of your chakras is out of balance? Here's a quiz to help you figure out which one.

Yogapedia explains Purusha

Classical yoga is a dualistic philosophy where the universe is envisioned as a combination of perceivable material reality (prakriti) and non-perceivable, non-material laws and principles of nature (purusha). Prakriti is everything that has changed, can change, and is subject to cause and effect. Purusha is the unchanging and uncaused Universal Principle.

In yoga, purusha also references the true Self -- the realization of which is a goal of yoga practice as defined in "The Yoga Sutras of Patanjali." It

is also the ultimate goal of all Vedic practices and Vedantic philosophy, examination and inquiry.

In Hinduism, purusha is a very complex term and has diverse meanings. There is no consensus among different schools of Hinduism on the precise definition of purusha, and it is left to each school and individual to reach their own conclusions.

In the Upanishads, the concept of purusha evolved to denote an abstract essence of Self and Spirit, as well as the eternal, indestructible, all-pervasive Universal Principle. Although there are a variety of views held in different schools of Hinduism about the definition, scope and nature of purusha, many of them agree that it is what connects everything and everyone.

7.3 PROOFS FOR EXISTENCE AS WELL AS PLURALITY

Sâkhya gives the following five proofs for the existence of purua:

(a) The teleological proof: All compound objects exist for the sake of the purua. The body, the senses, the mind and the intellect are all means to realize the end of the Purua. The three guas of prakti are said to serve the purpose of the self. Prakti evolves itself in order to serve the purua's end.

(b) The logical proof: All objects are composed of the three guas and, therefore, logically presuppose the existence of the purua who is the witness of these gunas and himself beyond them.

(c) The ontological proof: All knowledge necessarily per-supposes the existence of the self. The self is the foundation and without it experience would not become experience.

(d) The ethical proof: Since prakti is non-intelligent in nature, it can not experience its products. Hence, there must be an intelligent principle to experience the worldly products of prakti. Prakti is the enjoyed and so there must be an enjoyer and that is purua.

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(e) The mystical and religious proof: Persons have desires for liberation and emancipation from the sufferings of this world. Such desires imply the existence of a person who can try for and obtain liberation. Because aspirations presuppose the aspirant.

Sâkhya believes in the plurality of the purua. The selves are all essentially alike. Only numerically they are different. Their essence is consciousness. Sâkhya gives the following three arguments for proving the plurality of the purua.

(a) The souls have different sensory and motar organs and undergo separate births and deaths. If there is only one purua, the birth or death of one purua has meant the birth or death of all. Again, any particular experience of pleasure, pain or indifference by one should have been equally shared by all. Hence, the souls must be many.

(b) If the self were one, the activity of one should have made all persons active. And the bondage of one should have meant bondage of all and similarly the liberation of one should have meant the liberation of all.

(c) In case of the emancipated souls, they are all alike and they differ only in number. But the bound souls are relatively different in respect of their qualities. For example, in some sattva predominates, while in others rajas and still in others tamas are dominant. So, there are pluralities of selves or puruas.

7.4 APPEARANCE OF ACTIVITY IN PURUSA

Purusa: The other of the two co-present co-eternal realities of Sankhya is the Purusa, the principal of pure Consciousness. Purusa is the soul, the self, the spirit, the subject, the knower.

It is neither body nor senses nor Brain nor mind (manas) nor ego (ahankara) nor intellect (buddhi). It is not a substance which possesses the quality of Consciousness. Consciousness is its essence. It is itself pure and transcendental Consciousness. It is the ultimate knower which is the foundation of all knowledge. It is the pure subject and as such can

never become an object of knowledge. It is the silent witness, the emancipated alone, the neutral seer, the peaceful eternal. It is beyond time and space, beyond change and activity. It is self-luminous and self-proved. It is uncaused, eternal and all-pervading. It is the indubitable real, the postulate of knowledge, and all doubts and denials pre-suppose its existence. It is called nistraigunya, udasina, akarta, Kevala, madhyastha, saksi, drasta, sadaprakashasvarupa, and jnata.

Sankhya gives the following five proofs for the existence of the Purusa:

All compound objects exist for the sake of the Purusa. The body, the senses, the mind and the intellect are all means to realize the end of the Purusa. The three Gunas, the Prakrti, the subtle body— all are said to serve the purpose of the self. Evolution is teleological or purposive. Prakrti evolves itself in order to serve the Purusa's end. This proof is teleological (sanghatapararthatvat).

All objects are composed of the three Gunas and therefore logically presuppose the existence of the Purusa who is the witness of these Gunas and is himself beyond them. The three Gunas imply the conception of a nistraigunya— that which is beyond them. This proof is logical (trigunadivi-paryayat).

There must be a transcendental synthetic unity of pure Consciousness to co-ordinate all experiences. All knowledge necessarily presupposes the existence of the self. The self is the foundation (adhithana), the fundamental postulate of all empirical knowledge. All affirmations and all negations equally presuppose it. Without it, experience would not become experience. This proof is ontological (adhithanat).

Non-intelligent Prakrti cannot experience its products. So there must be an intelligent principle to experience the worldly products of Prakrti. Prakrti is the enjoyed (bhogya) and so there must be an enjoyer (bhokta). All objects of the world have the characteristics of producing pleasure, pain and bewilderment. But pleasure, pain and bewilderment have meaning only when there is a conscious principle to experience them. Hence Purusa must exist. This argument is ethical (bhoktrbhavat).

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There are persons who try to attain release from the sufferings of the world. The desire for liberation and emancipation implies the existence of a person who can try for and obtain liberation. Aspiration presupposes the aspirant. This proof is mystical or religious (kaivalyartham pravrtteh). Unlike Advaita Vedanta and like Jainism and Mimamsa, Sankhya believes in the plurality of the Purusa. Like the Jivas of the Jainas, the souls of Ramanuja and the monads of Leibnitz, the Sankhya Purusas are subject to qualitative monism and quantitative pluralism. The selves are all essentially alike; only numerically are they different. Their essence is consciousness. Bliss is regarded as different from consciousness and is the product of the sattvaguna. Sankhya gives the following three arguments for proving the plurality of the Purusas:

(1) The souls have different sensory and motor organs and undergo separate births and deaths. Had there been only one Purusa, the birth or death of one should have meant the birth or death of all and any particular experience of pleasure, pain or indifference by one should have been equally shared by all. Hence the souls must be many.

(2) If the self were one, bondage of one should have meant bondage of all and liberation of one should have meant liberation of all. The activity of one should have made all persons active and the sleep of one should have lulled into sleep all other persons.

(3) Though the emancipated souls are all alike and differ only in number as they are all beyond the three Gunas, yet the bound souls relatively differ in qualities also, since in some Sattva predominates, while in others rajas, and in still others tamas. Hence their difference.

Evolution

We have seen that Prakrti is regarded as essentially dynamic. If motion were not inherent in Prakrti, it could not be given to it by any outside agency; and if motion once ceased in Prakrti, it could not reappear. Hence Prakrti is always changing. Even in dissolution, there is homogeneous change (sarupa or sajatiya parinama) in Prakrti when all

the three gunas are in the state of equilibrium. It is only when heterogeneous change takes place and rajas vibrates and makes Sattva and tamas vibrate that the equilibrium is disturbed and evolution takes place. Sattva, the principle of manifestation and rajas, the principle of activity were formerly held in check by tamas, the principle of non – manifestation and non-activity. But when rajas, the principle of activity vibrates and makes the other two vibrate, the process of creation begins. And creation is not the new creation of the worldly objects, but only their manifestation. It is only making explicit of that which was formerly implicit. Evolution is regarded as cyclic and not linear. There is no continuous progress in one direction, but alternating periods of evolution (sarga) and dissolution (pralaya) in a cyclic order. Evolution is again said to be teleological and not mechanical or blind. Evolution takes place for serving the purpose of the Purusa. Prakrti, the gunas, the senses, the mind, the ego, the intellect, the subtle body— all are constantly serving the end of the Purusa. This end is either worldly experience (bhoga) or liberation (apavarga). Purusa needs Prakrti for enjoyment as well as for liberation, for Samsara as well as for Kaivalya. Evolution supplies objects to be enjoyed to the Purusa and also works for his liberation by enabling him to discriminate between himself and Prakrti.

Now the question is: How does evolution take place? Evidently when heterogeneous motion arises and rajas disturbs the equilibrium of the gunas. But how is the equilibrium disturbed? Sankhya fails to answer this question satisfactorily. The fundamental blunder of Sankhya has been to separate Prakrti and Purusa as absolute and independent entities. As a matter of fact, the subject and the object are two aspects of the same reality which holds them together and yet transcends them. All realistic pluralism, of whatever brand it may be, has failed to answer this question satisfactorily. If Prakrti and Purusa are absolutely separate and independent entities, then they can never unite together, nor can there be any tertium quid to unite them. And if they cannot unite evolution cannot take place. Sankhya says that the disturbance of the equilibrium of the gunas which starts evolution is made possible by the contact of Purusa and Prakrti. Purusa without Prakrti is lame and Prakrti without Purusa is blind. ‘Theory without practice is empty and practice without theory is

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blind'. 'Concepts without percepts are empty and percepts without concepts are blind'. Prakrti needs Purusa in order to be known, to be seen, to be enjoyed (darshanartham); and Purusa needs Prakrti in order to enjoy (bhoga) and also in order to obtain liberation (apavarga), in order to discriminate between himself and Prakrti and thereby obtain emancipation (kaivalyartham). If Prakrti and Purusa remain separate, there is dissolution. For creation they must unite. Just as a lame man and a blind man can co-operate and the lame may sit on the shoulders of the blind and point to him the way, while the blind may walk and thus both can reach the destination, though neither of them could have done that separately, similarly the inactive Purusa and the non-intelligent Prakrti co-operate to serve the end, and this union disturbs the equilibrium of the gunas and leads to evolution. But how can the two opposed and independent entities really come into contact? Sankhya realizes this difficulty and in order to avoid it says that there is no real contact between Purusa and Prakrti and that only the proximity of the Purusa, only the fact that Purusa is near to Prakrti (purusa-sannidhi-matra), is sufficient to disturb the equilibrium of the gunas and thus lead to evolution. But here Sankhya falls into another difficulty. The Purusa being always near to Prakrti (for the inactive Purusa cannot move), evolution should never stop and dissolution would become impossible. Evolution, then, would be beginningless and the very conception of Prakrti as the state of equilibrium of the three gunas would be impossible. Sankhya finds itself between these two horns of a dilemma—either no contact and hence no evolution or else no equilibrium and hence no Prakrti and no dissolution. In order to avoid these difficulties, Sankhya now posits the theory of the semblance of a contact (samyogabhasa). Of course, there is no real contact (samvoga) between Purusa and Prakrti; there is the semblance of a contact and it is this semblance which leads to evolution. Purusa is reflected in the intellect (buddhi) and wrongly identifies himself with his own reflection in the buddhi. It is this reflection of the Purusa which comes into contact with Prakrti and not the Purusa himself. But buddhi or mahat is regarded as the first evolute of Prakrti and how can it arise before evolution to receive the reflection of the Purusa? To avoid this difficulty it is said that

the Purusa is reflected in the Prakrti itself. If so, then liberation and dissolution would become impossible because Prakrti being always there and it being the essential nature of the Purusa to identify himself with his reflection in the Prakrti, he would never get liberation and the very purpose for which evolution starts would get defeated. Moreover, the reflection being always there, there would be no dissolution and so no equilibrium of the gunas and hence no Prakrti. Again, if semblance of a contact is sufficient to disturb the equilibrium, then evolution itself becomes a semblance of evolution, an appearance only (vivarta) and no real transformation (parinama) of Prakrti. Thus we see that in order to defend the initial blunder of regarding Purusa and Prakrti as absolute and independent entities, Sankhya commits blunders after blunders.

7.5 CONSCIOUSNESS A PRAKRTI

Existence is composed of Prakrti and Purusa, the one we call Soul and the other Nature. These double terras form the starting point of yoga. When we come to look in at ourselves instead of out at the world and begin to analyse our subjective experience, we find that there are two parts of our being entirely separated from each other — one a consciousness which is still, passive and supports and the other unconsciousness which is busy, creative and supported. The passive and fundamental consciousness is the soul. This is Purusa, witness or Saksi. The active and super-structural consciousness is nature — prakrti — creative energy of the saksi (purusa). The Purusa is still and silent witness of whatever Prakrti chooses to create, not interfering with her works. Prakrti restlessly creating, acting, forming and effecting things for the delight of the Purusa. Purusa is described in the Samkhya Karika as a pure witness, a kind of translucent bliss. The term is chosen by the Samkhya to denote self and the self (Purusa) is regarded as the subjective counterpart of Prakrti (Premodial matter) which is the material basis of the world. Purusa plays the role of an efficient cause in the reproduction of the world. Classical Samkhya tries to understand the world from the standpoint of consciousness. But this consciousness is not man's will or mind or self-awareness etc. It is rather the pure translucent witness which is at once the source of man's freedom and his sufferings. This fact of

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consciousness makes man what he is. Classical Samkhya tried to comprehend this ultimate consciousness in order to overcome suffering and to find the condition of freedom. So, the original stand point of Samkhya is dualistic. The inter-relation of two original principles is the cause of the Universe. Purusa is conscious soul, self-luminous but inactive, whereas, Prakrti is energy and is active. Purusa does nothing it only reflects the action of Prakrti. Prakrti is mechanical but being reflected in Purusa it assumes the appearance of consciousness and thus the phenomena of creation, conservation, dissolution of birth and life and death, consciousness and unconsciousness, sense knowledge and intellectual knowledge and ignorance, action and inaction, happiness and sufferings — are all created.

Purusa, thus under the influence of Prakrti attributes to itself all such actions. Creation in Prakrti continues so long as Purusa consents to reflect the disturbance of the gunas (essential modes of Prakrti). Purusa is the witness of nature by virtue of reflection and the giver of the sanction, saksi and anumanta of the Gita. Because of the reflection of Prakrti in Purusa, consciousness of the soul is attributed to the workings of the mechanical energy. Thus Purusa while observing nature as the witness, forgets himself. He is deluded with the ideas generated in her that it is he who thinks, feels, wills, acts, while all the time the operation of thinking, feeling, willing, acting is conducted by her three modes and not by himself at all. To get rid of this delusion is the first step towards the liberation of the soul from nature and her works. Prakrti in Samkhya denotes physical reality in all its complexity and treated to be the material cause of the Universe. It existed and functioned independently of the male principle and male could not replace it formally or functionally.

Purusa is the great principle or force whose presence is necessary to awake creative energy and send it out working into and shape the matter. This is the reason why Purusa is the name usually applied to conditioned Brahman in his manifestations. Purusa himself does not execute; he maintains Prakrti in her action and allows her to express in energy and process and formed the result what he perceives in his knowledge. Purusa knows everything but is still and inactive. He contains the action

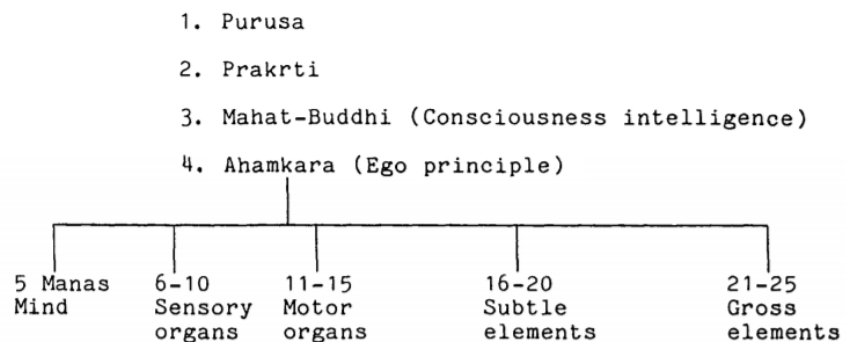
of Prakrti with his consciousness and knowledge and enjoys it. He gives the sanction to Prakrti's work and she works out what is sanctioned by him for his pleasure. Purusa is not the surface ego, but a silent self, a source of power, an original and, receiver of knowledge behind the ego. Our mental 'I' is only a false reflection of this self. This Purusa or supporting consciousness is the cause, the recipient and support of all Nature's work but is not he the doer. Karika establishes the plurality or separate existence of souls. And Karika concludes that the witnessing soul is isolated, neutral, 7 perceptive and inactive by nature.

Purusa, according to Sri Aurobindo, is Isvara and Prakrti is his Sakti. 'Their play with each other is both the motive and the executive force of all existence in the universe.' Thus, the self (Purusa) in the Samkhya philosophy is an unqualified permanent entity distinguished from and yet related to a world of objects. So the metaphysical distinction between the subject and the object implicitly admits the fundamental unity between Purusa and Prakrti. In the Samkhya Karika the word samyoga (association) is used to mean contact between Purusa and Prakrti, like a contact of the mind with a matter and which is as eternal as the world itself.

So the basic proposition of the Samkhya system is the existence of two principles — Prakrti and Purusa. From the interaction or interplay of these two principles all varieties of life and matter are produced. Every atom of matter is Prakrti ensouled by an individual Purusa manifesting activity and life. And in this way the entire phenomena of the Universe is accounted for. Kapilas's conception of Prakrti was not that of gross matter which is opposed to mind (as mind is also a product of Prakrti), rather his conception may be expressed by the word 'Nature' which is subtle, ethereal substance. Prakrti is the cosmic premordial energy or substance from which the universe is evolved and into which it again resolves itself. In the early Samkhya both the principles — Purusa and Prakrti were viewed as equal. But later Samkhya, under the influence of Vedanta gave prominence to Purusa. There Purusa is equated with Atman and Prakrti with Maya. In the post-Samkhya-sectarian religions sometimes the male deities dominated over the female deities and vice versa. Though the primary faith of Samkhya is dualistic yet it offers an implicit

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and fundamental unity between Purusa Prakrti. Some Samakhya thinkers established a relationship between Purusa and Prakrti by making Prakrti an integral part of Purusa. And Prakrti has sometimes been conceived as an energy of Purusa. Accordingly, in the Bhagavat Purana the Samkhya got a theistic colouring. God here occupies a prominent place and has been defined here as one who by his supernatural power exists in the heart of all creatures as Purusa. Before creation Purusa existed with everything latent in him. In the Prakrti Khanda of Brahmavaivārtha Purana, Prakrti is described as the premordial matter. According to this Purana, Prakrti is not inert as she is conceived to be in the Samkhya philosophy. Here, she is intelligent and primary goddess of creation. The Samkhya divides existence into twenty five categories. (Karika XXII) Twenty four of these are evolutes of Prakrti and are subject to modification and change. Purusa is the twenty-fifth principle who is indestructable and not subject to change. Unlike Rg Vedic Purusa (primal man who is one great soul), Samkhya Purusa is an infinity of individual souls each distinct from the rest. The twenty five categories are schematised as follows:



Unlike Vedanta, which recognises an intelligent creator responsible for the evolution, Samkhya holds that it is the soul and matter from which creation proceeds. Creation depends upon a principle whose nature is activity. This is Mula Prakrti - the first productive nature and the material cause from which all effects are produced. The soul, on the other hand, is merely perceiving and witnessing. According to the principle of causation all objects of the world are merely effects and they must have their potential existence in some world cause which itself is uncaused. To

avoid the fallacy of infinite regress, Prakrti is thought to be the root cause of the world. Prakrti is constituted by the three Gunas sattva, Rajas and Tamas. Prakrti is the substratum of these Gunas held in a state of equilibrium. Gunas cannot be perceived but can be inferred through all objects of the world.

All objects of the world possess three traits according to three Gunas of producing pleasure, pain and indifference. In the Samkhya system, sattva is marked by pleasure and knowledge. It is light and bright (laghu and prakasa). Rajas is marked by a tendency of activity. It is the principle of pain, movement and mobility. It also stimulates. Tamas is described as being possessed with indifference (visida). It is heavy and enveloping and also responsible for confusion and bewilderment. The nature of all things of the world is determined by the dominance of Guna, since the Gunas are present in everything. The characteristics of the three Gunas are described in the fourteenth chapter of the Gita (XIV-11-13). So, the well-balanced state of the three Gunas is Prakrti in her pre-evolutionary state. When Purusa (Atman) comes into contact with Prakrti and throws its reflection in it, the equilibrium of the three attributes is disturbed and each Guna begins to dominate over the other two. This disturbance starts the process of the evolution of the world. The Samkhya does not explain why and how the two come into contact neither can explain why the Purusa, after getting liberation will not come into contact again.

Evolution or creation starts as soon as the equilibrium of the Gunas is disturbed. After the disturbance is created in the equilibrium of Prakrti, its sattva as pure and transparent, receives the reflection of the Atman and becomes conscious. For this reason, Samkhya use the words buddhi and mahat to denote it. Therefore, reason is the first evolute of Prakrti, and out of this issues the ego (ahamkara). In the ego sattva is not as dominant as reason. Rajas gets greater strength, because the nature of the ego is to act, to manipulate, and to appropriate. Out of this ego come the subjective and objective aspects of the world of experience. The ego also has three aspects — sattva, rajas and tamas. Out of the sattva aspect (vaikarika) arises all that belongs to the subject of experience. These are mind (manas), the five sense organs and five organs of action. Out of its tamas aspect (bhutadi)• arises all that is objective — the five subtle

Notes

elements (tanmatras) and from subtle elements five gross elements evolve. The subtle elements are the stuff of dream objects and the gross elements of the material world. The rajas aspect is responsible for the split into the subjective and objective poles of experience which creates the two poles out of the ego.

Reason (buddhi), ego (ahamkara) and mind (manas) are together called the internal organ (antah karana) by the Samkhya. Five sense organs and five organs of action - are called the external organ (bahya karana). The three gunas or 'strands' of Prakrti which permeate every corner of her being are more fundamental than the twenty-four categories. These are called sattva, rajas and tamas which can be literally translated as 'The quality of being, energy and darkness — usually known as goodness, energy and dullness. Sattva is the quality of purity and tranquility, rajas is the active principle which initiates karma, and tamas is obstructive and conducive to lethargic apathy. It is sattva that most nearly approaches to the nature of Purusa and it is the agency through which nature promotes Purusa's liberation. Whereas rajas promotes karma and thereby binds Purusa and tamas it blinds and stupifies it. Thus the Samkhya system supplies a theory of construction of the phenomenal world out of twenty four tattvas or elements and three gunas. This is the important contribution of the Samkhya since the later philosophic and religious literature almost universally accepted this theory.

Check Your Progress 1

Notes: a) Space is given below for your answers.

b) Compare your answer with the one given at the end of this unit.

1. What do you know about the Purusa?

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.....
.....

2. To discuss the Proofs for existence as well as plurality.

.....
.....
.....

3. What do you know about Appearance of activity in purusa?

.....

4. What do you know the Consciousness a prakti?

.....

7.6 LET US SUM UP

Purua is conceived as the soul, the self, the spirit, the subject and the knower. It is neither body nor senses nor brain nor mind nor ego nor intellect. It does not possess the quality of consciousness. On the other hand, consciousness is the essence of Purua. Purua is itself pure and transcendental consciousness. It is the ultimate knower. Purua is the foundation of all knowledge. Again, it is the pure subject and as such can never become an object of knowledge. It is also described as the silent witness and as peaceful and eternal. It is beyond time and space. It is beyond any change and activity. It is self-proved and self-luminous. Like prakti it is too uncaused and eternal. It is all pervading. Since it is indubitable, so, all doubts and denials pre-suppose its existence.

In this unit, you have studied the Sâkhya theory of causation with a brief introduction of the Sâkhya system in Indian Philosophy. You have studied the various aspects of the Sâkhya doctrine of prakti, viz. the nature of prakti, the proofs for the existence of prakti and the three guas of prakti.

You have learnt the Sâkhya concept of purua with the teleological, logical, ethical, religious and ontological proofs for the existence of the purua. There are three kinds of proofs for proving the plurality of the purua. An understanding of Sâkhya system in Indian philosophy will enable you to appreciate the Indian view of life as obtained in our ancient philosophical systems.

7.7 KEY WORDS

Notes

Purusa: Purusa is conceived as the soul, the self, the spirit, the subject and the knower. It is neither body nor senses nor brain nor mind nor ego nor intellect. It does not possess the quality of consciousness. On the other hand, consciousness is the essence of Purusa. Purusa is itself pure and transcendental consciousness. It is the ultimate knower. Purusa is the foundation of all knowledge. Again, it is the pure subject and as such can never become an object of knowledge. It is also described as the silent witness and as peaceful and eternal. It is beyond time and space. It is beyond any change and activity. It is self-proved and self-luminous. Like *prakti* it is too uncaused and eternal. It is all pervading. Since it is indubitable, so, all doubts and denials pre-suppose its existence.

Plurality: a: the state of being plural

b: the state of being numerous

c: a large number or quantity

7.8 QUESTIONS FOR REVIEW

1. What is the nature of Purusa?
2. Is Sâkhya system atheistic? Discuss.
3. What is Purua? Explain the proofs for the existence of Purua.
4. What are the proofs for proving the plurality of purua? Discuss.
5. Distinguish between: a) Satkâryavâda and asatkâryavâda
6. Write short notes on: a) Purua b) Prakti

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7.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

Notes

1. See Section 7.2
2. See Section 7.3
3. See Section 7.4
4. See Section 7.5