

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

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

SAMKHYA

ELECTIVE 403

BLOCK-2

UNIVERSITY OF NORTH BENGAL

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First Published in 2019



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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

BLOCK-1

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BLOCK 2: SAMKHYA

Introduction to the Block

Unit 8 deals with Prakriti. Samkhya treats Prakriti as the one to be enjoyed (bhogya) and Purusa as the one to be the enjoyer (bhokta).

Unit 9 deals with Systematic evolution of twentythree tattvas from prakriti. Tattvas are parts or principles or aspects of nature. Their presence or absence, combination and permutation play an important role in the creation of the diversity of worlds, their objects and beings, individual bodies, limbs and organs.

Unit 10 deals with The specific nature and functions (vritti) of each one of the evoutes. Samskara gives the mind a direction to express the variety of emotions & behaviour towards different situations. vrittis are the result of samskara, which produces another samskara.

Unit 11 deals with Five forms of error and their sub-divisions and how these are relevant to Indian Philosophy.

Unit 12 deals with Eight siddhis. Siddhi (Sanskrit: सिद्धि siddhi; fulfillment, accomplishment) are spiritual, paranormal, supernatural, or otherwise magical powers, abilities, and attainments that are the products of spiritual advancement through sādhanās such as meditation and yoga.

Unit 13 deals with Discriminative knowledge (viveka) stops the activity of prakriti. Discriminative discernment is an innate faculty. In day to day life, we know it as the ability to discern the unique characteristics of an object or the distinctions between two or more objects.

Unit 14 deals with Liberation. According to Samkhya philosophy, all the sufferings of human life cannot be removed either by science or by religious practices and other known means.

UNIT 8: PRAKRITI

STRUCTURE

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Prakriti
- 8.3 Samkhya Philosophy of Prakrti
 - 8.3.1 Critical Appreciation of the Karika
 - 8.3.2 Samkhya an d Lokayata
 - 8.3.3 Naturalism of Samkhya (Svabhavavada)
 - 8.3.4 Scientific Approach of Samkhya philosophy
- 8.4 The twin reason for the evolution of prakrti
- 8.5 Let us sum up
- 8.6 Key Words
- 8.7 Questions for Review
- 8.8 Suggested readings and references
- 8.9 Answers to Check Your Progress

8.0 OBJECTIVES

After this unit, we can able to know:

- To know about the concept of Prakriti
- To discuss about the Samkhya Philosophy of Prakrti
- To describe the twin reason for the evolution of prakrti

8.1 INTRODUCTION

Samkhya treats Prakrti as the one to be enjoyed (bhogya) and Purusa as the one to be the enjoyer (bhokta). But it does not indicate the nature or the type of relation that prevails between the two. Admitting their separate existence the Samkhya does assert that the whole process of creation emanating from Prakrti which is very significantly called Pradhana or foundation.

Though the scholars differ regarding the relation between Purusa and Prakrti, the authors of the Puranas have made an inseparable relation between Brahma and its Maya, Vishnu and Lakshmi, Siva and Sakti and Purusa — Prakrti of Samkhya. Again this dual concept has regained the

position in Radha-Krishna cult. In Chapter I, I have undertaken a detailed study of these. What I find of interest in the concept of Prakrti is that the Prakrti of Samkhya is represented as a female principle. Basically it stands for mother earth, the fruit bearing soil. The relation between Purusa and Prakrti is explained in terms of the relation between a man and a woman. Prakrti charms Purusa just as a woman charms man.... Prakrti is sometime conceived as a blushing bride and sometimes as a beautiful dancing actress.

The concept of Purusa denotes the man. In the Rg Veda, Purusa is nothing but the male principle. In the later period, under the influence of Vedanta the Purusa was identified with soul. In the Tantra, Purusa means Siva. "As the birth of a child proceeds from the union of male and female, so the production and creation results from the union of Prakrti and Purusa."- The Upanisads symbolise Purusa in the Sun, the Father of life and Prakrti the earth, the bearer of life. Vijnana Bhiksu, a great Samkhya master in" the fifteenth century has given the metaphor of husband and wife to Purusa and Prakrti.-

8.2 PRAKRITI

The Samkhya doctrine investigates the relation of the soul to the world in such a way that its imprisonment within the world and liberation from it will become comprehensible. Unlike Greco-oriental mysticism (which presumes that soul feels itself. to matter by an obscure impulse and to this it surrenders), the Samkhya opines that souls are destined to enter into connection with matter in order to be conscious of their absolute and complete independence.- It is to be noted that matter has to emerge from rest to shtat the soul may enter into connection with it.

The fundamental principles of Sariikhya as per general acceptance are prakrti or pradhana and purusa or self. Though Isvarakrsna has tried to establish Samkhya as dualistic system by accepting purusa and prakrti as two ultimate principles, yet purusa seems not to be accepted by all as the most fundamental principle of Samkhya. Isvarakrsna has put purusa side by side prakrti as one of the fundamental principles. Critics are of the opinion that the concept of purusa has been introduced in the system somewhat inconsistently. As it is obvious from Isvarakrsna's projection

of purusa as a mute spectator of the process of evolution which prakrti itself undergoes, it is sometimes felt that the purusa could possibly be dropped altogether from the Sariikhya system. According to them, the main objective of Sariikhya is its philosophy of prakrti and this ultimate principle seems more consistent in Sariikhya than purusa. It has been our basic purpose throughout this research work to examine this hypothesis.

8.3 SAMKHYA PHILOSOPHY OF PRAKRTI

8.3.1 Critical Appreciation of the Karika

From the discussions of the previous chapters it can be understood that Isvarakrsna's Samkhya-Karika is supposed to be the oldest available text of Samkhya philosophy. There undoubtedly are references to the philosophical doctrine known as Samkhya in texts dated earlier than this, but they are just scattered references and do not form a full, independent text expounding the doctrines of the system. Here questions may arise: how do we know, that these scattered references are Samkhyan in character? Is it only because they agree with what is written in the Samkhya-Karika, the standard work for knowing what the Samkhya means in the Indian philosophical tradition? If, however, there is some disagreement between them, shall we hold them to be nonSamkhyan or only partially Samkhyan in character? Daya Krishna says, the problem, in a sense, remains the same whether we treat Samkhya-Karika in relation to the pre-Kdrika or, so to say, the postKarika Samkhya. Supposing there are relevant philosophical differences in the work of fsvarakrijija and those of Vacaspati Misra, Vijnanabhiksu or the other interpreters of the texts; shall we, in that case, give preeminence to the Samkhya-Karika alone and treat the divergent elements as non-Samkhyan in character, or that Isvarakrsija as only a precursor who held some nonSamkhyan views also? Isvarakrsna, of course, as it has been seen, claims that he himself has merely summarized the teachings handed down through a succession of teachers and disciples starting from Kapila to his disciple Asuri and from Asuri to Pancasikha onwards in ancient time. But the same claim can also be made by Vacaspati Misra,

Vijnanabhiksu or the other interpreters. The TattvaKaumudi of Vacaspati Misra is a straight commentary upon the SamkhyaKarika. The Samkhya-Sutras ostensibly try to pass themselves off as the work of Kapila, and Vijnanabhiksu's Samkhya-Pravacana-Bhasya is a commentary upon them. Yet, it can be said, there are significant differences between the ways Vijnanabhiksu try to interpret the Samkhya-Sutra and the sutras themselves. Likewise, if we accept the usual contention that there was a theistic pre-Karika Samkhya, then the claim of the author of the Samkhya-Kdrika to summarize the ancient teachings is as spurious as that of Vijnanabhiksu with respect to the Samkhya-Sutra? Daya Krishna says: "the so-called, Samkhya is itself understood differently, even in classical times, by different thinkers and it would be difficult to find grounds for preferring one philosopher's interpretation to another's. Questions can arise - why should we prefer Isvarakrsna's interpretation to that of Vijnanabhiksu's or vice versa? Further, in case of Samkhya we do not even know what they are interpreting. There is no complete text available which is earlier than the Samkhya-Kdrika, and if it too is regarded as an interpretation, it is difficult to see how in the absence of that which presumably is being interpreted, we can judge the adequacy or inadequacy of the interpretation".⁴ One important thing that may be put forward i.e. Sarirasthanam of the Caraka-Samhita wherein an account of Samkhya is given. Just as we have an abstracted view of a certain school of Samkhya philosophy in the SdmkhyaKdrika of fsvarakrsna, so we have perhaps another abstracted view of the doctrines of another school of the same philosophy, in the Caraka-Samhita. It is said as "another school of the Samkhya philosophy" because the account differs vitally from the account of fsvarakrsna's Samkhya-Kdrika. The categories described in Caraka-Saihhita are said to be twenty-four, whereas, the Samkhya-Kdrika treats of twenty-five categories including puritsa as a separate entity. In Caraka's account, however, purusa is not a separate entity at all but is, rather, an aspect of pradhana or prakrti.⁵ The significant fact is that the Caraka-Samhita is older than the Samkhya-Kdrika and the treatments of the Samkhya in the two texts are substantially different⁶. This led Dasgupta⁷ to think that 'the account of the Samkhya given by Caraka represents probably an earlier school.' One

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important thing is whether Caraka's versions of the Samkhya were actually the same as original Samkhya may still be an open question. It seems, though Isvarakrsna's Karika happens to be the oldest available systematic work on this system, we cannot uncritically rely on it for our knowledge of original Saifakhya. The fact may be that the Samkhya is extremely old and modifications have been continually introduced into it from very early times.⁸ Again the above mentioned inadequacy of the interpretation of Sdmkhya-Karikd can be evidenced by its inner inconsistencies also. Even it is found; the total number of karikds itself is not confirmed. Interpreters are in diverse opinion regarding the total numbers of the kdrikas as it is discussed earlier. Now let us have an evaluative overview of the Karika. The first karika gives the chief, if not the sole, purpose of Samkhya philosophy. It is to relieve mankind from the suffering of three different types. Here Isvarakrsna says, "Being afflicted by three-fold miseries which are intraorganic {adhyatmika), caused by external influences (adhibhautika) and caused by supernatural agencies (adhidaivika) man desires to enquire about a means to overcome it; if it is said that such an inquiry is superfluous since visible means exist, we reply, no; for these means do not secure absolute and final relief." Here, it can be seen that in the very beginning of his Kdrika, Isvarakrsna has shown his intention to concern with the problems of our practical life rather than to talk about some metaphysical principles. Secondly, in die kdrika no-II, Isvarakrsna says:

Drstavadanusravikah,

Sa hyavisuddhiksayatisayayuktah |

Tadviparitah sreyaṅ

Vyaktavyaktajndvijhdat 11 (kdrika - II)

(.Drstavadannsravikah - like the obvious means the revealed (Vedic) means; Sa hyavisuddhiksayatisayayuktah - it is attended with impurity, decay and excess; Tadviparitah - opposite to both i.e. the visible and the Vedic means; sreyaṅ vyaktavyaktajnavijhandt - the discriminative knowledge of the manifest, the unmanifest and the cogniser is preferable.) Here Isvarakrsna, as it is mentioned earlier, says, "The means revealed by the scriptures for terminating the misery are like the

temporal, perceptible means; they are connected with impurity, destruction and excess. A contrary method is better, and this consists in a discriminative knowledge of the manifested (forms of matter), the unmanifested {prakṛti or primeval matter) and the knower (soul)". In this kṛdika, it can be imagined that Isvarakṛṣija is giving less importance on the Vedic knowledge. Vedas were supposed to have been heard by the wise man.

It means, "the original prakṛti, the root of all is not a product; the seven principles beginning with mahat (buddhi) are both productions and productive; but the sixteen (five organs of sense, five of action, the mind and the five gross elements) principles are only products and not productive. The puruṣa (self) is neither a product nor productive". Here, it has been clearly stated that prakṛti is the root cause of the evolution. The puruṣa (spirit) is neither a product nor productive. If it is really so, question may arise regarding the necessity of puruṣa in Samkhya philosophy. Again questions may arise regarding the sufficiency of the pramanas mentioned in the karika no-IV to provide the knowledge of puruṣa. Perception is the ascertainment of the objects through the contact of the sense-organs, by which it is not easy to establish the existence of the ultimate principle like puruṣa. Next, by inference knowledge of some unknown objects can be gained on the basis of some known facts. But it can at least be said that in Samkhya evolution no known facts about the inactive puruṣa can be found to provide support for its existence. Then the only means for knowing the existence of puruṣa left is testimony (s'abda). But question may be raised as to how far testimony can be regarded as a valid means of knowledge. Again, even in the case of valid testimony also, it seems not to be possible for the renowned persons to know about the metaphysical principle like puruṣa. On the other hand prakṛti can be known by perceiving its evolutes and its constituents (gūṛfas) which is also supported by the Samkhyan doctrine of causality. It seems, to establish the metaphysical reality, Isvarakṛṣna has applied the doctrine of satkaryavdda, according to which effect must exist in the cause before its production. It means that the cause and effect are homogeneous. But, though Isvarakṛṣna has tried hard to apply this particular theory of causation {satkaryavdda) in Samkhya tradition yet

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some weaknesses can also be noticed in this theory as pointed out by the asatkdryavadins. According to Samkhya, an effect already exists in its material cause and when it is supposed to be produced, it is only manifested. Here critics may ask - “was this manifestation of effect exists before the operation of cause, or, was it non-existent?” If the latter, you accept the production of what is non-existent. If the former, there is no necessity of the causal operation. We do not see any use of the causal operation when the effect (the form of manifestation) is already there. The answer to this objection from the standpoint of Samkhya may be: there is no fault in the manifestations of the effect which pre-exist in the cause because these manifestations follow each other in a continuity as we see in the case of seed and plant. 10 Arguments of this types are however not founded on sound logic. Yet, it can be said that the doctrine of causality in Samkhya cannot be ignored easily. One important thing regarding the Samkhya theory of satkaryavdda mentioned by Prof. B. N. Seal is that-“the Samkhya view of causation follows at once as a corollary from this doctrine of the conservation and transformation of energy. As the total energy remains the same while the world is constantly evolving, cause and effect are only more or less evolved forms of the same Ultimate Energy. The sum of effects exist in the sum of causes in a potential form. The grouping or collocation alone changes and this brings on the manifestation of the latent powers of the gunas, but without creation of anything new.” 11 So, here it can be said that the Samkhya theory of satkaryavada can bring a new dimension to the so called dualistic Samkhya tradition which is shown very scientifically and factually by the above mentioned interpretation of B. N. Seal. This prakrtiparinamavada theory seems to be very scientific in the explanation of the Samkhya-evolution and it can be said this theory is very much close to svabhavavada (naturalism). In the Samkhya evolution the mulaprakrti is accepted as the root cause of all the twenty-three principles. These principles are the modifications of the root cause i.e. prakrti. In the karika no-XI, Isvarakrsna has said, the manifests (evolutes) are constituted of the three attributes i.e. sattva, rajas and tamas, are nondistinguishable, objective, common, non-intelligent and prolific which are the character of the primordial nature (prakrti) also. Again in

this karika, the author said that the spirit (purusa) is of reverse character of all those mentioned above. So, question may arise, if we support satkaryavada, where is the place for purusa as one of the causes of the world? In the karika no-XV, Isvarakrsna put forward five arguments to establish the existence of prakrti. Here, it seems he has tried to give the status of material and self-sufficient cause of the world to prakrti. If we regard prakrti to be matter then evolution that is the upward motion of this world always involves matter alone. This can be said as a very significant factor of materialism in Samkhya. Another synonym for prakrti is pradhana as Isvarakrsna has mentioned in the karika no-XI. In Sanskrit language pradhana means 'chief or 'main'. So, it may be realized here that prakrti is the main principle in Samkhya. Again this word pradhana may thus relegate the other principle purusa to a subsidiary or secondary position or status. According to the critics it signifies that the material principle is vital in the Samkhya philosophy and all other principles are subsidiary to it. The word pradhana may also signify prakrti as a self sufficient principle. It can by itself explain all the changes in the world. Prakrti is the cause and the world is its effect. Prakrti is known as pradhana since all effects are founded on it. It is the potential cause of all. All things and beings of the world exist potentially in it. Here, the products are caused, while prakrti is uncaused; the products are dependent, while prakrti is independent; the products are many in number, limited in space and time, while prakrti is one, all pervading and eternal. By perceiving the signs of the evolutes, the existence of the ultimate principle prakrti can be inferred. Actually gunas too are not perceived by us. They are inferred from the objects of the world which are their effects. It has been explained in Sdmkhya-Karika that prakrti can never be destroyed, and so it could never have been created. An intelligent principle seems, not to be fitted as the material cause out of which the world is formed, for spirit cannot be transformed into matter. Radhakrishnan says, "the Samkhya description of the world in terms of one homogeneous substance, of which all things are but different configurations resulting from the different combinations of its ultimate constituents, has some resemblance to the materialistic theory.

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Both the Samkhya and materialism attempt to attain a more rational conception of the universe.”

One significant point Radhakrishnan mentioned in his "Indian Philosophy" is that the agency belongs not to the purusa or the soul, but to the ahankara or self sense, which is a product of prakrti. So, this type of interpretation can give a new direction to the Samkhya tradition. There can be a scope to think of a self-sufficient prakrti as the ultimate principle in the process of evolution. In the karika no-XVI Isvarakrsna says, the general cause i.e. avyakta functions by means of three gunas which are the constituents of it. If it is so, the prakrti will be the main cause of evolution. In the karika no-XVII the author put forward some arguments for the existence of purusa. But if we see the position of purusa very carefully in Samkhya tradition, it may be found that Isvarakrsna was not able to establish purusa here without confusions. First confusion here is how by definition inactive, indifferent and isolated principle like purusa can influence prakrti for the evolution of the universe. Secondly, the arguments for the plurality of purusa seem to be controversial. In these arguments, Isvarakrsna mainly tries to establish the plurality of purusa from the non-simultaneity of everything in this phenomenal (vyakta) world. But he, on the other hand says - the vyakta world is the composition of the trigunas i.e. saiva, rajas and tamas which are the constituents of the mula-prakrti only and purusa is completely free from all these. Here question may arise how can from this non-simultaneity of the vyakta world the plurality of purusa which is devoid of the gunas be inferred? Other challenges towards the arguments of plurality of purusa are - if purusas are many, will all the purusas be counted as the ultimate principles along with prakrti and then how can it be called a dualistic school? It seems, Isvarakrsna himself is not clear regarding the plurality of purusa, the concept of self and the concept of finite man. It is argued that the proofs are put forward to prove the plurality of the transcendental, pure purusa which has no connection with the finite bodies. But it seems, the arguments prove not the plurality of the transcendental purusas but that of the empirical ones i.e. jivas. These proofs show that the purusas are nothing but living organisms. Again we can come to know from SdmkhyaKarika that the world evolves due to

the contact between purusa and prakrti. But, here it is not very easy to understand how the plurality of purusas can come into contact with one prakrti, as Isvarakrsna says - prakrti is one. In the knrika no- XIX, Isvarakrsna says:

Tasmacca viparyasat

Siddham saksitvamasya purusasya |

Kaivalyam madhyastham,

Drasrtvamacartrbhavasca || (kdrika-XIX)

(Tasmacca viparyasat - and from that contrast; Siddham saksitvamasya purusasya - is established that purusa is witness; kaivalyam - is solitary; mddhyastham — is neutral; Drastrtvamacartrbhavasca - is a seer and is nonagent) It means, “in contrast to the other principle i.e. the constituent of three gums, purusa being merely a witness, arbitrator, or seer, with no activity of its own, free from all connections with anything, and thus standing alone by itself”. From this karika it can be understood that in contrast to prakrti, the purusa is a witness, free from misery, a passive and neutral spectator. The role played by purusa in the evolution of prakrti is very much passive. Here question may arise - can there be any necessity of such type of principle? Again, critics may argue, this passivity on the part of purusa amounts to its non-existence. Sometimes it seems Isvarakrsna has somewhere failed to give a systematic, reasonable definition and proper position of purusa in his system. How can neutral passive principle influence upon anybody specially in the case of evolution? Here, it can be said that there is a scope for the question of the relevance of purusa in Samkhya tradition. E.H. Johnston says, “The atman theory never looks quite at home in Samkhya..... 5,13 Here, it seems, Johnston has tried to show that purusa is not a reality. He says, “ to put it in terms of Samkhya, the atman is neither a tattva, nor included in any tattva, nor a combination of several tattvas, whence it follows that it is not a reality.” 14 All the scholars like Garbe, Jacobi, Pischel, Oldenberg and Stcherbatsky also have expressed their views in this tune. In the karika no-XX and XXI, Isvarakrsna has explained the doctrine of evolution. The important and very controversial question regarding evolution is: how does evolution take place?

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Evidently when heterogeneous motion arises and rajas disturb the equilibrium stage of gunas. Next significant question may be - how is the equilibrium disturbed? Though Isvarakrsna has made the influence of inactive purusa responsible for this disturbance of equilibrium, still it seems Samkhya fails to answer this question satisfactorily. It seems critics are of opinion that it may be a fundamental blunder to separate prakrti and purusa as absolute and independent entities. It is said if prakrti and purusa are absolutely separate and independent entities, then they can never unite together, and if they cannot unite evolution cannot take place. Isvarakrsna says that the disturbance of the equilibrium of the gunas which is the cause of evolution is made possible by the contact of purusa and prakrti. Prakrti needs purusa in order to be known, to be seen, to be enjoyed (darshanartham); and purusa needs prakrti in order to enjoy and also in order to obtain liberation, in order to discriminate between himself and prakrti and thereby obtain emancipation (kaivalyartham). But, here the question is how can the two opposed and independent entities really come into contact? Samkhya 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 purusa, only the fact that purusa is near to prakrti (purusasannidhimQtra), is sufficient to disturb the equilibrium of the gunas and thus lead to evolution. So, here in Sdmkhya-Kdrika, there is a confusion regarding the cause of evolution whether it is contact (samyoga) between purusa and prakrti or it is just proximity (sannidhi). Again, here another problem may arise regarding the contact between purusa and prakrti. If 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 beginning less and the very conception of prakrti as the state of equilibrium of the three gunas would be impossible. It seems Samkhya finds itself in a dilemma - either no contact and hence no evolution or else no equilibrium and hence no prakrti in its original state and no dissolution. In karika no- XX, Isvarakrsna says, purusa is reflected in the intellect (buddhi), the first product of evolution and he wrongly identifies himself with his own reflection in the buddhi. If it is only this reflection of the purusa which practically brings the contact with prakrti and not the

purusa himself, there may arise some confusions. Because, the obvious question here will be if buddhi or mahat is regarded as the first evolute of prakrti, then how can it arise before evolution to receive the reflection of the purusa? To avoid this difficulty it can be said that the purusa is reflected in the prakrti itself. If it is so, then liberation and dissolution would become impossible because prakrti being always there and it being the essential nature of the inactive (stable) 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. So, here it seems which is again supported by many thinkers, that in order to defend the initial blunder regarding the acceptance of purusa and prakrti as absolute and independent entities, Samkhya commits blunders after blunders. In the karika no-XXI, as we have mentioned above Isvarakrsna says: for the exhibition of nature (prakrti) to the spirit and for the emancipation of the spirit, there is conjunction between the spirit and nature (prakrti) like the union between the lame and the blind; from their conjunction proceeds creation. The union of purusa and prakrti is like the union of a lame man and a blind man for crossing a forest. But according to some critics this metaphor cannot be said to be proper. We cannot say a lame man totally inactive. The statement that “Prakrti evolves only for the fulfillment of the purpose of purusa” is very much confusing. Because, it can be understood that there is no meaning to do something for an indifferent principle like purusa. The concept of liberation mentioned in the KSrika too is not sound. Question may arise - how the inactive, indifferent, passive principle like purusa can come to be in bondage? How this indifferent principle can enter into the activities of the world? If purusa is inactive and indifferent, how can he be the enjoyer of the dance of prakrti, as mentioned in the karika no - LIX? Again, the concept of ‘nirguna-purusa’ can also be criticized. If it is nirguna, then it will not be very easy to say that purusa has any influence upon the process of evolution.

8.3.2 Samkhya and Lokayata

Materialism is as old as human civilization. In other words it can be said it is as old as philosophy. Germs of it are found in the hymns of Rg

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Veda. Several vestiges show that even in the pre-Buddhistic India proclaimed of purely materialistic doctrine appeared. It is well-known in the Indian philosophical tradition that these materialistic tendencies finally crystallized into Lokayata darsana, the only traditionally accepted school of Indian materialism which is also called Carvaka or Brhaspati darsana} 6 As a system, it is said, it may have come into existence in the post-Upanisadic and preBuddhistic period though it is not confirmed. The authorship of the Lokayata darsana, the one of the earliest schools of Indian philosophy, is traditionally ascribed to the legendary figure of Brhaspati. This school denies the existence of God, soul and 'hereafter' and ascribes reality only to the empirical world and mundane values as it accepts perception as the only means of valid knowledge. However it is disputed by some thinkers whether the Carvakas accept only perception as die valid source of knowledge, because some of the later Carvakas are said to have accepted inference side by side of perception as a valid source of knowledge. They are not against inference which is confined within empirical world. Of course this is a controversial issue which needs further discussions. Chronologically it can be said that Samkhya and Lokayata are contemporary schools. Regarding the existence of transcendental realities like God both of these schools have put forward the same view, specially the Classical Samkhya. Again, some thinkers are of the opinion that Samkhya along with Lokayata constitutes the truly secular and rationalist tradition in Indian philosophy. The difficulty is created by the assumption that while Lokayata is admittedly a heterodox or nastika philosophy, Samkhya is orthodox or astika philosophy. Here the important point that should be noticed is that how can we at all take these two philosophies as belonging basically to the same class?

The term orthodox or astika, as it is well-known, is used in Indian philosophy in the restricted sense of 'being based on the authorities of the Vedas, and just as its opposite heterodox or nastika is supposed to mean a philosophy that flouts this authority'. Critic says, the criterion for classifying philosophical views into these two types is suggested neither by philosophers nor by philologists but by the law-giver Manu, whose own interest in philosophy is clearly extra-philosophical. Critics are of the opinion that there is really no ground to take the convention of this

classification as seriously as it seems to be done ordinarily. Any qualitative difference between Lokayata on the one hand and Samkhya on the other, in so far as it is based merely on the dictate of the law-giver, can perhaps be ignored.¹⁷ Here the important question is if Samkhya really belongs to dstika tradition why it is silent about the existence of God, as the believers in the Vedas seem to have belief in the existence of the God. In the karika no-II Isvarakrsna just has said about the vyakta, avyakta and jna which does not indicate the existence of God clearly; rather in the later karikas the author is talking about the existence of evolutes (manifest), prakrti and purusa (unmanifests).

Most often modern thinkers have discussed that much of Samkhya's original features are lost to us, that even in the extant expositions like Samkhya-Karika and the commentaries on Samkhya-Sutra the Samkhya doctrines are substantially modified. Here, the two important questions may be - firstly, in spite of the doctrinal modifications suffered by Samkhya even in its available expositions, do we have any indication of its attitude to Veda and Vedic beliefs? Secondly, do we have any indication of the attitude to Samkhya in the Vedic literature itself? In the first two karikas as it is mentioned in the previous chapters, Isvarakrsna says, "the main purpose of this philosophy is the removal of suffering in all forms. It is a fact no doubt that certain remedies for suffering are actually observed e.g. medicine offers remedy for physical suffering. Still, the philosophy is not useless, because such 'observed remedies' cannot remove suffering totally and absolutely. Like the remedies actually observed, according to Samkhya those mentioned in the Vedas (sruti) are incomplete, because they are impure, subject to decay and marked by excesses. The scriptural means to end misery is ineffective, because it is linked with impurity; its effect is neither lasting nor always the same for all. The Samkhya suggests instead a method that consists in a discriminative knowledge of the manifests (forms of matter), the unmanifest (prakrti or primeval matter) and the knowing soul (purusa)". Thus, it can be noticed that Samkhya-Karika opens with a definite attitude to Veda and the salient points of this are:

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1) The remedies for suffering suggested by Veda are no better than those actually observed in ordinary life, e.g. the remedies suggested by medical science.

2) The Vedic remedies are marked by three defects. They are

(a) impurity

(b) merely temporary and

(c) marked by excess.

The knowledge that Samkhya stands for is the very opposite of Vedic remedies. There can be no doubt about this point, because the text clearly says “tat-viparitah” which means “the opposite of that”. (.Karika no-II). But how can this be said from the standpoint of a genuinely Veda-based philosophy? Though in the commentary of Samkhya-Sutra an effort has been made to tune Samkhya into the Upanisadic idealism, the original hostility of this philosophy to Veda is yet to be completely washed away even in it. Vedic recommendations, it declares are not better than the worldly ones. Veda, it adds, cannot lead, one to the summum bonum, because the results of Vedic rituals have a beginning and therefore also an end Critics are of the opinion that even from the fragments that survive in this philosophy, it is not difficult to see that it must have originally been opposed to the Vedas. Garbe rightly says, “originally the Samkhya must have taken up a position of direct opposition to the doctrines of the Brahmanas, as is proved inter alia by its polemic against their ceremonial” .19 In the language of Radhakrishnan, it can be said that Sarftkhya never openly opposes the Vedas, but adopts the more deadly process of sapping their foundations. The other question is; what about the attitude to Samkhya expressed in the Veda, particularly in its philosophical portions, namely the Upanisads? There is a tendency among some of the modern scholars to discover the germs of original Samkhya in Upanisads. Of course, there are considerable number of such Upanisadic passages; but, it is said, though these passages contain some

of the typical terminologies of Samkhya philosophy, the real purpose of mentioning them in the Upanisads is for either rejecting them outright or Of proclaiming the superiority of the Upanisadic view over Samkhya. The example of Svetasvatara Upanisad can be taken here, which is usually considered to be pre-Buddhist. Of all the Upanisads, it presents the idealist view with a pronounced theistic bias. Hence it has to settle its account with the atheistic and anti-theistic views prevalent at that time. The most prominent of such views, as judged by the Upanisad itself, is that of Kapila - the view, according to which the world evolves by natural laws (svabhava) from primeval matter, called prakrti or pradhana. Critics say, the author of this Upanisad wants repeatedly and with great zeal to establish the superiority of his view of one God over the fundamentals of Samkhya. But the way it has been done is very interesting. It seems, he does not reject outright the Samkhya views as the utterance of some deluded person, which he does while dismissing the doctrines according to which 'time' or 'natural law' is the first principle. He offers instead full recognition to the importance of the doctrine of pradhana or prakrti insisting only on the denial of its autonomy. Prakrti is subservient to God, God rules over it and even produces it out of his own magical power. Here it is said, what is perishable is the pradhana. What is immortal and imperishable is the soul. Over both the perishable and the soul, rules the one God. By meditating upon him, by uniting with him, and by reflecting on his being more and more, there is complete cessation from the illusion of the world.

Significantly Svetasvatara Upanisad questions neither the antiquity of Kapila nor the great wisdom he possesses. It only declares that the very wisdom he possesses is derived from God, the existence of which Kapila probably denies.²⁴ These can be the ways in which the superiority of the Upanisadic view is proclaimed over that of the Samkhya. Again these can be considered as the evidences of the power and popularity that Samkhya enjoyed at the time of the Upanisad. But these can also be the evidences of the fact that the Upanisadic thinkers find their views directly confronted by the Samkhya, without negating which probably

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the author of Upanisad cannot preach his own philosophy. Again it can be said that if the Samkhya is given too importance as a purvapaksa to be ignored by the Upanisadic thinkers, then it can be concluded that the internal evidences of Samkhya showing its hostility to Veda are supported by the internal evidences of Veda showing its hostility to Samkhya. Here, it can be imagined that far from having been a Veda-based philosophy, original Samkhya is presumably opposed to Veda} 5 Richard Garbe says, “.....the origin of the Samkhya system appears in the proper light only when we understand that in these 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 Samkhya philosophy is, in its essence, not only atheistic but also inimical to Veda. All appeal to sriiti in the Samkhya texts lying before us are subsequent additions. We may altogether remove the Vedic elements grafted upon the system and it will not in the least be affected thereby. The Samkhya philosophy had been originally, and has remained up to the present day, in its real contexts, un-Vedic and independent of the Brahmanical tradition.”²⁶ Even, as we have mentioned above, interpreters like Max-Muller also admit that Samkhya has a non-Vedic origin. Samkhya may therefore rightly be included in the atheist tradition of Indian philosophy. Sometimes it seems, Lokayata and Samkhya philosophies stand for the rejection of idealism. It may imply that as against the persistent tendency of Indian idealists to deny the reality of the external world, Lokayata and Samkhya defend its reality. But this is not all that unites the two philosophies. What unites them further is another important point. Both these philosophies also want to work out an explanation of the objective world in terms of their respective theories of the nature of matter. This is the most important feature that gives positive significance to the concept of the anti-thesis of Indian idealism. It is not the mere negation of the denial of the objective world; it is moreover the positive assertion that this objective world is made up of matter, though matter as conceived in these two philosophies is not the same. The Lokayatas conceive matter as the bhutas or physical elements - earth, water, air and fire. Hence their view is called bhuta-vada or the theory of five physical elements. The

Samkhya conceive matter as pradhana, i.e. primeval subtle matter from which evolves everything in the world. Hence, their view is called pradhana-vada or the doctrine of pradhana. Though there are such types of differences between Lokayata and Samkhya, yet it can be said that they represent Indian attempts to understand the nature of matter. And it is in terms of these that the two philosophies want to explain the basic constitution of the external or objective world, the reality of which they defend against the idealists. Different philosophers have given different views regarding Samkhya materialism. According to some, Samkhya is quasi-materialistic and its materialistic nature is enhanced by its denial of any external authority like the creator or God. These interpreters say, in Samkhya philosophy, 'prakrti' or 'pradhana' has been accepted as the material cause of the universe. Yet it was too early for human mind to comprehend the nature and properties of matter and its interchangeability with energy, which provides for a materialistic monism. Hence, he had to take recourse to a second principle, soul or *ipuruṣa* to explain the origin and process of the world. Yet, here, unlike other schools, this acceptance of soul does not denounce or nullify the reality of matter because Samkhya is a dualistic theory where both soul and matter are given the on status of the fundamental principles of the universe. On the other hand, another group of interpreters are of the opinion that the original Samkhya was completely a materialistic system. May be, the materialism of that Samkhya was archaic in nature. Probably there was scope to transform it to a refined materialism. But the historical conditions did not allow it to do so. In this context reference can be given to other Indian interpreters S.N. Dasgupta: "proceeding further in our search after the most prominent ideas about the material world and its evolution from the material point of view, the system that fully engrosses our attention is that of the two schools of Samkhya of Kapila and Patanjali." 28 This is not a statement coming from an ordinary man, but from an outstanding scholar like Dasgupta who is very much expert in Sanskrit language. It can be confirmed that he has not said this without justification. The Samkhya has never denied the material world. Its explanation of the world evolution from the material standpoint is significant. Critic says, pradhanakaranavada combined with svabhavavada may impart Samkhya

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a completely materialistic character. Its representatives were Pancasikha and Caraka. Even critics have no hesitation in saying that in their philosophies we do not find the dualism of prakrti and purusa which is a characteristic mark of Classical Samkhya. Purusa, as a separate entity is denied by both Pancasikha and Caraka. It can be noticed that both of them have recognized only twentyfour categories. Both Pancasikha and Caraka emphasize on the avyakta principle which is the blending of both materiality and spirituality.²⁹ As regards the explanation of consciousness also some materialistic tendencies can be noticed in Samkhya tradition. In both Caraka and Pancasikha's philosophy, there is no tendency to consider consciousness or spirit as primary. The tendency on the contrary, is to view matter as primary and consciousness secondary. It is found, Caraka recognizes the human organism to be the purusa and consciousness to be the epiphenomenon of material ingredients.

Here, one thing should be kept in mind that if there are a number of scholars who maintain very strongly that the Samkhya system is a system of materialism and it arose in reaction to Upanisadic idealism, there are others who equally strongly deny it and argue that the school is certainly not materialistic but a kind of idealism, which arose in order to check a growing tendency towards materialism. Some scholars including Jacobi are inclined to look upon Samkhya as the development of an early school of materialism. According to others, notably Radhakrishnan, this theory is untenable. The stress of Samkhya on the absolute reality and independence of spirit has nothing comparable in any form of materialism. Moreover, the hedonistic materialists, characterized by Lokayata, have not the conception of the world as full of misery, whereas Samkhya starts with the pessimistic idea that the worldly existence is subject to threefold misery as it is seen in the 'Samkhya-Karika. The materialists aim at nothing but pleasure in life, whereas Samkhya emphasizes vivekajnana as the means to liberation. Materialist seems not to be concerned with the liberation from the sufferings of life. There are other views also, according to which Samkhya is neither materialistic nor is it idealistic of any sort but a genuine dualism of matter (prakrti) and spirit (purusa) in which the former (matter) plays a dominant role. One

thing can surely be said that like Vedanta there is no stage in the Samkhya ^ I philosophy where matter is treated as non-existent or secondary. Even some critics are of the opinion that Samkhya which was originally fully atheistic and materialistic was submitted to a process of rigorous spiritualization, and the idealistic concepts were grafted on it in such a manner that at last the original Samkhya passed into its opposite, In line with this, the observation made by Garbe is as follows: “the original SaMkhya came indeed to be perverted in the Svetsvatara Upanisad, the epics and the Bhagavad-Gita and latter still, in the theistic Yoga and the several sectarian and Vedanta coloured Puranas”.

8.3.3 Naturalism of Samkhya (Svabhavavada)

Naturalism refers to the philosophical belief that denies the need for any explanation going beyond or outside the universe in the explanation of the evolution or creation of this world. Naturalist accepts sense-experience as the most important avenue of knowledge. It believes that knowledge is not esoteric, innate, or intuitive (mystical). Naturalism (svabhavavada) rejects supernatural teleology. The direction of the world is caused by the world itself. It is a theory which holds that natural processes are spontaneous that is completely independent of any interference from outside agencies. It can be noticed, sometimes critics do not hesitate to say that svabhavavada has imparted the Saiftkhya the most consistent character and it has contributed to it the capability of becoming a true rationalist philosophy. It is again said, by the introduction of this theory Samkhya becomes very close to materialistic system. This theory is accepted as wholly responsible for the first impetus of prakrtVs evolution. Regarding naturalism in Samkhya Dale Riepe says: “The naturalism of Samkhya may be summarized in the following ways:

- 1) Early Samkhya epistemology is naturalistic in its insistence upon the use of perceptual knowledge.
- 2) The Samkhya atheistical position is clearly naturalistic, although the force of this is somewhat lessened by the adoption of purusa.

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3) The Samkhya theory of evolution is naturalistic when once purusa has initiated movement.

4) The proposed nominalism of Samkhya is naturalistic.

5) The emphasis on the workings of prakrti rather than emphasis on salvational ethics is a naturalistic tendency of Samkhya.

We do not mean to imply by this that emphasis on ethics is necessarily non-naturalistic, but only that, since Samkhya has slight concern with ethics as compared with its outstanding concern of nature, its trend is naturalistic.”

The major concern of Samkhya is to explain the workings of nature. We maintain that this cannot be wholly explained by its peculiar type of salvational ethics. Most of the ethical discussions of Samkhya occur in the later commentators; the earlier emphasis is on cosmology and secondarily on epistemology. It can be said, the major interest of Samkhya is similar to the primary interest of early Greek naturalism; indeed Samkhya, with Caraka, more closely approximates to the Ionian and Abderian philosophies than to any of the other Indian systems. Samkhya is as naturalistic as Aristotle and more naturalistic than Stoics. Perhaps one should place the adherents of Samkhya on a level with the Epicureans despite the latter's giving primacy to ethical considerations.³⁵ It seems, the naturalism (svabhavavada) in Classical Samkhya is not same as svabhavavada in Carvaka. Carvaka is not talking about even a slight motivation of transcendental or spiritual principle in the origination of this world. Garbe says, Samkhya is desirous of understanding the processes of nature but cannot explain its initial movement without introducing, like Aristotle, a distinct and transcendental element. Of course it does not allow a Prime-Mover as God for this, not because it has not conceived the possibility, but because it has rationalistically examined the arguments favouring this position and rejected them. It just has accepted the sentient principle to initiate the movement. Critic says, this can be said as the Upanisadic influence in the system.³⁶ Garbe, strongly says, “the belief that the principle of sentiency

must be introduced from outside of nature is a non-naturalistic element in Samkhya cosmology and leads to its greatest inconsistencies. These inconsistencies are as follows:

1) The untenable dualism of spirit and matter.

2) The essential uselessness of the spirit, and

3) The attribution of physical properties to spirit. It is interesting to note that one of the arguments used by the Classical Samkhyaist to point out the absurdity of their opponents introducing deity into their systems applies equally to its own introduction of purusa. It can be said, Samkhya's own argument in favour of the existence of purusa is in no way superior."

It is obvious that whatever is outside nature is presumably different from nature itself or it would not be outside. If this is so, then purusa is simply outside and it can be said, that may be the end of the issue for Samkhya and for us. But it is not so in the Classical Samkhya. Here it can be noticed, purusa (spirit) turns out to be outside nature (as the non-natural initiator of motion in nature) and also inside (as the individual souls). This is because of the confusion whether the purusa (the ultimate principle) and the individual souls are same. Dale Riepe says, how initiation of motion can bring about sentiency or how there can be any localization of the individual soul in a particular prakrti conglomeration (mind-body system) is not explained properly. The point is that Samkhya makes mind part of nature, which is "a long step towards a thoroughly naturalistic ontology".

It is again said Samkhya theory of knowledge also supplies some naturalistic tendencies in this system. Samkhya is talking mainly about three types of avenues of knowledge. These are - perception, inference and testimony. They are of the opinion that inference and testimony directly and indirectly depends on perception. It can be noticed that Samkhya's testimony is not self-guaranteeing but depends upon perception or inference. Samkhya does not admit the validity of intuition. Here it can be said that Samkhya can be in agreement with later Carvaka,

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which admits perception and inferential knowledge to be alone possible. For Kapila and rsvarakrs.na there is no super empirical method of knowledge. Here, it can be noticed that though the traditional Samkhya metaphysics attempts to be radically dualistic it did not succeed in its attempts. It seems to be unsuccessful because of the strong naturalistic strain to explain events in a physicalistic rather than a spiritualistic fashion. The contradiction in the system can be the evidence of the reluctance of Samkhya speculators to use spiritualistic explanation when naturalistic explanation can serve equally well. It can be imagined that Samkhya was not able to deny the whole doctrine of purusa even when the natural world already contained a principle of motion, i.e. rajas (energy) and somehow it proves its inability to completely throw off Upanisadic speculations. Here purusa can be said as the specific link that unites Samkhya with the other astika schools. Critic tries to say that the doctrine of purusa is really incompatible with naturalism. Even if Classical Samkhya has no deity, a non-naturalistic element like purusa may perform the function of the Aristotelian Unmoved Mover and also the function of migrating soul not subject to natural law. The Samkhya theory of causation can be a supporting doctrine of naturalism in Samkhya. It somehow in agreement with Carvaka, holds that nothing comes out of nothing; that everything must come out of something else. The statement does not mean that the effect already exists in the cause actually, but only that it does so potentially. The effect “comes from” the cause when acted upon under certain specifiable conditions. This is very much closer to Aristotelian notion according to which the effect is determined in advance by the nature of cause. Some thinkers are of the opinion that Samkhya cosmology, in contrast to that of Jainism and Buddhism is richer and more intricate, and in the early texts much more space is devoted to it than ethics. This testifies to greater concern with the processes of nature, no matter whether one approves the results of Sarfikhya speculation or not. Dale Riepe says, “this marked interest in cosmology we hold to be associated with naturalism rather than with nonnaturalism, particularly since prakr0ti is uncreated and self-evolving”.

Generally it is found that naturalists posit nature above both matter and mind. In Samkhya also we see such a tendency if we regard prakrti in the sense of the western word 'nature'. In this system it can be noticed that from prakrti intellect, mind, sense-organs, subtle elements and gross material elements evolve. Here nature can be accepted as a material energy and matter as its form, i.e. modification. The unity of matter and mind is carried out by nature. It is obvious that prakrti in Samkhya is not a transcendent cause. There is no gap between prakrti and the world evolutes. It can be said that this link is maintained by naturalism (svabhavavada). The cause (prakrti) is constantly becoming effect (world evolutes). It is difficult to mark demarcating line between the two. The cause may be a distinct reality but not a different one. There is no fundamental difference between the cause and effect. They are rather two phases of one whole reality, which is a continuous process. It can be noticed that, Susruta-Samhita and Caraka-Samhita have cited many examples about the svabhava theory in their discussions on Samkhya. Most of the critics admit whoever admits of svabhavavada must be a materialist. According to them as Samkhyaists admit of svabhavavada they can also be regarded as materialist. Although as it seems in the Classical Samkhya the concept of purusa has been imported inconsistently, yet the existence of svabhava tendency cannot be ignored here. It can be said, a spiritual principle and a material principle should not go together or it cannot get the same status. If it is so, from the above analysis, it may be said the spiritual principle (purusa) will get less importance in the process of world evolution of Samkhya. The parinama theory of the Samkhyaists involves svabhavavada. Delineating the Caraka view in this regard B.N. Seal says, "On this view (parinama), a new substance may arise by spontaneous change in the absence of any action from without".⁴⁵ One thing is true that svabhavavada is criticized by many as being a very simple theory of evolution. The western tradition is also not an exception of that. Even Aristotle is often criticized on this issue. He uses the word 'natural' as explanation of many natural phenomena. Many criticize him as lacking in thought in holding such a simple view. But W.T. Stace denies this allegation and says, "His use of the word 'natural' does not indicate lack of thought. There is thought, an

idea, here,"⁴⁶ So, svabhavavada cannot be said wholly as an unimportant theory. It has some value philosophically. As it is discussed above major part of inconsistencies in Samkhya especially in Samkhya-Karika is due to the inclusion of the spiritual principle (purusa). It can be imagined that the inclusion of purusa principle in Classical Samkhya is an obstacle to establish Samkhya as a purely naturalistic system. Still critics are of the opinion that the Samkhya atheistical position seems to be naturalistic although the force of this is somewhat lessened by adoption of purusa

8.3.4 Scientific Approach of Samkhya philosophy

It seems quite obvious from the above discussions that the Samkhya which has been hailed as 'the oldest systematic school of Indian philosophy' or even as 'the first rationalistic philosophy of the world' is surely one of the most significant schools of Indian thought. It is supposed to have laid down the foundations of scientific thought in India. The Samkhya system possesses a unique interest in the history of thought as embodying the earliest, clear and comprehensive account of the process of cosmic evolution, viewed not as a mere metaphysical speculation but as a positive principle based on the conservation, the transformation and the dissipation of energy. The manifested world is traced in the Samkhya to an unmanifested ground prakrti which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and uncontrolled, without beginning and without end. The unity of prakrti is in reality an undifferentiated manifold, an indeterminate infinite continuum of infinitesimal reals. These reals are termed as gunas, as we have discussed above. It can be imagined that these gunas are conceived to be real substantive entities, not, however, as self-subsistent or independent entities, but as interdependent moments in every real or substantive existence. Even energy (rajas) is said as substantive in this sense. The infinitesimals of energy do not possess inertia or gravity, and are not therefore material, but they possess quantum and extensity. The very nature of energy (rajas) is to do work, to overcome resistance, to produce motion. Energy therefore is ultimately kinetic; even potential energy is only the energy of motion in imperceptible forms. The intelligent stuff

(sattva) and the material stuff (tamas) cannot do any work, and are devoid of productive activity in them. All works come from rajas, the principle of energy, which overcomes the resistance of matter, and supplies even intelligence with the energy which it requires for its own work of conscious regulation and adaptation. The gunas are always uniting, separating and uniting again. Everything in the world results from their peculiar arrangement and combination. S. N. Dasgupta elaborates this point in the following words, “the atoms are always vibrating by the energy of rajas with which they are charged and this vibration of atoms is the cause of changes of all kinds in nature.” In Samkhya philosophy evolution begins with the disturbance of the original equilibrium. How it is brought about is not very clear. Different interpreters say that the transcendental influence of the purusa initiates the process of creation which is again not beyond contradiction. A modern expounder of the Saikhya supposes that the particle of sattva, rajas and tamas possess a natural affinity which breaks up the uniform diffusion, and leads to unequal aggregation, therefore to the relative preponderance of one or more of the three gunas over the others. Thus commences formative combination among the reals (gunas) and consequent productive activity. Interpreters are of the opinion that the gunas, though assuming diversity of forms and powers, can neither be created nor destroyed. The totality of mass (tamas), as well as of energy (rajas), remains constant, if we take account both of the manifested and the unmanifested, the actual and the potential. This fact is very close to the theory of conservation and transformation of energy in modern science. Again the Samkhya view of causation can be said as a corollary of this doctrine of the conservation and transformation of energy. As the total energy remains the same while the world is constantly evolving, cause and effect are only more or less evolved forms of the same ultimate energy. The sum of effects exists in the sum of causes in a potential form. The grouping or collocation alone changes and this brings on the manifestation of the latent powers of the gunas, but without the creation of anything new. Everything in the phenomenal world is a special collocation of the ultimate reals (energy, mass and essence). What we call the qualities of things are only modes of energy acting in those

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collocations. Critic says, if we have a proper study of Samkhya-Kdrika, then it will be realized that the cosmic evolution is a two-fold process, creative as well as destructive, dissimilative as well as assimilative. In one aspect there is the unequal aggregation of mass and energy with consequent transformation of energy, resulting in the creation of inorganic as well as organic matter, and the genesis of the worlds. But there may be a second aspect of this evolutionary process. Unequal aggregations are unstable; there is a constant tendency in things to go back to the original stable equilibrium, the state of uniform equal diffusion of reals.

Some contemporary thinkers do not feel any hesitation in saying that the method of analysis is the same in Samkhya as in the modern science. Very similar to Samkhya in science also gross matter is taken up first for analysis which is carried ultimately to such a subtle stage that one may doubt whether the universe is at all real. In Samkhya, the world is seen broadly from the worldly point of view, it takes one gradually to matters more and more subtle and ultimately leads him to a stage from which one may easily realize all the fundamentals. It is again said, the relativity and the quantum theories lend support to the conclusions of the Samkhya philosophy and to one who is conversant with these theories, a proper understanding of the Samkhya philosophy would be quite easy. The great scientist Lord Rutherford proved that there is nothing real in this world except energy in the form of electricity which is again very close to the fundamental principle of the Samkhya philosophy. The entire scientific world in Europe was stunned by this discovery; but at the same time, it can be said, this discovery has enhanced the prestige of the Samkhya philosophy. Rutherford found by experimentally smashing the atom that it consists of empty space full of electrical energy. Inside the atom there is a nucleus, round which revolve some electrons which are merely negative charges of electricity. The nucleus itself consists of protons, which are positive charges of electricity, and some electrons. Thus a number of protons and a lesser number of electrons are combined together to form the nucleus. The atom is like the solar system, the nucleus corresponding to the Sun and the revolving electrons to the planets. It is by the number of rotating electrons in an atom that the

chemists identify elements. The total number of electrons in an atom determines both chemical as well as the physical properties of the element. The source of activity in an atom is the electron alone. In the universe, all activities and all sorts of transformations are due to the activity of the electrons. There cannot be a smaller or subtler particle of energy than an electron. Here, the constituents of atoms can be compared to the constituents of *pratyti* in Samkhya philosophy. Rutherford said, in the universe, all activities and all sorts of transformations are due to the activity of the electrons. Likewise in case of Samkhya philosophy also, there is a possibility to think as it can be realized from above discussions, that all activities and all sorts of transformations in this universe take place due to the dialectical activities of the *gunas* and *prakrti*'s evolution. Here, the affinity of Sainkhya doctrines to scientific orientation can be noticed. Again, scientists are of the opinion that the universe is ceaselessly undergoing transformation, and till the end of the creation this transformation will go on. There is not a moment when the universe does not suffer any change. But this transformation is not merely pointless one. The universe is, according to the scientists leading towards disorganization from an organized state. Still there will come time after which there will be no transformation or change of any sort. Everything will ultimately be transformed into pure energy.⁵⁶ The same thing can be noticed in the Samkhya theory of 'evolutiondissolution' also. It seems, in Samkhya-Karika *isvarakrsna* has tried to explain both evolution and dissolution, though the fact of dissolution is not very distinct here. In the *Isvarakrsna*'s version we may find that "practising the twenty-four *tattvas*, there results that *jndna* (consciousness) - 'I do not exist', 'nothing is mine', 'I am not' - which is all-comprehensible, without impurity, and absolute. (karika no-LXIV). Then, the *purusa*, comfortably situated like a spectator, sees *prakrti* whose activity has ceased due to the completion of her purpose, and who has turned back from the seven forms. (karika no-LXV). Here, it can be said that except the inclusion of *purusa*, *Isvarakrsna* has made an effort to give a purely scientific view of evolution and dissolution of the world. In the process of dissolution the twenty-four principles go back to its original state i.e. *mula prakrti* which is again said by many Indian thinkers as *shakti* (energy). Like modern

science, it can be said in case of Samkhya philosophy also that if there is anything real in the universe, it is only energy {shakti} in some form or another (prakrti or vikrti). Lastly it can be said that modern science thus practically confirms the conclusion arrived at by the Samkhya philosophy.

8.4 THE TWIN REASON FOR THE EVOLUTION OF PRAKRTI

The evolution of Prakrti seems to have one aim; to produce a world of infinite forms which serves as bodies for the Purusa. The Samkhya looks upon the world as a Kingdom of Warring Gunas causing endless suffering. And wise man is one who identifies himself with Purusa and escapes suffering by neglecting his relationship with the body which is a product of Prakrti. Because Prakrti is one, all witness the same world, and since her principles are one and the same the internal and external experiences are the same for all. A word about the relationship between spirit and matter. It is said in the Samkhya, that Prakrti requires the presence of Purusa in order to be appreciated while Purusa needs the existence of Prakrti in order to understand and realise itself (Kaivalyartham)*. Again the moment the two come together there is commotion in Prakrti and equilibrium of the Gunas are disturbed and creation takes place.

In the philosophy of Samkhya, Purusa and Prakrti are treated as independent. But Prakrti, interestingly, dominates Purusa and clouds its freedom. She has the power of reducing it to a mere witness of her forms and actions. Purusa is able to return to its separate existence and become free only by the rejection of Prakrti's influence. This conception as I show later gets identified with the conceptions of the female goddess in later religious thought of our country. The very first sutra of Samkhya Karika begins with three-fold affliction — Adhyatmika (bodily or mental pain), 5dhibhautika (pain caused by acts of man and animal) and Sdhidaivika (affliction caused by God or by some supernatural causes). -
^ Now, man as Purusa enquires about a means to end it. The Samkhya answer to this is that these pains cannot be removed finally, once for all.

Purusa, is the conscious Being — the self, the originator, witness and enjoyer of the forms and works of Nature — Prakrti. But in spite of all intimate connection with Nature Purusa retains its transcendental character. Nature acts for the will and pleasure of Purusa. As Aurobindo observes: "If the Purusa in us becomes aware of itself as the witness and stands back from Nature, that is the first step to the soul's freedom It becomes the master of Prakrti by refusing to be involved in matter." So, Prakrti is the binding force for Purusa. It is said in the Samkhya Karika that "Prakrti binds by seven kinds of thoughts.

When a man gets rid of all these kinds of thoughts he parts with Prakrti for ever. The seven kinds of thoughts are like a screen over his head and as soon as they are removed, he sees the reality which is he himself." But Purusa cannot remove the screen himself as he is entirely inactive. The sole purpose of Kapila's philosophy is to relieve mankind from the suffering of pain. Life is not at all a blessing, rather it is a wearisome burden, which is finally cast off when the soul becomes free from all contact with matter. When the soul gets absolute independence, a self existence, it is not affected by any subsequent changes in the material world. A word about Kaivalya, the state of liberation in the Samkhya philosophy. In the realm of experience, Purusa and the Gunas of Prakrti form indistinguishable parts of the same idea and they are cognised as identical due to ignorance and non-discrimination. The moment Purusa identifies itself with the effects of Prakrti (like individuation, mind, sense organs etc), it is bound to the miseries and sufferings of the mind-body system (of which neither is Purusa). Buddhi, the reflector of phenomenal existence resembles Purusa to some extent (e.g. transparency etc.) and due to transcendental illusion in buddhi, the distinction between the two is not realised. This illusion is the bondage of Purusa according to Samkhya. "Bondage arises through the conjunction of Prakrti with Purusa, which is by nature eternal and pure, enlightened and unconfined" (Samkhya Pravacana Sutra, 1.19). There is no reason whatsoever why Purusas should prompt themselves to have contact (Samyoga) with Prakrti and why they should create such a situation so that they must liberate themselves. According to Samkhya, the realisation of the pure nature of the self and its distinction from Prakrti is the goal of Purusa.

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Now, the question is — when all souls are set free, Prakrti will cease to work, what will happen to the creation? Will it end there? According to Samkhya, there will always be souls struggling to escape the entanglement of Prakrti and it will never reach its end. Release from the recurring cycle of births follows from the knowledge of the Purusa's distinction from the matter, when the illusion is removed the Purusa becomes free. It gets back its real nature as pure consciousness, a state of eternal conscious, inactive individuality. This is the state of Kaivalya or liberation from the miseries of the world. According to Samkhya, freedom means the removal of obstacles of Prakrti which hinders full manifestation of the light of Purusa.

Check Your Progress 1

Note: Use the space provided for your answer

1. Discuss the Critical Appreciation of the Karika.

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2. Discuss the Samkhya and Lokayata

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3. What is Naturalism of Samkhya (Svabhavavada)?

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4. What is the Scientific Approach of Samkhya philosophy?

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8.5 LET US SUM UP

The Sâkhya theory of causation logically leads to the concept of prakrti as the ultimate cause of the world of objects. The world is a series of effects

and that it must have a cause. According to Sâkhya, Prakṛi is the first cause or root cause of all things and, therefore, has itself no cause. As the first principle of this universe, it is called Pradhâna; 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 product, it is called Anumâna, as the unconscious principle, it is called Jaa, and as ever-active tremendous power which can evolve and dissolve the world, it is called Shakti.

Thus, Prakṛi is uncaused, independent, absolute, one and eternal entity of this universe. The entire world of objects is implicit in the bosom of Prakṛi.

Sâkhya gives five proofs for the existence of Prakṛi these are as follows:

- (a) All particular objects of the world are limited and dependent on one another. So, there must be an unlimited and independent cause for their existence.
- (b) All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Therefore, they must have common cause having these three characters.
- (c) The world of objects which are effects must be implicitly contained in some world-cause. All effects arise from the activity of the potent cause, and this cause is prakṛi.
- (d) The effect differs from the cause and hence the limited effect can not be regarded as its own cause. The effect is the explicit and the cause is the implicit state of the same process. It means an existent effect is manifested by a cause, and eventually contained in a worldly-cause.
- (e) The unity of the universe points to a single cause. And this cause is Prakṛi.

Prakṛi is constituted by the three guas of satta, rajas and tamas. Prakṛi is said to be the unity of the three guas held in equilibrium.

In Sâkhya 'Gua' means a constituent element or component and not an attribute or quality. The word gua has many senses, such as 'quality', 'strand', and 'subservient'. The guas are not perceived by us. They are inferred from the objects of the world which are their effects. Since there is an essential identity between the effect and its cause, we know the nature of the guas from the nature of their products. These three guas are

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constituents of Prakṛi, the ultimate substance, and the ordinary objects of the world.

Svatta is of the nature of pleasure and is light and illuminating. Rajas is of the nature of pain, and is mobile and stimulating. Tamas is of the nature of indifference and is heavy and enveloping. Satta, Rajas and Tamas have been compared respectively to whiteness, redness and darkness.

These three guṇas which constitute Prakṛi are never separated. They conflict and yet co-operate with one another and are always found intermingled. Independently they can not produce anything without the help and support of the other two. Although they possess different and opposed qualities, the three guṇas co-operate to produce the objects of the world, great or small, fine or gross. But each of them tries to suppress and dominate the others. Each and every object of the world contains within it all the three elements, of course in different proportions.

So, Prakṛi is described as the red-white-dark unborn mother, nurse and receptacle of all generation. This is the conception of Prakṛi in Sākhya.

8.6 KEY WORDS

Prakṛiti : Prakṛiti or Prakṛuti means "nature". It is a key concept in Hinduism, formulated by its Samkhya school, and refers to the primal matter with three different innate qualities (Guṇas) whose equilibrium is the basis of all observed empirical reality. Prakṛiti, in this school, contrasts with Puruṣa, which is pure awareness and metaphysical consciousness. The term is also found in the texts of other Indian religions such as Jainism, and Buddhism.

8.7 QUESTIONS FOR REVIEW

1. What do you know about the concept of Prakṛiti?
2. Discuss about the Samkhya Philosophy of Prakṛiti.
3. Describe the twin reason for the evolution of prakṛti.

8.8 SUGGESTED READINGS AND REFERENCES

- Article: “Is Isvarakrishna’s Samkhya-Karika Really SamkhyanT’ by Daya Krishna, published in the journal “Philosophy East and West, vol.18, no.3 (July- 1968) published by University of Hawaii press, p.194.
- Article: “Some Problems of Samkhya Philosophy and Samkhya Literature” by Kalipada Bhattaearya, published in “Studies in the History of Indian Philosophy- an anthology of articles by scholars Eastern and Western”. Vol.II. p.48. Edited by Debiprasad Chattopadhyaya.
- Chattopadhyaya, D.P., Lokayata - A Study in Ancient Indian Materialism .p .368.
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- Ballantyne, J.R., The Samkhya Aphorism of Kapila, English Translation of Samkhya-Sutras with Extracts of Commentaries. P.122.
- Seal, B.N., The Positive Sciences of the Ancient Hindus, p. 13.
- Radharishnan, S., Indian Philosophy, vol-II, p.261.

8.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Sub Section 8.3.1
2. See Sub Section 8.3.2
3. See Sub Section 8.3.3
4. See Sub Section 8.3.4

UNIT 9: SYSTEMATIC EVOLUTION OF TWENTYTHREE TATTVAS FROM PRAKRTI

STRUCTURE

9.0 Objectives

9.1 Introduction

9.1.1 The meaning of tattva

9.1.2 The significance of tattvas

9.2 Tattvas

9.3 Systematic evolution of twenty-three tattvas from prakrti

9.3.1 The tattvas or realities

9.3.2 Impact on Hinduism, Buddhism and Jainism

9.4 Primary and secondary evolution

9.5 Let us sum up

9.6 Key Words

9.7 Questions for Review

9.8 Suggested readings and references

9.9 Answers to Check Your Progress

9.0 OBJECTIVES

After this unit, we can able to know:

- To know the Tattvas
- To discuss the Systematic evolution of twenty-three tattvas from prakrti
- To discuss Primary and secondary evolution

9.1 INTRODUCTION

Tattvas are parts or principles or aspects of nature. Their presence or absence, combination and permutation play an important role in the creation of the diversity of worlds, their objects and beings, individual bodies, limbs and organs. In short their aggregation and segregation constitute the building blocks of the whole material manifestation.

9.1.1 The meaning of tattva

One of the most popular expressions found in the Upanishads is "Tattvamasi" which means "Thou art That", which is used in many schools of yoga as a meditative mantra. Tat means "that" tvam means "you" or "the individual". Thus tattvam means that which is both transcendental and immanent, or macrocosm and microcosm, or Godhead and also the individual.

9.1.2 The significance of tattvas

Whether they belong to Hinduism or not, Indian philosophers have been familiar with the concept of tattvas since ancient times. It is difficult to find an Indian school of philosophy that do not deal with this subject. Even the atheistic schools talk about it. So important is the concept that even Jainism and Buddhism have their own version of tattvas.

The Samkhya school of Hinduism made the concept of tattvas their central philosophy while detailing the process of creation. The Samkhya school of philosophy identifies 24 tattvas that are used in creation. In Samkhya there is no divine element or para tattva. The Vedanta school of philosophy accepts these 24 tattvas with some improvements. They also recognize a supreme or divine tattva which is absent in the Samkhya. Saivism identifies 36 tattvas and considers Siva tattva as the highest. Beyond Siva tattva is the atattva, which is not counted among the 36. The names of the 36 tattvas and their descriptions are as below.

Atattva - ParaSiva or formless absolute Brahman who is beyond all the tattvas, symbolized by sivalinga, experienced in the state of samadhi		
1	Siva (Chit)	1- 5 are Iswara-tattvas. They belong to the pure worlds. 6-10 are Shakti-tattvas.
2	Shakti (Kriya)	
		Shakti-tattva is again subdivided into

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		<table border="1"> <tr> <td colspan="2" style="text-align: center;">following five</td> </tr> <tr> <td style="text-align: center;">6</td> <td style="text-align: center;">Kaala (time)</td> </tr> <tr> <td style="text-align: center;">7</td> <td style="text-align: center;">Niyati (space)</td> </tr> <tr> <td style="text-align: center;">8</td> <td style="text-align: center;">Vidya (material knowledge)</td> </tr> <tr> <td style="text-align: center;">9</td> <td style="text-align: center;">Raga (passion)</td> </tr> <tr> <td style="text-align: center;">10</td> <td style="text-align: center;">Kala (power)</td> </tr> </table>	following five		6	Kaala (time)	7	Niyati (space)	8	Vidya (material knowledge)	9	Raga (passion)	10	Kala (power)	<p>11-16 are recognized as atma-tattvas .</p> <p>17 - 36 are prakriti-tattvas. Through them Prakriti manifests gross bodies, organs, senses, sense-objects and other things of gross material.</p>
following five															
6	Kaala (time)														
7	Niyati (space)														
8	Vidya (material knowledge)														
9	Raga (passion)														
10	Kala (power)														
3	Sadasiva (Jnana and Kriya)														
4	Iswara (Jnana and Kriya)														
5	Sudda-Vidya (Jnana and Kriya)														
11	Maya	<p>These are atma tattvas. The atma-tattvas (11-15) and the prakriti tattvas (17-36) manifest themselves in the jivas as their physical, mental and subtle bodies. The five shakti tattvas (1-5) veil the five Siva-tattvas (6-10) which give rise to limitations of experience and awareness. Atma-tattvas perpetuates these limitations till the jivas are liberated.</p>													
12	Purusha														
13	Buddhi (wisdom)														
14	Ahamkara (ego)														
15	Manas														
16	Prakriti														

17 - 36	Prakriti-tattva is again subdivided into the following 20				
	17 - 21	Five Gnanendri yas	The 5 Gnanendriyas		
			17	Srotra	
			18	Tvak	
			19	Chakshu	
			20	Jivha	
	21	Ghrana			
	22 - 26	Five Karmendri yas	The 5 Karmendriyas		
			22	Vak	
			23	Pani	
			24	Pada	
			25	Payu	
	26	Upastha			
	27 - 31	Five Tanmantra s	The 5 Tanmantras		
			27	Shabda	
			28	Sparhsa	
			29	Rupa	
30	Rasa				

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		31	Gandha												
32 - 36	Five Mahabhuta s	<table border="1"> <tr> <td colspan="2">The 5 Mahabhutas</td> </tr> <tr> <td>22</td> <td>Akasha 33</td> </tr> <tr> <td>23</td> <td>Vayu 33</td> </tr> <tr> <td>24</td> <td>Agni 34</td> </tr> <tr> <td>25</td> <td>Apa 35</td> </tr> <tr> <td>26</td> <td>Prithvi 36</td> </tr> </table>		The 5 Mahabhutas		22	Akasha 33	23	Vayu 33	24	Agni 34	25	Apa 35	26	Prithvi 36
The 5 Mahabhutas															
22	Akasha 33														
23	Vayu 33														
24	Agni 34														
25	Apa 35														
26	Prithvi 36														

The significance of the number 36

The symbolic significance of the number 36 has been very beautifully explained by Yogacharya Sri Somananda 1 in the following lines:

Does it matter whether there are twenty-five or thirty-six Tattvas? The answer is that it does matter. Lord Shiva is the Lord of Yoga and His tradition teaches that the Tattvas are 36 in number. For the sake of harmony and unity, all Yogic traditions must agree with this.

However, there is another important reason. The number "36" is a sacred number which has a special meaning in Yoga. Indeed, it has many different meanings or one meaning with many different facets, like a diamond. Strictly speaking, this must be revealed by the Teacher to the disciple. We may nevertheless disclose some of it so that the seeker may acquire a taste of the infinitely profound, unsurpassed and incomparable Wisdom of Yoga Dharma.

1) "30" represents the Moon (the thirty-day lunar month of the Indian calendar is called "Maasa" or "Moon", in Sanskrit) which is the symbol of Lord Shiva; and "6" represents the Six Disciplines of Yoga (physical postures, breath-control, detachment, concentration, meditation, union

with Shiva); the Six Paths (Shadadhvaa: mantra, varna, pada, kalaa, tattva, bhavana); and the Six Chakras or Sthala; which are the Path that leads to Shiva.

2) By further applying the Yogic method of numerological interpretation, "36" will be explained as follows. "3" signifies that Shiva is Three-times the Greatest: He is the Greatest on Earth (the Terrestrial Plane); the Greatest in the Air (the Astral Plane); and the Greatest in Heaven (the Celestial Plane).

"6" is made up of "5" and "1". "5" signifies that Shiva is the Lord of the Five Divine Powers (Intelligence, Bliss, Will, Knowledge and Action) and the Performer of the Five Divine Acts (Creation, Preservation, Dissolution, Obscuration and Illumination or Salvation).

"1" (One) signifies that the Supreme Lord is the All-Powerful, Unique, Ever Existing One Who alone exists and Who holds the totality of all things within Himself. Therefore, "5" and "1", being inseparable, are taken together as "6". Thus by writing "3" and "6" we arrive at the sacred number "36". This is the innermost, secret meaning.

3) In terms of external reality which is the domain of multiplicity, when multiplied by the base "10", it yields "360" which is the number of days in a year; the number of degrees in a circle, etc. It stands for the Totality of Being or All-Encompassing Supreme Reality Itself.

In brief, it represents a symbol of completeness. In practice, therefore, the number "36" (or 360) symbolises man's (and the World's) Revolution or Completion of the Circle of Life and return to the original Point of departure.

This Spiritual Revolution is not a return to the past but a return to the Ever Present, Ever-Living Truth that nourishes all life. It is a return that must be urgently effectuated by the modern World for the Salvation of all Souls and the Establishment of Divine Life on Earth.

Finally, if we add "3" and "6", we obtain the number "9". "Nine" ("Nava") in the Sanskrit Language, also means "New", thus indicating the advent of a New World Order based upon the Eternal Principle of

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All-Encompassing Unity and Harmony, that is to say, the Supreme Eternal Law of Heaven (Sanatana Dharma) which must prevail over all other laws as Shiva (the Supreme Intelligence) Himself decreed at the beginning of time.

9.2 TATTVAS

The entire universe consists of various manifestations of God (the Universal Consciousness) which together form the basis of all our experiences. As these are just forms of Brahman - Ultimate Reality, they are themselves called primary realities, principles or categories of existence. In short, Tattvas (literally, 'that-ness-es').

The transformation of the spirit, pure consciousness, or Paramatma (Supreme Atma or Soul) through a cascade of tattvas from spirit through knowledge to lesser consciousness to matter is depicted here as an evolutionary process and the tattvas measure the distance between individual soul and matter on the distal end and pure consciousness on the proximal end.

The ancient Indian scriptures and the different schools of Indian thought analyse the process of universal emanation in their own unique ways. They are briefly described as follows.

Tattva	Number
Shaivism	36
Vaishnavism	3. also 5 acc. to Gaudapada
Suddha	5
Suddhaasuddha	7
Asuddha	24

5 Suddha Tattvas

Actinic or Pure Spiritual Energy

1. Shiva-Tattva: As the Universe is the creation of God's Own Mind (the Supreme Intelligence), the first Reality or Tattva naturally is God (Shiva) Himself. This level of Reality consists of Pure, Infinite Consciousness.

2. Shakti-Tattva: The second level of Reality is that of Pure, Infinite Bliss which is the Power whereby God experiences the Boundless Joy of His Own Existence. For this reason it is known as Shakti-Tattva, the Principle or Category of Power.

3. Sadashiva-Tattva: The third level is that of Pure, Infinite Will-Power, being the Power whereby God experiences Himself as an Unlimited, Independent Force that is ready and able to perform any action He wishes. At this stage God forms the resolve to bring His Power of Creation into operation.

4. Ishvara-Tattva: The fourth level represents God's Power of Pure, Infinite Knowledge whereby He is able to know all things. At this stage God begins to conceive in His Mind the Universe to be created.

5. Satvidya-Tattva: The fifth level is that of Pure, Infinite Action. At this stage, the Divine Power of Action which is the Power whereby God may assume, or manifest Himself as, any form or shape, comes into operation. Up to and including this stage, Creation is Ideal in the sense that it is very much one with the Mind of God just as a thought or idea is one with the mind of the person who conceives it. The Universe at this level is purely Spiritual and is inhabited by Spiritual Beings such as Gods (Angels), Enlightened Yogis (Siddhas), Sages (Rishis) and Saints (Sadhus) who are consciously aware of their Oneness with their Creator. These evolved Souls are beings of great Spiritual power. Although they may assume any form and shape they wish, they have no bodies but may be described as radiant Orbs of Spirit for which reason they are known as Devas or Devatas (Radiant Ones).

7 Suddhaasuddha Tattvas

Actinodic or Spiritual-Magnetic Energy

6. Maya-Tattva: This is God's Wondrous Power, that aspect of His Power of Action, whereby He performs the Miracle of Physical Creation. For this reason it is called the Magic Power of God or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free

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Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created.

Thus, as the Sun envelops himself in clouds which produce rain which nourishes different forms of life, so also God obscures His Own Infinite Majesty and Glory and appears as, or manifests, the Material Universe teeming with innumerable forms of limited life.

Just as the Sun hides himself from human view by night in order to reveal the Stars and the Moon, so also God conceals His Highest Glory so that man may see the wonders of His Creation and understand the true Power of God.

7. Kalaa-Tattva: Due to God's Power of Obscuration His Five Divine Powers (Consciousness, Bliss, Will-Power, Knowledge and Action) assume limited forms giving rise to the first stage in limited creation, called Kalaa-Tattva. It represents the limited power of action whereby an embodied being is able to accomplish but a few things.

8. Vidya-Tattva: This is the stage at which the power of knowledge associated with a sentient creature is limited so that he can only know a few things.

9. Raaga-Tattva: At this stage a living being's will-power becomes limited so that he only desires limited things.

10. Kaala-Tattva: This is that stage at which a Soul's unlimited and uninterrupted happiness becomes temporary and limited. This temporariness gives rise to the experience of limited time.

11. Niyati-Tattva: This is the stage at which the Soul's consciousness becomes so limited as for him to have only a limited experience of himself.

12. Purusha-Tattva: This is the crucial point at which Consciousness, having become limited, comes into existence as an embodied Soul, complete with the above mentioned limited powers of consciousness, happiness, will, knowledge and action. Hence it is known as Purusha or personal Soul.

24 Asuddha Tattvas

Odic or Gross-Magnetic Energy

13. Pradhana-Tattva: Also known as Prakrti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises.

Pradhana consists of the three qualities (Gunas) of Light (Sattva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form.

Pradhana corresponds to what Western psychology terms a person's "unconscious". While every Soul has its own Pradhana (or Unconscious), the Collective Unconscious is nothing but the Mind of God which is unknown and therefore "unconscious" to the personal Soul.

14. Buddhi-Tattva: This is the first product of Pradhana, formed from its light-aspect (Sattva), in which both Soul and his experiences reflect themselves as in a mirror, resulting in thought processes. In everyday life, Buddhi constitutes a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.

15. Ahamkara-Tattva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara or "I-maker".

16. Manas-Tattva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing.

For the sake of convenience, the remaining 20 Tattvas are dealt with in groups of five.

Notes

Tattvas 17 to 21. The Five Faculties of Perception (Jnanendriyas)

17. srotra tattva: hearing (ears)

18. tvak tattva: touching (skin)

19. chakshu tattva: seeing (eyes)

20. rasanâ tattva: tasting (tongue)

21. ghrâna tattva: smelling (nose)

Hearing, Feeling by Touch, Seeing, Tasting and Smelling are the Soul's Powers of Perceptual Knowledge and extensions of the Lower Mind, whereby the Soul experiences the multitude of sense perceptions that constitute the external World.

Tattvas 22 to 26. The Five Faculties of Action (Karmendriyas)

22. vâk tattva: speech (voice)

23. pâni tattva: grasping (hands)

24. pâda tattva: walking (feet)

25. pâyu tattva: excretion (anus)

26. upastha tattva: procreation (genitals)

Speaking, Grasping, Moving About, Excreting and Sexual Activities are the Soul's Powers of responding to and interacting with, the external World.

Tattvas 27 to 31. The Five Primary Sensations (Tanmatras)

27. sabdha tattva: sound

28. sparsa tattva: feel/palpation

29. rûpa tattva: form

30. rasa tattva: taste

31. Gandha tattva: odor

Sound, Touch, Colour, Flavour and Odour constitute the Soul's sense data that together form his external experiences.

Tattvas 32 to 36. The Five Gross Elements of Matter (Maha Bhutas)

32. âkâsa tattva: ether

33. vâyu tattva: air

34. tejas tattva: fire

35. âpas tattva: water

36. prithivî tattva: earth

Ether, Air, Fire, Water and Earth are condensations of the above described Primary Sensations. They represent the constituent forces that in various combinations make up the material substance of which physical objects are made. For example, that which gives solidity to an object, belongs to the Earth-Tattva. That which gives fluidity belongs to the Water-Tattva. That which gives form and shape belongs to Fire. That which gives movement belongs to Air. And that which gives location and extension in space (i.e., size, direction, etc.) belongs to Ether.

Due to variation in their materiality or subtlety, the Gross Tattvas are perceived variously. Earth is perceived by its qualities of odour, taste, colour, feel and sound; Water by its qualities of taste, colour, feel and sound; Fire by its qualities of colour, feel and sound; Air by its qualities of feel and sound; and Ether, being the most subtle, is perceived by its quality of sound, only.

What becomes evident from the above is that the Tattvas are defined by their exclusive capacity to perform a specific function in the scheme of reality. And as the sole agent or acting force is Consciousness, it follows that the Tattvas are nothing but functions of Consciousness.

Theistic traditions

Kashmir Shaivism

In Kashmir Shaivite philosophy, the tattvas are inclusive of consciousness as well as material existence. The 36 tattvas of Shaivism are divided into three groups:

Shuddha tattvas

The first five tattvas are known as the *shuddha* or 'pure' tattvas. They are also known as the tattvas of universal experience.

Shuddha-ashuddha tattvas

Notes

The next seven tattvas (6–12) are known as the *shuddha-ashuddha* or 'pure-impure' tattvas. They are the tattvas of limited individual experience.

Ashuddha tattvas

The last twenty-four tattvas (13–36) are known as the *ashuddha* or 'impure' tattvas. The first of these is prakriti and they include the tattvas of mental operation, sensible experience, and materiality.

Gaudiya Vaishnavism

Within Puranic literatures and general Vaishnava philosophy *tattva* is often used to denote certain categories or types of being or energies such as:

Krishna-tattva

The Supreme personality of Godhead. The causative factor of everything including other Tattva(s).

Vishnu-tattva

Any incarnation or expansion of Krishna.

Sakti-Tattva

The multifarious energies of the Lord Krishna. It includes his internal potency Yoga Maya and material prakrti.

Jiva-tattva

The living souls (jivas).

Siva-tattva

Lord Siva (excluding the Rudra(s)) is not considered to be a jiva.

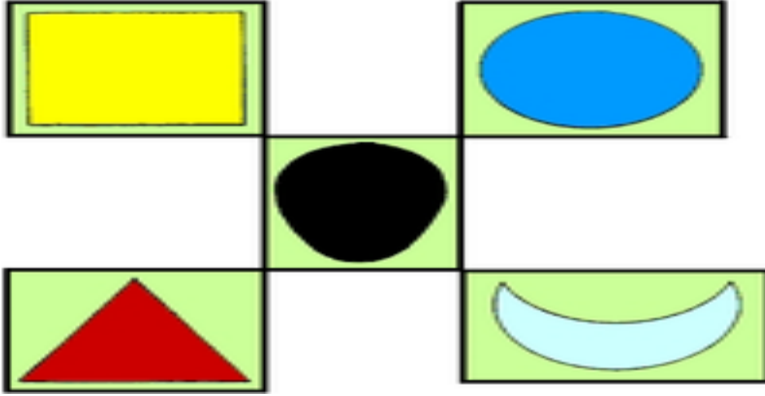
Mahat-tattva

The total material energy (prakrti).

In Gaudiya Vaishnava philosophy there are a total of five primary tattvas described in terms of living beings, which are collectively known as the Pancha Tattva and described as follows:

"Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them".

Tantra



Air is blue circle. Earth is yellow square. Fire is red triangle. Water is silver crescent. Spirit is the black egg.

In Hindu tantrism there are five tattvas creating global energy cycles of *tattvic tides* beginning at dawn with *Akasha* and ending with *Prithvi*:

1. Akasha (Spirit tattva) – symbolized by a black egg
2. Vayu (Air tattva) – symbolized by a blue circle
3. Tejas (Fire tattva) – symbolized by a red triangle
4. Apas (Water tattva) – symbolized by a silver crescent
5. Prithvi (Earth tattva) – symbolized by a yellow square

Each complete cycle lasts two hours. This system of five tattvas which each can be combined with another, was also adapted by the Golden Dawn (→Tattva vision).

Siddha medicine

The Siddha system of traditional medicine (Tamil: சித்த மரத்தவம், *Citta maruttuvam*?) of ancient India was derived by Tamil Siddhas or the spiritual scientists of Tamil Nadu. According to

this tradition, the human body is composed of 96 constituent principles or tattvas. Siddhas fundamental principles never differentiated man from the universe. According to them, "Nature is man and man is nature and therefore both are essentially one. Man is said to be the microcosm and the Universe is Macrocosm, because what exists in the Universe exists in man.

9.3 SYSTEMATIC EVOLUTION OF TWENTY-THREE TATTVAS FROM PRAKRTI

Hinduism owes a great deal to the Samkhya (Sankhya) philosophy or the Samkhya Darshana. Samkhya means number. Samkhya philosophy deals with the number of realities that are present in existence. According to Richard Garbe, it is "the most significant system of philosophy that India has produced." It exerted profound influence on many scholars in ancient India, China and, according to some, even in Greece. Even today, it attracts the attention of many scholars, although it is not a living philosophy and has no active followers.

We find references to the school in scriptures such as the Bhagavadgita, the Mahabharata, and Upanishads such as the Svetasvatara and the Maitrayani Upanishada. Although originally it might have begun as a theistic philosophy with its roots in the Upanishads, it appears that subsequently it morphed into an atheistic school which assigned no role to God in creation and attributed all causes and effects to Nature. Its main tenets and ideas gradually found their way into main stream Hinduism and several sects of Buddhism.

According to Samkhya philosophy, Prakriti or Nature is responsible for all manifestation and diversity, while the individual souls, which are eternal, remain passive. When they come into contact with Nature, they become subject to its influence and become embodied by its realities. Prakriti is an eternal reality and the first cause of the universe. In its pure original form, it is the unmanifest (avyaktam), primal resource, the sum of the universal energy. It is without cause, but acts as the cause and source of all effects, and "the ultimate basis of the empirical universe."

9.3.1 The tattvas or realities

Prakriti manifests things by modifying or transforming the causes into effects, which are already hidden in them. Thus, the school believes in the theory of evolution or transformation (parinama vada). Using the triple gunas and its various realities (tattvas) it creates numerous beings and objects. However, Prakriti has no power or control over the souls (Purushas), which are eternal, numerous, independent and immutable. It cannot also create life forms without the participation of the souls. Creation (Shristi) begins, when the equilibrium of the gunas (modes) in Prakriti become disturbed and its realities manifest. According to the school, in all 24 realities (tattvas) emerge or evolve out of Nature, each having the predominance of one or more gunas. The 24 tattvas are listed below.

1. Prakrit, Nature (1)
2. Mahat, the great principle (2)
3. Buddhi, discriminating, reasoning and causative intelligence (2)
4. Ahamkara, ego or ego-principle (3)
5. Manas, the physical mind or brain (4)
6. The five panchendriyas, sense organs (9)
7. The five karmendriyas, the organs of action (14)
8. The five tanmatras, subtle elements (19)
9. The five Mahabhutas, gross elements namely the earth, water, air, fire and ether (24)

They are the evolutes of Nature. The Mahat (the Great One) is the first reality to emerge from Prakriti, when sattva is predominant. It has a universal aspect as the source of the world, and a physical aspect as intelligence or buddhi in the living beings. It is responsible for rationality and discriminating awareness. From Buddhi, ahamkara or the feeling of individuality evolves when rajas predominates. It is responsible for the self-sense (ego). Up to now the tattvas are subtle, but from here on gross. From ego evolve the brain (manas), the five senses (jnanendriyas), the five organs of action (karmendriyas), the five subtle essences (tanmatras) or objects of the senses, and the five gross elements (mahabhutas).

Notes

They constitute the 24 tattvas. Together with Purusha (individual soul) who is an eternal reality, the number becomes 25. Nature makes use of them all to produce the diversity in the world. Of them Prakriti is without a cause. Mahat, ahamkara, and the five tanmatras are both causes and effects. The rest are effects only. Purusha is neither a cause nor an effect. It is eternal, without a cause, and immutable.

The Natural evolution of things and beings as suggested in the Samkhya has many parallels in the modern theories of evolution. However, while the modern theories focus mainly upon the evolution of physical bodies, the Samkhya also proposes the evolution of beings over many lifetimes. Further, it views evolution or transformation of causes into effects not as miracle work of God, but as a transformative process which progresses through different phases and in predictable patterns until the souls escape from the mortal world.

The Samkhya school was founded by Kapila, who probably lived in the Vedic period, before the composition of principal Upanishads such as the Svetasvatara, Katha, Prashna and Maitrayani Upanishads. Kapila Sutras, or Samkhya Sutras is the earliest known text of the school, which is ascribed to Kapila. However, we do not seem to have the original world. Our current knowledge of the schools is derived mainly from the Samkhya Karika of Isvara Krishna who lived in either third or fifth Century AD. Many commentaries on the Karika were written. Of them the commentaries of Gaudapada and Vijnana Bhikshu are well known.

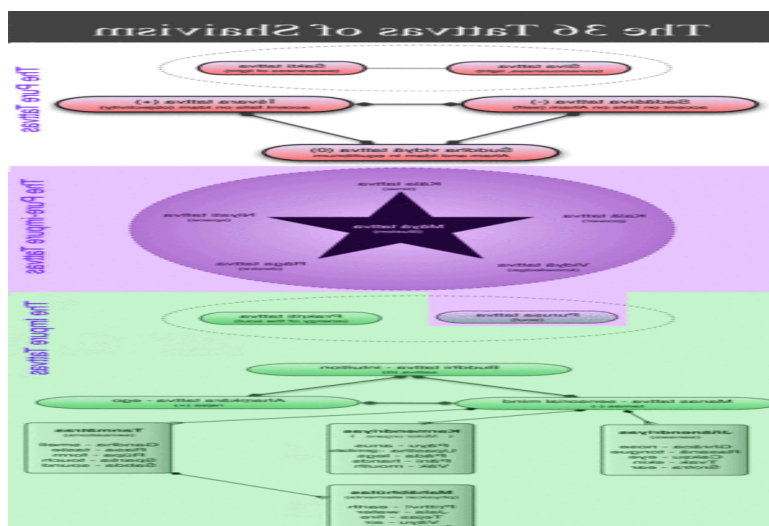
In the second chapter, the Bhagavadgita presents its own theistic version of Samkhya. It has a few common features with the original school, but is essentially theistic. While Samkhya recognizes Nature as the source of all creation, the Bhagavadgita identifies Brahman as the first cause of creation and Nature as a dependent reality, which manifests the worlds and beings under the will of God.

The Samkhya school has a close affinity with the Yoga school of philosophy. The classical yoga is modelled on the knowledge of the Samkhya only. The Yoga Sutras contains many references to Isvara, the individual soul, but makes not assertions about a supreme, universal God. The idea of Prakriti as the sole source creation and evolution probably

contributed to the popularity of Tantras and the tradition of Shakti worship.

9.3.2 Impact on Hinduism, Buddhism and Jainism

The Samkhya philosophy left a lasting influence upon Hinduism, Buddhism and Jainism. While we do not know how far its doctrines found their way into them, it is possible that they might have found in it support for their own beliefs and practices. For example, Buddhism, Jainism and several schools of Hinduism, do not recognize creator God. They also acknowledge the role of Nature in the manifestation of things. In some respects, the Yogasutras of Patanjali is both an extension and an exposition of the Samkhya school. The Samkhya yoga of the Bhagavadgita is but a subtle refutation of the basic premise of the Samkhya philosophy with regard to Brahman or the supreme Purusha as the primary and efficient cause of the creation. However, interestingly, it accepts many concepts of the school such as the division of the gunas, the bondage of the souls, relationship between Nature and individual souls, the liberation of the souls through yoga and self-transformation. As in the Vedanta, the Samkhya school suggest that souls become bound when they come under the influence of Prakriti and become enveloped by delusion and ignorance. When they realize that Nature is responsible for their bondage and has nothing to do with them, they strive for liberation and achieve release or freedom from the cycle of births and deaths.



9.4 PRIMARY AND SECONDARY EVOLUTION

The Origin of the Universe

In the beginning was SHŪNYĀKĀSHA – “emptiness” or “the void”.

Shūnyākāsha is more than “nothingness”, it is an immense potency of dormant energy in which “everything” exists in a latent state of potentiality. Everything conceivable can be brought into existence, just like text written, or pictures drawn, on an empty sheet of paper.

As creation began, the divine, all-encompassing consciousness took the form of the first and original vibration manifesting as the sound “OM”.

Just like light, sound is vibration, energy. Light and sound are the forms that the Divine Self takes in the Universe. OM is the reflection of the absolute reality. OM is “Ādi Ānadi” - without beginning or end.

In the Vedas it is said:

NĀDA RŪPA PARA BRAHMA – The form of the Supreme is sound.

The vibration of OM symbolises the manifestation of God in form. The silence between two OM-sounds reveals the formless, divine principle.

OM embraces “all that exists” – past, present and future, all spheres of the Cosmos, the world and its underlying reality, mind and matter, cause and effect, the path and the goal. The Mantra OM is the “name of God”, the vibration of the Supreme, the all-encompassing Mantra. The essence of all wisdom has its roots in this sound. In the triad A-U-M the divine energy (Shakti) is united in its three elementary aspects as:

BRAHMĀ SHAKTI – the creative power that manifests the Universe

VISHNU SHAKTI – the preserving power that sustains the Cosmos

SHIVA SHAKTI – the liberating power that brings about transformation and renewal .

At the beginning of creation as the sound of OM divided the unity of Shūnyākāsha, two powers emerged from it:

PURUSHA – original consciousness

PRAKRITI – primordial nature

Prakriti is the eternal stream of divine energy and Purusha is the divine Self, the unchanging, omnipresent and omniscient witness of all events and mutations of Prakriti. To ensure that nature (Prakriti) would always maintain a connection to the divine (Purusha) the force of attraction developed as an aspect of Prakriti.

The desire for union and the striving for expansion are “natural”; they are intrinsic impulses of nature. Why does the seed that was planted in the lap of the earth sprout? Because the impetus for growth and duplication lies in its nature - uniting, unfolding, growing, multiplying, protecting, preserving and nourishing; put concisely, “loving” is the fundamental characteristic of Prakriti. Love contains the impulse for development and expansion, and this love is part of the Divine Being.

In a progressive sequence the three GUNAS (essential qualities) and the five TATTVAS (elementary principles) emanated from Prakriti. These form the basis of all manifestations, of all subtle and gross forms.

The five Tattvas are:

PRITHVĪ – Earth

ĀPAS – Water

TEJAS – Fire

VĀYU – Air

ĀKĀSHA – Space

However, without some impetus the Tattvas cannot unite. For that they require the participation of the Gunas, which are characterised by the following qualities.

Gunas:

RAJAS – activity, movement, restlessness, passion

TAMAS – rigidity, laziness, darkness, ignorance

SATTVA – harmony, light, purity, knowledge

Tattvas and Gunas are the primordial forces that have an effect on both the physical and astral planes. They influence all forms of life physically, psychically and spiritually from the beginning of their earthly existence

Notes

to their end. Through the multi-layered combinations of these basic powers the human body, with its highly complex organ, nerve and brain functions, comes into existence and the psyche and mind are formed.

The diverse interactions between the five gross Tattvas, which form the physical body, are known as Prakritis (natural forces). There are twenty-five Prakritis that influence and regulate the systems of the body.

The Tattvas that are flowing aimlessly around in space are independent forces without visible effect. It is not until several of these primordial, undirected forces are concentrated at one point that something qualitatively new is produced. However, first an assembly point must be formed so the energy can be focused and assimilated. The most highly developed and most powerful centre on earth is the human. So just as bees collect around the queen bee, all forces and Tattvas follow when the Ātma enters the embryo. In order for a human form to be constructed the orderly combination of an immense number of effects is necessary. In the same way, but at a lower intensity, animal and plant life come into being. The Cosmic forces are collected within the human body at certain central points, the CHAKRAS. These function like powerful power stations. They draw in cosmic energy, transform, store and distribute it, and then radiate it out into the Cosmos again.

The Tattvas that combined to form the body as a dwelling for the soul again detach from one another at death and return to the Cosmos. The soul then continues to wander, waiting to produce a new form again under suitable conditions. This cycle is known as CHORASI KĀ CHAKRA , “The Wheel of Rebirth and Death”.

According to Indian philosophy there are 8.4 million types of living beings that are divided into three categories: NABHA CHARA, THALA CHARA and JALA CHARA – living beings that exist in the air, those that live on or under the earth and those that live in the water. They are further divided into four different classifications according to their method of birth in these three earthly spheres:

JARĀYUJA – in the womb (humans and mammals)

ANDAJA – in an egg that is hatched (birds, reptiles, fish, etc.)

SVEDAJA – through division (lower forms of life, bacteria, etc.)

UDBHIJJA – through seed (vegetation)

Each of these groups has certain aptitudes and abilities called KALĀ in Sanskrit. Plants possess one Kalā, lower life forms two, egg-laying animals three, and mammals and humans four. While plants and animals remain at the level of their genesis, humans can develop up to sixteen Kalā through exercises, concentration and following the principles of Yoga. They can acquire twelve supernatural powers in addition to their four natural aptitudes.

Therefore, the attainment of a human birth is the greatest stroke of luck for the soul. To enable this, with God's grace, innumerable Cosmic powers act in combination; and this joining is comparable to a great fire. Qualitatively the souls of all beings are the same: they are differentiated only in the degree of their development. A small candle flame is "fire", but when several flames are combined a brighter light, a stronger power, results. A human lives more intensively and more consciously than an animal, and is distinguished from all other life forms through the gift of the intellect (BUDDHI).

Without faltering the wheel of rebirth keeps turning, and the soul wanders through the circle of existence driven by God's plan and KARMAS (actions) . Human life offers the only possibility of ending this cycle. The cyclic laws of nature also bind humans, but with the help of the intellect they are capable of exploring the world, themselves and also the supernatural powers. Only humans are capable of understanding "What is God". Only humans can realise God. That is why it is possible for them to emerge from the cycle of rebirth and, as a consequence, also help others to do so.

The practice of Yoga supports and accelerates the development of humans as it imparts to them knowledge of the true dimension of earthly life, its purpose and potential.

The evolution of consciousness attains fulfilment in the divine state of SAMĀDHI where Knower, Knowledge and the Object of Knowledge become one. Since the beginning of its existence the individual self has sought to gain knowledge about "the Self". While in Samādhi the self recognises that it and the one sought for are one and the same – therefore also "the Knower" and "the object of knowledge" are the same – and so

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begins the blissful experience of unity, displacing the wrongly cherished illusion of duality.

This supreme knowledge is transmitted to us through two spiritual Tattvas, ANUPADA TATTVA and ĀDI TATTVA . Anupada Tattva (also called Guru Tattva) is the universal, divine principle that leads the creation from “darkness into light” – from unconscious existence to conscious existence. Ādi Tattva is the divine Self, ĀTMĀ . Therefore it is also called ĀTMA TATTVA or ĀTMA GYĀNA .

Self-Realised Yoga Masters are known as BRAHMANISHTA SHROTRIA, the knowers of Brahman, and TATTVA DARSHI, the knowers of the Tattvas. Their knowledge and experiences are unlimited; they transcend time, space and intellect. One who possesses self-knowledge and knowledge of the Tattvas has acquired the highest knowledge realisable by a human – with this one becomes the “knower of God” (BRAHMA GYĀNI) and the Self merges into the divine consciousness and becomes one with God.

Sri Mahāprabhuji wrote in one Bhajan:

Infinite is the experience of the Tattva Darshi Gurudev.

The blessed ones who have recognised this cross the ocean of ignorance.

I had searched everywhere – including heaven and hell –

And in all three worlds I found no-one comparable to the Sataguru.

The struggle of the Yogi to become free of passion, anger, attachment, greed and ego Is more difficult than the battle waged on the battlefield.

Jainism

Jain philosophy can be described in various ways, but the most acceptable tradition is to describe it in terms of the Tattvas or fundamentals. Without knowing them one cannot progress towards liberation. According to major Jain text, Tattvarthsutra, these are:

Jiva - Souls and living things

Ajiva - Non-living things

Asrava - Influx of karma

Bandha - The bondage of karma

Samvara - The stoppage of influx of karma

Nirjara - Shedding of karma

Moksha - Liberation or Salvation

Each one of these fundamental principles are discussed and explained by Jain Scholars in depth. There are two examples that can be used to explain the above principle intuitively.

A man rides a wooden boat to reach the other side of the river. Now the man is Jiva, the boat is ajiva. Now the boat has a leak and water flows in. That incoming of water is Asrava and accumulating there is Bandha. Now the man tries to save the boat by blocking the hole. That blockage is Samvara and throwing the water outside is Nirjara. Now the man crosses the river and reaches his destination, Moksha.

Consider a family living in a house. One day, they were enjoying a fresh cool breeze coming through their open doors and windows of the house. However, the weather suddenly changed to a terrible dust storm. The family, realizing the storm, closed the doors and windows. But, by the time they could close all the doors and windows some of the dust had been blown into the house. After closing the doors and the windows, they started clearing the dust that had come in to make the house clean again.

This simple scenario can be interpreted as follows:

Jivas are represented by the living people.

Ajiva is represented by the house.

Asrava is represented by the influx of dust.

Bandha is represented by the accumulation of dust in the house.

Samvara is represented by the closing of the doors and windows to stop the accumulation of dust.

Nirjara is represented by the cleaning up of already collected dust from the house.

Moksha is represented by the cleaned house, which is similar to the shedding off all karmic particles from the soul.

Buddhism

In Buddhism the term "dhamma/dharma" is being used for the constitutional elements. Early Buddhist philosophy used several lists,

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such as namarupa and the five skandhas, to analyse reality. The Abhidhamma tradition elaborated on these lists, using over 100 terms to analyse reality.

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 about the Tattvas.

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

2. What is Systematic evolution of twenty-three tattvas from prakrti?

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

3. Discuss about the Primary and secondary evolution.

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

9.5 LET US SUM UP

Tattva (/ˈtʌtvə/) is a Sanskrit word meaning 'thatness', 'principle', 'reality' or 'truth'. According to various Indian schools of philosophy, a tattva is an element or aspect of reality. In some traditions, they are conceived as an aspect of deity. Although the number of tattvas varies depending on the philosophical school, together they are thought to form the basis of all our experience. The Samkhya philosophy uses a system of 25 tattvas, while Shaivism recognises 36 tattvas. In Buddhism, the equivalent is the list of dhammas which constitute reality.

The Samkhya philosophy regards the Universe as consisting of two eternal realities: Purusha and Prakrti. It is therefore a strongly dualist philosophy. The Purusha is the centre of consciousness, whereas the Prakriti is the source of all material existence. The twenty-five tattva system of Samkhya concerns itself only with the tangible aspect of

creation, theorizing that Prakriti is the source of the world of becoming. It is the first tattva and is seen as pure potentiality that evolves itself successively into twenty-four additional tattvas or principles.

9.6 KEY WORDS

Samkhya : Samkhya philosophy regards the Universe as consisting of two eternal realities: Purusha and Prakrti.

Tattva : Tattva (/ˈtʌtvə/) is a Sanskrit word meaning 'thatness', 'principle', 'reality' or 'truth'. According to various Indian schools of philosophy, a tattva is an element or aspect of reality.

9.7 QUESTIONS FOR REVIEW

1. The meaning of tattva
2. The significance of tattvas
3. The tattvas or realities
4. Impact on Hinduism, Buddhism and Jainism

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9.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 9.2
2. See Section 9.3
3. See Section 9.4

UNIT 10: THE SPECIFIC NATURE AND FUNCTIONS (VRTTI) OF EACH ONE OF THE EVOUTES

STRUCTURE

10.0 Objectives

10.1 Introduction

10.2 Vrtti

10.3 The specific nature and functions (vrtti) of each one of the evoutes

10.4 Let us sum up

10.5 Key Words

10.6 Questions for Review

10.7 Suggested readings and references

10.8 Answers to Check Your Progress

10.0 OBJECTIVES

A Hindu Philosophy on Vritti

Samskara gives the mind a direction to express the variety of emotions & behaviour towards different situations. vrittis are the result of samskara, which produces another samskara. ... The practice of yoga aims to control the vrittis of the chattering mind, so we can get the reality behind it.

After this unit, we can able to know:

- Vrtti
- The specific nature and functions (vrtti) of each one of the evoutes

10.1 INTRODUCTION

In the differential geometry of curves, the evolute of a curve is the locus of all its centers of curvature. That is to say that when the center of curvature of each point on a curve is drawn, the resultant shape will be the evolute of that curve. The evolute of a circle is therefore a single point at its center. Equivalently, an evolute is the envelope of the normals to a curve.

Notes

The evolute of a curve, a surface, or more generally a submanifold, is the caustic of the normal map. Let us be a smooth, regular submanifold in \mathbb{R}^n . For each point p in M and each vector v , based at p and normal to M , we associate the point $p + v$. This defines a Lagrangian map, called the normal map. The caustic of the normal map is the evolute of M .

Evolutes are closely connected to involutes: A curve is the evolute of any of its involutes.

Apollonius (c. 200 BC) discussed evolutes in Book V of his Conics. However, Huygens is sometimes credited with being the first to study them (1673). Huygens formulated his theory of evolutes sometime around 1659 to help solve the problem of finding the tautochrone curve, which in turn helped him construct an isochronous pendulum. This was because the tautochrone curve is a cycloid, and the cycloid has the unique property that its evolute is also a cycloid. The theory of evolutes, in fact, allowed Huygens to achieve many results that would later be found using calculus.

$$\bullet \vec{E}(t) = \vec{c}(t) + \rho(t)\vec{n}(t)$$

describes the **evolute** of the given curve.

For $\vec{c}(t) = (x(t), y(t))^T$ and $\vec{E} = (X, Y)^T$ one gets

$$\bullet X(t) = x(t) - \frac{y'(t) \cdot (x'(t)^2 + y'(t)^2)}{x'(t) \cdot y''(t) - x''(t) \cdot y'(t)} \quad \text{and}$$
$$Y(t) = y(t) + \frac{x'(t) \cdot (x'(t)^2 + y'(t)^2)}{x'(t) \cdot y''(t) - x''(t) \cdot y'(t)}.$$

10.2 VRTTI

Vritti, literally "whirlpool", is a technical term in yoga meant to indicate that the contents of mental awareness are disturbances in the medium of consciousness. Vritti can be taken as a catch-all term for any content in consciousness, where consciousness is regarded as a medium or container for any possible mental content. The scope of the idea is very broad, referring not only to thoughts and perceptions experienced in a normal waking state, but also to all super-physical perceptions, such as dreams or in any altered state of consciousness. Vritti has also been

translated as "waves" or "ripples" of disturbance upon the otherwise calm waters of the mind. The classical definition of yoga as stated in the Yoga Sutras is to calm the waves and return, or reunite (yoga = union) mind to its calm state, or samadhi.

10.2.1 Usage in yoga

The concept of vritti is central to the main definition of yoga given in Sutra 1.2 of the Yoga Sutras of Patanjali: "yogash chitta vritti nirodha". I. K. Taimni translates this as: "Yoga is the silencing of the modifications of the mind". Central to the definition of yoga is the concept of vritti as a modification of the mind, which it is the intent of yogic practices to silence.

In the context of yoga, the presence of vrittis in consciousness is regarded as impediments to enlightenment. Swami Vivekananda uses the metaphor of a lake to illustrate this concept: "[Chitta] is the mind-stuff, and Vrttis are the waves and ripples rising in it when external causes impinge on it. The bottom of the lake we cannot see, because its surface is covered with ripples. It is only possible when the ripples have subsided, and the water is calm, for us to catch a glimpse of the bottom. If the water is muddy, the bottom will not be seen; if the water is agitated all the time, the bottom will not be seen. If the water is clear, and there are no waves, we shall see the bottom. That bottom of the lake is our own true Self; the lake is the Chitta, and the waves are the Vrttis."

Thus it is the goal of yoga to "still" or "silence" the modifications in consciousness, the vrittis, and thereby set the stage to learn the technique of samadhi, an advanced mental method for achieving enlightenment.

10.2.2 According to Swami Niranjanananda Saraswati

In the context of Hinduism and yoga, vrittis refer to different tendencies, or psycho-physical propensities, which give scope for the mind to express a variety of feelings and emotions. Hindu texts describe samskaras to be a result of past actions and experiences that have left an imprint on the mind. The expression of samskaras gives rise to vrittis,

which collectively represent the behaviour that makes each person unique: their desires and repulsions, their predispositions and complexes.

10.2.3 Connections made to modern science

According to some modern descriptions, a vritti triggers the glands associated with that particular propensity to secrete the corresponding hormones. Usually this is done subconsciously, although yogis endeavour to control and master the expression of their vrittis, through the practice of asanas (postures) and sadhana (meditation), leading to the attainment of siddhis (occult powers), and giving clear passage for the kundalini to rise.

Vrittis need not be considered confined to the esoteric experiences of advanced yogis. The seat of the vritti of love, or mamata in Sanskrit, is the heart; the seat of the vritti of fear (bhaya) is the stomach. The sensation of feeling one's heart swoon, or "getting butterflies" corresponds to the physical expression of these psychic propensities. Each vritti may have negative or positive expression. Even love, when over-expressed, leads to intense possessiveness. The goal of the yogii is thus not to suppress, or annul their vrittis, rather it is to find a harmonious balance, and ultimately, to channelize these tendencies inward.

As a word, vritti means literally vortex (of consciousness), or "circular activity with no beginning and no end".

10.2.4 Vrittis of Tantric Chakras

Below are the Vrittis associated with each of the Tantric Chakras:

- Muladhara: greatest joy, natural pleasure, delight in controlling passion, and blissfulness in concentration.
- Swadhisthana: affection, pitilessness, feeling of all-destructiveness, delusion, disdain and suspicion.
- Manipura: spiritual ignorance, thirst, jealousy, treachery, shame, fear, disgust, delusion, foolishness and sadness.
- Anahata: lustfulness, fraudulence, indecision, repentance, hope, anxiety, longing, impartiality, arrogance, incompetency, discrimination and defiance.

- Vishuddha: communication, calmness, purity, a melodious voice, and the command of speech and mantras.
- Ajna:centre of spiritual energy between the two eyebrows.
- Sahasrara:centre of spiritual energy at the crown of the head.

Vritti means a whirl-pool. It is a wave of thought that arises in the Antahkarana. Vrittis are modifications of the mind. They are the effect of Avidya. When Avidya is destroyed by Jnana, Vrittis get absorbed in Brahman (Laya), just as water thrown in a heated pan is absorbed in the pan.

Wherefrom does a Vritti arise? From the Chitta or mind. Why does a Vritti arise? It is Svabhava of Antahkarana. What is its function? It causes Avarana-Bhanga (removes the veil of Sthula Avidya that envelops the objects). It helps the evolution of a man till he attains perfection (Jivanmukti). It is Vritti that opens the Kundalini in a Jnani in the Ajna Chakra and joins it in Sahasrara. This is one path.

The Chitta is the mind stuff. It is the mental substance. Vritti or thought-wave is a modification of that mental substance. It is a process. Just as waves and bubbles arise from the surface of the ocean, so also these Vrittis arise from the surface of the mind-ocean. Just as rays emanate from the sun, so also these mental rays (modification of Vrittis) emanate from the mind-sun. Just as the sun merges itself in the horizon at sunset by collecting all its rays, so also you will have to merge in that Sun of suns, Absolute Consciousness, Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself.

The function of a Vritti in the mind is to cause Avarana-Bhanga (removal of the veil of ignorance covering objects). Sthula Avidya or gross ignorance is enveloping all objects. When the veil is removed, perception of objects becomes possible. The Vritti removes the Avarana or layer of ignorance. When you pass through a big crowd or persons, you are able to notice a few persons. You do not see some persons, though they happen to come in front of you. Why? Because there was not complete Avarana-Bhanga. When this is done, the object shines before you.

Notes

According to Raja Yoga of Maharshi Patanjali, Pramana (right notion or right proof), Viparyaya (misconception), Vikalpa (fancy or imagination), Nidra (sleep) and Smriti (memory) are the five mental Vrittis or mental functions. If these five mental functions are suppressed, the suppression of desires and other functions will follow.

10.2.5 Vishayakara Vritti And Brahmakara Vritti

Through its own efforts, the mind assumes the shape of any object, it concentrates itself upon. If it thinks of a woman, it assumes the shape of a woman. This is termed Vritti Tadakara. If it thinks of God or Brahman, Brahmakara Vritti develops. In the former case, Rajas (passion) will be infused into the mind; while in the latter, Sattva (purity) will be infused.

When the mind thinks of objects and dwells on them, it assumes the shape of those objects. It is termed as Vishayakara Vritti. When it thinks of Brahman or Infinity, the Brahmakara Vritti is formed. The Sadhaka should be very vigilant and circumspect in watching the mind and its activities. He must convert Vishayakara Vritti into Brahmakara Vritti. As soon as the mind drops down from Brahmakara Vritti into Vishayakara Vritti, he should again make the mind assume Brahmakara Vritti. There is very hard struggle, indeed.

You cannot have Vishayakara Vritti as Ghatapatadi Vritti (modification of pot, cloth, etc.) and Brahmakara Vritti (thought of Brahman) also at the same time. It is Sruti Virodha (i.e. against the utterances of the Srutis). It is against practical experience also.

It is not the object that binds you. It is Vritti and identification (Tadatmya Sambandha) with the Vritti that causes attachment and bondage. It is through Avidya or ignorance that you identify yourself with Vritti as, for instance, when you say: "I am angry."

10.2.6 Kinds Of Vritti

Vrittis have been classified into five kinds: (1) Mano-Vritti, (2) Buddhi Vritti, (3) Sakshi Vritti, (4) Akhandakara Vritti and (5) Akhanda Ekarasa Vritti. No. 1 belongs to the instinctive mind. Nos. 2, 3, 4 and 5 belong to the Sattvic mind. Mano-Vritti is the Vishayakara Vritti of worldlings. Buddhi Vritti belongs to Vivekins. When you identify yourself with the

Sakshi Vritti, you can witness the modifications of the mind. When you try to feel that you are the Infinite Self, the Akhandakara Vritti is generated. It is also known as Brahmakara Vritti. There is no Vritti in Brahman.

From Mano-Vritti, you must jump to Viveka Vritti. Mano-Vritti concerns Manomaya Kosha. Viveka Vritti belongs to Vijnanamaya Kosha. By developing the Vijnanamaya Kosha, Mano-Vrittis are conquered. From Viveka Vritti, you must jump to Sakshi Vritti. From Sakshi Vritti, you must jump to Akhandakara Vritti. From Akhandakara Vritti, you must jump to Akhanda Ekarasa which is Brahma Svarupa. This is Kaivalya or final goal of life.

10.2.7 Antarmukha Vritti And Bahirmukha Vritti

When the outgoing tendencies of the mind are arrested, when the mind is retained within the heart, when all its attention is turned on itself alone, that condition is Antarmukha Vritti. The Antarmukha Vritti is the indrawing energy of the mind owing to increase in Sattva. The Sadhaka can do a lot of Sadhana when he has this inward Vritti.

The Bahirmukha Vritti is the outgoing tendency of the mind due to Rajas. When the vision is turned outward, the rush of fleeting events engages the mind. The outgoing energies of the mind begin to play. Further, on account of force of habit, the ears and eyes at once run towards sound and sight. Objects and desire are externalising forces. A Rajasic man full of desires can never dream of an inner spiritual life with Antarmukha Vritti. He is absolutely unfit for the practice of introspection.

You will get Antarmukha Vritti (inward-moving mind) only after you have destroyed all the externalising powers of the mind. Vairagya and introspection help a lot in the attainment of this mental state. You must starve the mind by Vairagya and Tyaga (renunciation of desires, objects and egoism). You must learn the art of making the mind introspective or turned inward upon itself through the Yogic Kriya, Pratyahara (abstraction). Just as you have to take back with care your cloth that is fallen on a thorny plant by removing the thorns one by one slowly, so also you will have to collect back with care and exertion the dissipated

rays of the mind that are thrown over the sensual objects for very many years.

You will have to gather them patiently through Vairagya and Abhyasa, through Tyaga (renunciation) and Tapas and then march boldly with indefatigable energy towards God or Brahman. Those who know this practice can really be peaceful. They only can be really happy. When the mental rays are concentrated, illumination begins. Mind cannot do any havoc now. The mind cannot externalise itself. It can be kept inside the Hridaya-Guha (cave of the heart).

10.2.8 Destruction Of Vrittis Leads To Mental Strength

Mind gains great strength when the Vrittis are destroyed. It is not easy to destroy Vrittis (thought-waves) because they are innumerable. They should be taken up one by one and dealt with separately. Some Vrittis are very strong. They demand strong efforts for their destruction. Most of the Vrittis are very weak. Weak Vrittis melt away like rent clouds. Strong thoughts remain and frequently recur daily in the morning as soon as you rise from your bed.

Be silent. Enter silence. Silence is Atman. Silence is Brahman. Silence is centre. Silence is the Hridaya-Guha (heart-cave). When the mind runs from one object to another, that state in the interval wherein you become mindless for a very short time is Svarupasthiti. That is Brahman. When the mind is controlled fully, Vrittis cease. When all the modifications subside, you enter into the silence then and then alone. Realise this, this very moment. Feel the divine glory and Brahmic splendour now by closing the eyes, by drawing the Indriyas, by stilling the mind, by silencing the thoughts, by sharpening the intellect, by purifying the Chitta, by meditating on Om, by chanting Om with Bhava (feeling). Keep up the continuity of Brahmic consciousness throughout the 24 hours. Have an unceasing flow of Atmic consciousness. This is very, very important. This is a sine qua non. This is a great desideratum.

When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by Nirbija-Samadhi.

HomeYogaWhat is Vritti in 'Yoga Chitta Vritti Nirodha' : Causes of Mind Fluctuations

What is Vritti in 'Yoga Chitta Vritti Nirodha' : Causes of Mind Fluctuations Ashish April 2, 2019 4 Comments

“Yoga Chitta Vritti Nirodha” is one of the beginning sutras from Patanjali’s Yoga Sutra.

It tells us, what the true essence of Yoga is. Every single practice in yoga whether it’s Asana, Pranayama, meditation or some spiritual karma has the ultimate aim of ‘self-realization’. Patanjali knew the ‘truer sense of self (self-realization)’ can be realized only when the Chitta is released from the burden of vrittis.

What is Vritti meaning?

”Chitta vritti” is the Sanskrit term for ‘Mind chatter’. Vritti can be understood as ‘Fickle thought impulses which clutter the mind’. Chitta means is not limited up to the mind here but it’s the source of consciousness of a person. Vrittis stems out of Chitta & create disturbance in the consciousness level of a person.

To make understand how vritti prevents us from self-realization experience & burdens on Chitta – Swami Vivekananda gave an example of a lake.

Consider a silent lake. When we throw a stone into the lake, ripples start appearing on the surface. Until we stop throwing a stone, it gradually appears at the surface. These ripples don’t let us see at the bottom of the lake.

The lake is like our Chitta or Manas. The stones we throw into the lake is the external causes which enter in mind through senses.

Vritti is the ripples appeared on the surface of the lake. Regular accumulation of vritti over Chitta surface (lake surface) makes the bottom vision unclear. This unclear surface keeps us from experiencing the deeper truth of self.

Hence, Vritti is the fluctuations (of chattering mind) that affect our perception of experiencing the reality. Usually, vritti is the result of our attachments, desires & fear of the external world.

Notes

A Hindu Philosophy on Vritti

vritti in Hinduism describes on the basis of samskara. Samskara is the result of our past karma that left imprints on the mind. Samskara gives the mind a direction to express the variety of emotions & behaviour towards different situations.

vrittis are the result of samskara, which produces another samskara. Hence, Vritti (वृत्ति) is like a cycle (circle – Vritt ‘वृत्त’) of thought patterns into which our awareness keep bound to certain objects. This bound awareness always creates the disturbance in realizing the higher consciousness.

The practice of yoga aims to control the vrittis of the chattering mind, so we can get the reality behind it. Patanjali described 5 vritti to understand how mind experience a thought pattern & modify it according to the buddhi (Intellect).

These ‘5 vrittis’ gives us an idea that the ‘vritti’ is not limited only to perception experienced in waking state. but vritti is also all the perception in dreams or an altered state of consciousness.

The 5 Vrittis

1. Right cognition (Pramana)
2. Misconception (Viparyaya)
3. Imagination (Vikalpa)
4. Sleep (Nidra)
5. Memory (Smriti)

1. Right cognition (Pramana)

Right cognition or Pramana is the ‘proof’ of information to be valid according to our belief, experience & morals. Pramana vritti of mind let us believe that something is ‘firmly’ right. It’s our buddhi which continually modifying our perception to make an experience a truth. The same experience which is true for us, someone can have the exact opposite sensation for it.

For a piece of information to be Right (Pramana), there are 2 conditions must be fulfilled in every condition.

True nature of that information revealed using 5 senses

The outcome of information should have a useful application

For example – Consider a mirage. If you see it from a distant, there appears to be water (Information we perceive through 5 senses is real). but in actual, there is no water (The outcome of the result has no useful application).

In further sutra, Patanjali gives 6 kinds of Pramana vritti through which mind acquire the right knowledge.

Direct experience (pratyaksha) :

Inference (anumana) :

Comparison (upamana) :

Postulation (arthapatti) :

Non-apprehension (anupalabधि) :

Verbal testimony (sabda)

2. Misconception (Viparyaya)

Misconception or Viparyaya refers to the vritti when the mind gets false knowledge based on the mistake of 5 senses. All knowledge of the external world we get through 5 senses & sometimes this knowledge is deceptive. The phenomenon of mirage is an example of a Viparyaya vritti where we easily deceive using 5 senses.

In Sanskrit, the term prapancha describes the 'World'. prapancha literally translates into 'perception through 5 sense'. Everything we taste, see, touch, sound, and smells (5 senses) in the world is just what we perceive through 5 senses & what is relevant to us. Viparyaya vritti of mind don't let us perceive real knowledge of experience & we keep bound in the unreality of 5 senses.

So, our acquired knowledge can be misconceived sometimes & Viparyaya vritti of mind leads us towards the untrue perception of reality. Yoga calms the thought patterning of mind & thus the internal structure of mind becomes silent. Now, we start seeing things at its true essence instead of what we perceive them to be.

Notes

3. Imagination (Vikalpa)

We all know about what imagination is, Right? Imagination is just a thought pattern of past, future or about an event that does not exist in reality instead it's just our mind created the picture. As it's stem out of mind, it's another kind of mind vritti. Other synonyms for vikalpa vritti are fantasy, daydreaming, doubt & indecision.

Imagination vritti is more subtle than the previous two vrittis in terms of perceiving the knowledge. Knowledge is perceived in previous two vrittis (Right cognition & Misconception) using 5 senses whereas imagination vritti doesn't require 5 senses. The mind can hypothetically create a picture about an event without the use of 5 senses.

Imagination vritti of mind sometimes is beneficial for a person to achieve a target if it's used in the controlled & practical manner. It's the controlled imagination – kalpana. On the other hand, Vikalpa vritti is uncontrol imagination which diverts the mind in fantasy idea for a few moments only & then we divert from it very next moment.

Yoga eliminates the vikalpa vritti that create disturbance in mind. The practice of concentration & meditation let us control our imagination vritti. Once you start controlling the imagination, you can control the mind as well. In this way, by controlling the vritti you can achieve enlightenment state (Samadhi) in yoga.

4. Sleep (Nidra)

Nidra is an altered state of consciousness where all 5 senses dissolved into the mind & mind directs inwards so that we lose control over thought patterning of mind. Nidra is also a vritti of mind because it still experiencing a thought unconsciously. One more reason to call nidra a vritti is when poor or good sleep quality affects our awakening state.

In yoga sutra, Patanjali emphasized on feeling the peace of mind in deep sleep. Patanjali said "Silence Study of dreams and deep sleep states stabilize the mind" (YS 1.38). So, it's not always that sleep is a vritti because one can use it to find the stability of mind.

The body actually doesn't need to sleep the way we think it to be. Body & mind needs only regenerative relaxation & gap between continues thought-waves for a while. For this kind of sleep, Yoga nidra is an ancient meditation practice where you consciously experience the activity of deep sleep state. One can enjoy the deep relaxation in Yoga nidra at the end asana class with yoga nidra tracks playing alongside.

5. Memory (Smriti)

Memory is lasting impressions of past sensation or emotion which is stored consciously or unconsciously by the person's mind. The mind then recollects these stored thought patterns according to the situation & hence it affects our experience of delivering reality.

Patanjali explained, "Memory is the recollection of 'unforgotten experiences' which can be both conscious & unconscious but without adding any other characteristics from other sources." Memory is the last Chitta Vritti that sometimes can boost your mood or feel you angry. In this way, memory can influence the working of your present moment at a very great extent.

Meditation or one-pointed concentration in yoga aims to minimize the effect of past experiences. These practice stills the moment at the present moment and doesn't let fluctuate the mind over past Smriti.

10.3 THE SPECIFIC NATURE AND FUNCTIONS (VRTTI) OF EACH ONE OF THE EVOUTES

"How hard it is to control the mind! Well, it has been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion, he jumps about for a whole day; so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence.

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After desire takes possession comes the sting of the scorpion of jealousy at the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!" – Swami Vivekananda

This famous quote from Swami Vivekananda sums up the state of our mind – incessantly restless! There is constantly something or the other happening in the mind – thoughts, worries, anxieties, likes, dislikes, variety of emotions, negative feelings, positive feelings, planning, scheming and the list can go on. The change in the mind is continuous. This constant change or fluctuation is what has been termed a "vritti" by sage Patanjali in the Yoga Sutras.

If you recall, the definition of yoga according to Patanjali is Yogash-chitta-vritti-nirodhah or "the ability to calm the fluctuations of the mind is defined as yoga".

Patanjali has put all these fluctuations under five broad categories:

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥५॥

Audio clip: Adobe Flash Player (version 9 or above) is required to play this audio clip. Download the latest version here. You also need to have JavaScript enabled in your browser.

vRuttayaH pa~jchataiyaH kliShtaaklishtaaH (sutra 1.5)

"There are five kinds of mental modifications which are either painful or painless."

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

Audio clip: Adobe Flash Player (version 9 or above) is required to play this audio clip. Download the latest version here. You also need to have JavaScript enabled in your browser.

pramANaviparyayavikalpanidrasmRutayaH (sutra 1.6)

"They are right knowledge, misconception, verbal delusion, sleep and memory."

The five vrittis defined in this sutra are:

Pramana (right perception)

Viparyaya (wrong perception)

Vikalpa (imaginary perception)

Nidra (deep, dreamless sleep)

Smriti (memory)

These vrittis are the five ways we can have our mind disturbed. These vrittis can be either "painful (klisha)" or "not painful (aklisha)", as given in sutra 1.5. Painful vrittis are caused by 'kleshas (afflictions) (sutras 2.3-2.9)' and cause further 'kleshas' thus leading to accumulation of Karma and continuous bondage . Unafflicted or non-painful vrittis are driven by 'sattva' guna and help cleanse the mind of past impressions (samskaras). Impressions (samskaras) are the intangible and inactive state of vrittis which are hidden at the sub-conscious level. Vrittis, on the other hand, are tangible and active outcome of samskaras.

Pramana (right perception)

Right perception is based on direct perception, valid inference or verbal testimony (sutra 1.7).

Direct perception (pratyaksha)

In direct perception (pratyaksha), the vritti is produced in the mind when an object is perceived through the five senses . This perception determines the 'specific'. All the senses must experience the object the same way at all times. For example, if I'm looking at Scott, I know I'm looking with my open eyes and I can recognize his face, due to memory. I go into my memory and try to create a match between his facial image and all the millions of other images I have in my mind. It's a very fast super computer which is doing a pattern matching. Then when I do the pattern matching, and there is a match there, I start reading the labels

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around that match, and that's where the label says it's Scott's image. There may be other pieces of information associated with this memory. All that relates to direct perception.

Inference (anumana)

Through inference (anumana) one cognizes the generic nature of objects perceived previously through other means. An example of inference would be that I am looking out the door and I see light on the ground. I cannot see the sky. But through inference based on my previous knowledge I know that the sun is shining in the sky. I cannot see the sun from here, but I can infer that knowledge. That's called anumana, or inference.

Verbal testimony (agamaH)

Verbal testimony (agamaH) is the vritti of acquiring the knowledge through words spoken by an accomplished, trustworthy person who is known to have seen or inferred the subject matter . It includes knowledge revealed through scriptures – like the Vedas, Upanishads, Bhagavad Gita, the Yoga Sutras etc.

Misconception (viparyaya)

Misconception (viparyaya) is illusory knowledge based upon what is other than itself (sutra 1.8). It is misconception because it can be refuted, contradicted and annulled by correct cognition . For example, someone with double vision may see two moons. However, this can easily be refuted by the sight of a single moon by others who have good vision. This perception is caused by ignorance about the true reality of the object being perceived. An example that is usually given in the spiritual literature is the “snake in a rope” – you are walking on the street in late evening when there is almost no light. You see something on the ground which looks like a snake to you and you start running away in fear. Now, another person who happens to have a flashlight walks by. When the object is seen in this light, it turns out to be a rope and not a snake.

When applied to the mind, it is the darkness of ignorance due to which we fail to understand true reality. Only when the light of wisdom (pranja) shines through do we begin to distinguish real from unreal.

Fantasy (imaginary perception)

Fantasy (imaginary perception), empty of substance, is caused by mere words and concepts (sutra 1.9). This vritti is not a result of correct cognition or Inference. It is only driven by words without an actual object being associated with them. For example, the word ‘time’ is not an object but creates a vritti – concept of time, when heard . Most abstract nouns – love, hatred, compassion etc. belong to this category. Each one of these words when heard creates a vritti based on our samskaras (impressions) in the mind.

Deep sleep (nidra)

Deep, dreamless sleep is the modification engendered by the absence of mental contents (sutra 1.10) . Sleep is a vritti because you can look back and say, “I slept well” etc. No other vrittis are present during deep sleep (dream may be thought of as ‘imaginary cognition’) . Sometimes during meditation, there is a tendency to fall asleep. We need to avoid this tendency so we can deepen the meditation experience. Sleep is dominated by the guna ‘tamas’ (dullness). Consciousness, however, remains active and alert even during sleep . Thus deep sleep is also another form of disturbance in the mind. Even though we might think, “deep sleep – how can it cause disturbance”? Yes, sleep is also an experience as it gets embedded in your memory as an experience. That experience will have a label: “slept well”, “did not sleep well”, “had a disturbed sleep”, “had a peaceful sleep” etc. Even though it’s a minute disturbance, it is a disturbance. We need to keep in mind that this is beyond the dream state.

Memory (smriti)

Finally, memory (smriti) is the not letting go of an object or image of subjective experience (sutra 1.11) . Memories are a result of all the five vrittis . Like other vrittis, memory of any experience could result in

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pleasure or pain . Every cognition creates an impression (samskara) in the mind's storehouse which manifests as memory in the mind . Every new experience acts as a trigger that can pull out an appropriate memory from this storehouse and create further vrittis. Depending upon whether the memory was painful or pleasurable, we can either become happy or miserable.

As per the definition of yoga given above, the objective of the practice of yoga is to diminish the influence of these five vrittis so that the mind can attain a calm and peaceful state. It is further stated in the sutras that when the mind has attained this level of calmness, only then can we recognize our true identity of being nothing but pure consciousness. Without this awareness we are constantly identified with the body, mind, intellect complex which keeps us driven by the ego (ahamkara) and thus in a perpetual state of suffering (kleshas).

It is often said that Yoga is control of the mind, and people struggle to restrain their minds in the name of Yoga meditation, and find that it is a difficult task, if not an impossible one. The reason behind this difficulty is that the mind is inseparable from the meditator. And it will not yield to any threat or admonition, if it cannot appreciate, or understand, the significance behind the teaching that it is worthwhile restraining oneself. The mind is not easily convinced that it is good to restrain itself. Why should the mind be controlled at all? Where comes the necessity and why should people struggle to restrain the functions of the mind? Why should Yoga be equated with control of the mind? Why should Yoga not be something else? Unless this point is made clear, the effort at mind-control will not be successful. Without clear thinking, any effort in any direction will be a failure in the end.

Why should we control the mind? Let us put this question to our own selves. We will not easily get an answer. The answer will come forth if we study the structure of the universe, the nature of things. We observed in the last two chapters that the universe is not merely, a vast expanse of inter-related particulars, but a completeness in itself, from which we, as individuals, cannot isolate ourselves. Yet, we see the world as something outside us, though the world is not really outside us. The universe so-called is not an external object. Yet, we persist and contend that the

universe is outside us. This contention, this persistence, this self-affirmation in us, which vehemently persuades us to believe that the world is outside, is called the mind. The mind is not a substance. It is not a particle. It is not like a sand particle inside the body, it is not even a jot of any visible substance. It is nothing but a process of self-affirmation. The mind is therefore difficult to understand. The reason why we cannot understand it is that all processes of our understanding are connected with objects external to our understanding. Whenever we exercise our understanding, it is in respect of something external to understanding. We do not try to understand understanding itself. That is not our attempt, and that is beyond even our imagination. Thus, mind cannot be known by the mind, because the mind knows only that which is outside the mind. So, the effort to know one's own mind becomes a failure, because the subject that knows requires an object that is outside it, in order that knowledge may be possible. There is no such thing as the subject knowing itself. We have never come across a situation where the subject knows itself as its own object of study. This is the cause behind our inability to know our own selves.

WHAT IS THE MIND?

Our insistence that the world or the universe is outside us is called the mind. It is a kind of conscious insistence. It cannot be called a thing. It is a procedure of the consciousness by which it asserts that the world is outside. This assertion takes the form of an individual, localised existence, called the personality, whose centre of affirmation is called the mind. We may call the mind, also by some other name, such as the psychic organ. The word 'mind', especially in the psychology of the West, is used to signify a general operation of the psyche inside, including understanding, willing and feeling. The word 'mind' is a general term in Western psychology, but in the psychology of Yoga, a more detailed analysis has been made. 'Mind' is not a proper English translation of what the Yoga calls 'Chitta', especially in the system of Patanjali. The entire mind-stuff is called Chitta. It is better to use the word 'psyche' instead of the word 'mind', because the former denotes a larger composite structure than the single function indicated by the word

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'mind'. Mind is that which thinks in an indeterminate manner; the intellect is that which thinks in a determinate manner; the ego is that which asserts the individuality of one's own self. There are other functions of the psyche such as memory, often associated with the subconscious level. It is impossible for anyone to be aware that something is outside, unless there is an isolated thinking or an individualising principle, known in the Vedanta psychology as the Antahkarana, and in the Yoga psychology of Patanjali as Chitta. "Antahkarana" is a Sanskrit term, which literally translated into English, would mean, "the internal organ". That is perhaps the best way we can put it in English. The internal organ, by which we cognise or perceive things outside, is the Antahkarana. The same thing is called Chitta in Yoga psychology. We need not pay much attention to the peculiar distinguishing factors or features or connotations associated with these words in the different schools of thought. But, it is important to remember that a psychic function inwardly as an individualising principle is necessary in order to assert that the world is outside or that anything is outside.

WHY SHOULD THE MIND BE CONTROLLED?

We have seen before that really things are not outside. As such, our persistence that things are outside poses a big mystery. Obviously, the functions of the mind are a blunder. What we call the mind is clearly a miscalculated affirmation. A terrible catastrophe has befallen us in the shape of our persisting in an error which is contrary to the truths of the universe. If the universe or the world is not really outside us, and if we are not seeing nothing but seeing externality, we are surely in a world of blunders. We are perpetually committing mistakes after mistakes, with the result that our entire life may be regarded as a heap or a mountain of mistakes, all mistakes being the consequences of our original self-affirmation called variously as the mind, the Chitta, and the Antahkarana. It is easy enough to appreciate why the mind is to be controlled. The mind is to be controlled, because it is the essence of mischief-making, because it is the root cause of all the troubles in life. The mind is the central mischief in the individual personality. It is the great dacoit, as

Acharya Sankara calls it, the thief who robs us of all wealth and makes us paupers, looking beggarly in the eyes of all people. Why should the mind be controlled? Why should there be a need felt to restrain the Antahkarana? Because the mind is the principle of mistakenly asserting the existence of an externality which is really not there. The nature of things is such that the mind's functions, as they are being carried on now, are uncalled for, unwarranted, and thoroughly erroneous. We do not see things as they are, and therefore, we cannot act also correctly, inasmuch as action is preceded by thought, and thought is a mistaken movement of ourselves.

Here comes Yoga with a great message to us. Our life being a movement in the wrong direction, landing us in repeated problems and rebirths, it is necessary to station ourselves in the true position in which we essentially are, and not lose our own selves. Loss of self is the greatest of losses. We have lost ourselves in imagining that we are not the thing that we actually are in relation to the nature of the universe. We have lost ourselves in imagining that we are isolated persons – men, women and children and many other things – in relation to the nature of the universe. In order that we may be freed from this turmoil or sorrow called Samsara, or life in this empirical world, Yoga comes as a rescue, as a message of hope and solace, telling us that there is no hope for humanity, that there is no chance of peace prevailing anywhere, if self-restraint is not going to be the law of life. Self-restraint, in a way, is the same as mind restraint, because we are practically the same as the mind. We do not make much of a difference between self restraint and restraint of the mind. Because, for us Jivas, empirical individuals the mind itself is the sorrow. What we are, as we appear now, is just the mind operating. The need for self-control or control of the mind arises on account of the need for perfection which is the goal of everyone. We do not wish to be suffering like this. Our final ambition, aspiration or desire is redress of grief and attainment of freedom which we have not seen with our eyes in this world. None has seen really what freedom is. Everyone is bound in one way or the other. When we imagine that we have got out of a bondage and entered a state of freedom, actually we have entered into another kind of bondage in the name of freedom, a fact which we will realise sometime later. There is no

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such thing as real freedom in this world, because freedom is the same as attunement with the state of ultimate perfection, or at least, a degree of perfection. If we are far away from even the least percentage of what perfection can be, and our ideals and ideologies in life pursue a phantasm, we cannot hope to have peace in this world by any amount of technological progress. People today are carried away by gadgets and instruments, and researches in the field of externalised technology. This is not an achievement. If by science is meant the logical knowledge of the nature of things, science is wonderful: it is unavoidable in life. But, if by science is meant technological inventions, setting up of factories and industrial organisation, science is a bane on human life. It will not help us, because it carries us further away from the centre of reality, and compels us to affirm more and more that the world is outside us, rather than the fact that we are inseparable from the world.

The science of Yoga, therefore, is a psychology of a philosophical nature. The very introduction of the system of Yoga by Patanjali is by way of an instruction that the mind has to be controlled – *Yogas chitta-vritti-nirodhah*. Patanjali does not go into the details of the philosophical background of the necessity to control the mind, the background that comes in Samkhya and Vedanta. Yoga is control of the mind, restraint of the mind-stuff. Yoga is *Chitta-vritti-nirodhah*. The moment we hear this, we begin to get excited. Yoga is control of the mind. Therefore, we have to control ourselves. We begin to close our eyes, hold our nose, and become nervous and tense in our system! That is an unfortunate result that often follows from an over-enthusiasm, emotionally aroused in ourselves by hearing the very word Yoga. We should not be stirred up into an emotion, just because we listen to the word Yoga mentioned by somebody. A calm and sober understanding is Yoga. Yoga is not emotion. It is not stirring oneself into any kind of made-up or artificial individuality. A calm Chief Justice in a court does not get roused up into an emotion; rather, he begins to understand the circumstances. Emotion is not possible where wisdom prevails. The mind has to be controlled. It has to be done intelligently. Emotion has no part in it.

Yoga is *Chitta-vritti-nirodhah*, and Yoga is indispensable and unavoidable for every person, because everyone is in the same condition.

Everyone is a part of the vast creation. Even those who do not know what Yoga is, and do not practise it, and have no idea about it, are essentially intended for this great movement called Yoga, towards the goal that is the goal of everyone. Yoga is control of the mind, and mind is to be controlled because it is the principle of isolation in a false manner. It is the mind, it is the Chitta, it is the Antahkarana or the internal organ, that makes us falsely believe that we are individuals, with a physical independence of our own, isolated from the vast structure of creation. Therefore, control of the mind is necessary; it is unavoidable under the circumstances. If one understands one's position and knows where one stands, he must also know what is the step that he has to take to place himself in the correct position under the system of the universe. Having known something about the nature of things and the structure of the world, and having come to know consequently that the mind is the mischief-maker and the isolating principle in our own so-called individualities, we come to a conclusion that it is absolutely essential to tune the mind back to the structure of things, and abolish this isolatedness of ours as individuals, and that union of the so-called isolated finitude has to be effected with the original infinitude. This union is called Yoga.

YOGA IS RESTING IN ONE'S OWN TRUE NATURE

We have heard that Yoga is union, but many a time, we do not know the objects which are to be united. Now we know what 'union' actually means in the language of Yoga proper. It is a complete transcendence of our finitude. A separatist tendency persists in us, and Yoga is nothing but overcoming the barriers of this individuality by entering into the oceanic expanse of our true nature, which is also the nature of everybody. When the mind is restrained in this manner, Chitta-vritti-nirodhah is effected. This false feeling that we are different from others, that things are constituted of isolated particularities, leaves us; and we get established in our essential nature, which is the community of existence in all things, and not an isolated individuality. This establishment of one's own self in one's own true nature, in universal character, is the aim of Yoga.

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Yogas chitta-vritti-nirodhah. Tada drashtuh svarupe avasthanam. In two verses, in two Sutras, Patanjali gives the whole of Yoga. What is Yoga? Yoga is Chitta-vritti-nirodhah – the restraint of the mind-stuff. What happens when the mind-stuff is restrained? Tada drashtuh svarupe avasthanam. The seer establishes himself in his own Self. The seer means the conscious subjectivity in us. This so-called subjectivity of consciousness ceases to be a subjectivity any more, because the subject has no meaning if there is no object outside. Subject and object are co-related terms, one hanging on the other for their subsistence. If the outside does not exist, there is no inside, and vice versa. So, when the person who has restrained the mind-stuff has realised that the things are not outside himself, the object ceases to be, and with it, the inside also goes. So, no more is there such a thing as subjectivity or individuality for that person. It does not exist any more. Thus from the restraint of the mind or the control of the mind follows a re-installation of one's own self in one's own true nature.

Here again, we have to strike a note of caution as to what is "one's own true nature". Many a time we are likely to mistake the meaning of this phrase, "establishment of one's self in one's own Self". We have an inveterate habit of thinking that we are sons and daughters of some parents. We cannot forget this. We are also inveterately affirming that we are men and women, that we are in a body. We cannot forget this also, whatever be the Yoga we might practise. So, what is the sort of establishment in one's Self that one is going to achieve or attain with this sort of a persisting malady in one's own thinking? If one is a man or a woman, a son or a daughter, a rich man or a poor man, he cannot get out of the corresponding idea which limits his vision. What sort of Yoga can anybody practise in such a situation? A little bit of brushing of the brain is necessary to free ourselves from at least the grosser misconceptions in which we are involved. There are subtler misconceptions and grosser misconceptions. While the subtler ones are the more powerful ones, and they have to be tackled at the appropriate time, the grosser ones at least should be given up initially. But, we are prepared for neither. We are hard-boiled persons, persisting somehow or the other in our own preconceived notions, and set attitudes and relationships. We are friends

to some, and enemies to others; we are related to some in some ways, to others in other ways. This is most unfortunate, because such wrong attitudes come in the way of our regarding ourselves as real students of Yoga.

The grosser problems of ours, and the lesser or the subtler ones, are classified in the psychology of Yoga, especially in the Sutras of Patanjali. Because of the fact that these great men are used to thinking in lofty terms, they use philosophical expressions to designate the problems of life. Patanjali, in his Sutras, uses a very pertinent term, significant in psychology, to make a distinction between the subtler problems and the grosser problems of the individuals in general. These problems of ours are all mental problems. All our difficulties are psychological, finally; and what is psychology, but a study of the functions of the mind. And the functions of the mind are called Vrittis in Yoga psychology. So, Patanjali tells us that our problems are only Vrittis, functions of the mind. The grosser Vrittis are to be distinguished from the subtler ones, which are more philosophical and metaphysical in their nature. So, Patanjali classifies all Vrittis into two categories – the Klishta Vrittis and the Aklishta Vrittis. Klishta is that which gives pain; Aklishta is that which does not give pain. Klishta is a word meaning pain, suffering, sorrow. A Klishta Vritti is a function of the mind which gives perpetual sorrow everyday, and an Aklishta Vritti is a function of the mind which does not directly pain, but is there like a chronic illness. There is a clear distinction between acute illness and chronic illness. An acute disease suddenly jumps upon a person bringing with it an intense pain or high fever. Whereas, a chronic illness is like eczema. It is there all the time troubling the person, but the person does not mind it, because he is now accustomed to it. Constipation, eczema, and certain other chronic illnesses persist in many people; and yet, it is the acute diseases like intense temperature or splitting headache that are immediately attended to, because the latter are highly agonising. Likewise, we have acute psychological problems and chronic psychological problems – the Klishta Vrittis and the Aklishta Vrittis respectively.

THE KLISHTA VRITTIS OR THE AGONISING FUNCTIONS OF THE MIND

Let us consider the Vrittis of love and hatred. They are really painful indeed. By love, we are pained. By hatred also, we are pained. Whoever entertains love and hatred knows how painful both these things are. Any man with a little jot of common sense will know what suffering is brought upon oneself by the fact of loving anything or hating anything. We are perpetually restless, because we like something or dislike something. We are grief-stricken by loving something, and we are equally grief stricken by hating something else. These are our daily problems, and all our problems are only this, that we like something or dislike something. This like-dislike is one of the items brought under the category of Klishta Vrittis by Patanjali – this Raga-Dvesha, rising from ignorance ultimately. We cannot love or hate a thing, unless we are shrouded in ignorance about the nature of things. When we love something or hate something, we do not understand that thing. So, a lack of proper understanding of anything is the reason behind our liking it or not liking it. Likes and dislikes are unwarranted, misplaced and totally miscalculated attitudes of ours, especially when we like or dislike a thing with our emotions attached.

A philosophical liking and disliking is one thing, and emotional liking and disliking is quite another thing; the latter is much worse. What are called Klishta Vrittis are practically all emotional in their nature. Our feelings are attached to them. When we like or dislike a thing, we do not philosophically like or dislike it, but we like it or dislike it emotionally. Our feelings are roused, we are stirred in our personality. Any intense like or intense dislike is called passion, something that simply throws us out of gear, like a whirlwind or a tempest or a cyclone. That is called passion. It could be anger, it could be intense like, it could be intense dislike, it could be intense hatred of any kind. Inasmuch as likes and dislikes, Raga and Dvesha, arise due to a misunderstanding of the nature of the objects of like or dislike, ignorance forms the base of Raga and Dvesha. Avidya, non-intellection or nescience, is the root of likes and dislikes.

First, we do not understand anything. Then we fly into a passion of like or dislike. But, midway between these, there is a subtle thief who creates the problems that we call like and dislike. That is self-affirmation, Asmita. This Asmita or self-affirmation is a highly political mischief-maker. In the political field, there are certain peculiar mischievous elements, who may not belong to either of the opposing parties. But they can still create problems for both the parties. Likewise is this peculiar thing called Asmita. One does not know to which party it belongs, but it is the greatest devil that one can imagine. When we try to discover it, it is not there. It is like searching for darkness with the help of a torchlight. If we want to know where darkness is, we have to use our light of understanding, and when the light of understanding is thrown on it, it vanishes. Even so, this self-affirmation is something which is there, but when we try to know where it is and what it is, we cannot know it. It vanishes. So, this self-sense, the affirmation of oneself as an isolated individual, which follows immediately the ignorance of the nature of things, is an indeterminable, so-called something – Anirvachaniya as the Vedanta calls it, an existence which is indescribable, indeterminable, and unthinkable also. From where does this arise? How is it that we have come to affirm ourselves as something quite different from what we really are? We cannot know this, because trying to know this is like attempting to see the darkness with the help of a torch. We cannot see it, because light is there. But, when the light goes, it is there.

Thus, Patanjali tells us that there is a peculiar, indescribable element, called self-sense. This is the consciousness of oneself as a separate entity. This is the same as Adam and Eve becoming conscious that they are naked. This is the metaphysical evil of the philosophers, the original sin which theology speaks of and which breeds every other sin, the grandparent of all other troubles and whose first children are Raga and Dvesha or like and dislike. Cain and Abel, the children of Adam and Eve, are no other than Raga and Dvesha, like and dislike, love and hatred. These great stories of creation and Genesis are highly philosophical and spiritual in their nature. From a lack of understanding of the nature of things, ignorance or nescience or Avidya arises – this self-sense, this consciousness of individuality, this personality-

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consciousness which takes the shape of the feeling of 'I am', the feeling of being somebody or someone different from others totally. This 'I am' is quite different from the 'I-am-That-I-am', which the Genesis speaks of. The 'I-am-That-I-am' is a highly cosmical affirmation; and it is quite different from the 'I am'-ness we are acquainted with in our daily life, and which relates to our physical body, and which is the individualised essence of our own personalities. Because I am, everything else also is. Where there is the subject, there is also the object. It follows at once. There is no need to argue separately the existence of an object outside, it follows automatically. If I am, something else also must be. That something is the object. Because there is the object outside myself, I must have an attitude towards it of this nature or that nature. There cannot be an undecided factor called the object in front of me. I have to think something about it. It is either myself or not myself. It is not myself, because I see it outside myself. That is why I call it an object. And so, if it is not myself, I cannot like it. Hatred of the object is engendered automatically by the very fact of the affirmation of it being outside myself. Anything that is not myself is my enemy. This is the basic affirmation of all individuals.

However, it is not an unadulterated hatred that preponderates in our lives. There is something very, very peculiar about the object which is not myself. It is an appearance, as another individuality in space and time, outside myself, of the very same thing of which I am also an appearance. This is very unfortunate, and at the same time, very interesting and dramatic indeed – inasmuch as that which I call the object outside in space and time is an offshoot, as it were, an appearance, of that one thing, of which I am also a similar appearance. The subject and the object being thus co-related, I have also a basic love for the object. I cannot wholly hate it. So, there is no such thing as hundred per cent hatred for anything, nor can there be hundred per cent love for anything. We cannot love anything hundred per cent, nor can we hate anything hundred per cent. We can have only a mixture of both. This is Samsara, the terrible mire into which we have been thrown, worse than even the worst of concentration camps. We are tortured in a way that is worse than the treatment meted out to prisoners in camps of the above kind. We are

pulled in two directions simultaneously. On one side we cannot hate, on the other side we cannot love. Inasmuch as the object appears as something outside us, we cannot love it. But inasmuch as basically it is not really outside us, we cannot wholly hate it either. So, love and hatred continue to form an admixture of two contrary attitudes of ours, making us a laughing-stock in the eyes of our own selves. We have to mock at our own selves due to this illness into which we have landed ourselves, where we cannot think fully either this way or that way.

Such is love and hatred, Raga and Dvesha, arising from a self-sense, which in turn evolves out of a lack of understanding. Because I am an individual, I am that and nothing else. I have to preserve that individuality. I love it intensely. Nothing can be loved so much as one's own self. No love can equal one's own love for one's own self. Self-love is the greatest of loves, and here 'self' stands for bodily individuality. Nothing else is seen in an individual. So, love of life and fear of death follow as a natural corollary to this love of bodily individuality. We dread death, because we love life. Dread of death is the same as love of life. They are not two different things. One means the same as the other thing.

Thus is this chain action following from an original mistake, a blunder, an ignorance of the true nature of our relationship with things. Avidya breeds self-sense, which breeds love and hatred, which breeds clinging to this bodily individuality and a hatred for the very thought of the destruction of this body. Avidya, Asmita, Raga, Dvesha and Abhinivesha: this is a broad fivefold classification of the painful Vrittis-Klishtas, as Patanjali calls them – which are the grosser difficulties or the grosser problems in life, because we feel them everyday. Everyone knows that everyone is in this condition. Because this condition, this sequential suffering, is so obvious and clear like daylight, and so gross and prosaic, the Vrittis involved are called "Klishta Vrittis", painful, agonising functions of the mind.

THE AKLISHTA VRITTIS OR NON-PAIN-CAUSING FUNCTIONS OF THE MIND

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There is something very important for us to remember here where we enter into a greater philosophical realm than before. The painful Vrittis are brought about by certain structural defects in our own selves. There are certain organic defects in our personality which become the causative factors behind the painful Vrittis mentioned earlier, just as a group of dacoits may unleash certain violent elements and work havoc in society, while themselves remaining as the main string-pullers behind the screen. They may not be visible outside. The havoc – workers are seen, no doubt, in public, but they are moved to action by certain forces which are not visible. These latter forces lie behind the screen. Likewise there are certain forces which cause the mischief which we see in front of us as our sorrows, as our pains. These invisible causative factors behind our difficulties in life are the "Aklishta Vrittis" or the non-pain-causing functions of the mind. They are non-pain-causing, because we do not feel the pain that they cause. But they are of greater danger than the so-called pain-causing ones. A direct attack is one thing; and inwardly maintained or inwardly sustained hatred is quite another thing. The painful Vrittis directly attack us every day, and in a way, we know that they are there. The next thing is to know what to do with them when we confront them in daily life. But, the other Vrittis, the Aklishta Vrittis are not directly seen. We cannot even know that they exist. It is like a creeping cancer in the system, whose existence is not detected easily even by physicians. We get to know that there is a cancerous growth only when it pains. When it has just started at the root, when it is working surreptitiously at the base, it is not easily noticed. Likewise, there is a cancerous growth in our own basic structure, an organic defect as we may call it. This is the Aklishta Vritti or the so-called non-painful function of the mind. Even as five different items are mentioned by Patanjali in the category of pain-causing functions, five others are mentioned by him as non-painful ones. The Sanskrit terms that he uses are Pramana, Viparyaya, Vikalpa, Nidra and Smriti.

Pramana is direct perception. Viparyaya is wrong perception. Or, we may say that Pramana is right perception and Viparyaya is wrong perception. Vikalpa is doubt, oscillation of the mind. Nidra is sleep, torpidity. And Smriti is memory or remembrance of past occurrences. All these are

functions of the mind only. The mind works in different ways when these processes take place. It may be very surprising that even right perception is regarded by Patanjali as an undesirable Vritti. Patanjali clubs even the so-called right perception or epistemological cognition of things as an undesirable function of the mind, which has to be curbed. This is like considering even a good man as undesirable at times. It is very difficult to understand how it can be! Why is it that even a normal person should be regarded as undesirable? What is wrong when I see a building in front of me, which is really there? What is wrong? What is wrong if I am convinced that it is daytime when it is really daytime and not midnight? All these come under right perceptions and why should they be regarded as something contrary to Yoga? What is wrong? We cannot understand! We cannot easily understand what actually is in the mind of Patanjali. But we will know what is in his mind and we will appreciate what he says, if we can recollect some of our earlier observations.

Likewise are doubt and wrong perception. We do not see things properly. Something appears as something else. When there is cataract in the eyes, one moon is seen as two moons; a distant object appears as something else. Again, we see water in a mirage, when water is not actually there; we see a snake in the rope. To people suffering from jaundice, sweets taste bitter. So many other examples can be given of erroneous cognition and perception. All these are mental functions. In sleep also, the mind is there, though like a coiled snake. A snake that is in a corner, winding itself up, does not cease to be a snake. It is very much there. If we touch it, we will know what it is. The modifications of the mind are wound up for the night, and that is sleep. Or, it is like a court case that is adjourned to be heard the next day. That is sleep. A sleeping rogue is a rogue only. He will not become a saint, merely because he is sleeping. Even so, the mind may be sleeping; yet it is the mind. It is nothing but that. So, Patanjali is very cautious. He says that sleep is a function of the mind. It is a trick of the mind. It is a kind of manoeuvring which the mind conducts for its own purposes. And then there is memory. The mind sees and it remembers: "Yesterday, I saw this. Yesterday, this happened; the day before yesterday, something else happened." Memory also is a function of the mind. These functions of the mind do not cause us daily

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sorrow. That is why we are not even aware that these functions are taking place. We are not always aware that there is a process going on in the mind. When there is a building in front of me, I am just aware that there is a building in front. I do not make an analysis to know that there is a building in front. It is a spontaneous perception which is at once clear. All Aklishta Vrittis are of a similar nature. We are not aware of these mental perceptions, because they do not prick us like needles every moment, as the Klishta Vrittis do. So, it is necessary to exercise a greater caution in our understanding of the non-painful Vrittis than in the case of the painful ones.

Yoga is the restriction of the fluctuations of consciousness. (translation by Georg Feuerstein)

In Yoga Sutra 1.2, Patanjali addresses consciousness. But what is consciousness, and what's it got to do with your yoga practice? Once you understand how it works, you can learn to navigate through life on a more even keel. Citta (pronounced CHIT-ah) has two essential elements, the first of which we'll call "content." Many types of content fill your consciousness—your direct perception of an object or person, a thought or a memory, a feeling, even a dream. These contents parade through citta with hardly a moment's rest. You naturally identify closely with them. They serve as grist for your ego's mill, driving the ups and downs of your daily emotional rollercoaster.

That's where the second element of consciousness comes in. Drashtri (pronounced DRASH-tree), literally "the seer," shines light on the contents of citta. Without it, there would be no consciousness. Imagine yourself in a strange, totally dark room without a flashlight, unable to move and feel your way around. Could you describe the room's contents? Not likely. Similarly, the contents of citta would be hidden from our view without drashtri.

While the citta's contents are ephemeral and in constant flux, the seer is eternal and never changes. It is the perfectly impartial observer; all it does is shine light on the contents, accepting all with equanimity. In

Patanjali's view, the seer is your authentic self. Learning to recognize its existence is one of the goals of Patanjali's yoga.

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 the Vrtti.

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

2. The specific nature and functions (vrtti) of each one of the evoutes.

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

10.4 LET US SUM UP

We all are subject to these five turnings in our minds, and they are not necessarily bad. Correct knowledge can help us do the right thing at the right time. But we can also do the right thing for the wrong reason; even incorrect knowledge can be helpful at times. The truth is, these fluctuations can be good or bad. Even right knowledge can be used in a harmful way. We have often seen things done with the best of intentions turn out drastically wrong. It not that these vrittis are good or bad that makes them worthy of study, it is their effect upon the state of our mind that is of interest. These turnings of the mind obscure the view of our real self and need to be calmed. Like the surface of a mountain lake on a clear moonlit night (our mind) when still, reflects perfectly the full moon (reality). But with even a small ripple, caused by a vritti, the moon's appearance is distorted.

The vrittis are the whirlings of the mind.

Yin yogis, like all practitioners of modern yoga, can gain from understanding the Yoga Sutra's model of citta and the vrittis. Knowing that these five vrittis are operating during your practice, and during your

life, can help you increase your ability to calm them. Being aware that the mind moves in notable, observational ways gives you a way to understand what is arising. Knowing that the vrittis exist gives you the opportunity to watch for them.

10.5 KEY WORDS

Vrittis: Vritti, literally "whirlpool", is a technical term in yoga meant to indicate that the contents of mental awareness are disturbances in the medium of consciousness.

10.6 QUESTIONS FOR REVIEW

1. Discuss the types of Vrittis and its functions.
2. What are the roles of Vrittis in life.

10.7 SUGGESTED READINGS AND REFERENCES

- Esther A. Soloman, 'The Commentaries of the Samkhya Karika – A Study', Ahmadabad, 1974.
- Pulimbechari Chakravarti, 'Origin and Development of Samkhya System of Thought', Calcutta, 1950.
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- S. Radhakrishnan, 'Indian Philosophy'.
- Dvivedi M.N.(Tr.), 'Patanjali's Yogasutra', Adyar, 1947.
- Surendranath Dasgupta, 'The Study of Patanjali', Calcutta, 1920.
- Sri Aurobindo, 'The Synthesis of Yoga'.
- Ketkar B.G.(Tr.), 'Bharteeya Tattvajnyanachi Ruparesha', (The translation of the book 'Outline of Indian Philosophy', by Prof. Hiriyana.)
- Dixit Shrinivas, 'Bharteeya Tattvajnyana', Phadake Prakashan, Kolhapur, 1996.
- Kulkarni G. V., Sankhya Tattva Kaumudi (mrathi translation) Maharashtra Rajya Sahitya Samskriti Mandal.

- Swami Ananda Rishi : Patanjala Yoga : Eka Abhyasa, Rajahamsa Prakashan, Pune.

10.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 10.2
2. See Section 10.3

UNIT 11: FORMS OF ERROR AND THEIR SUB-DIVISIONS

STRUCTURE

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Characterizing Category Mistakes
- 11.3 A Brief History of the Topic
- 11.4 Accounts of the Infelicity of Category Mistakes
 - 11.4.1 The Syntactic Approach
 - 11.4.2 Semantic Approaches
 - 11.4.3 Pragmatic Approach
 - 11.4.4 The Presuppositional Approach
- 11.5 Implications for Other Debates
 - 11.5.1 Implications for the Philosophy of Language
 - 11.5.2 Implications for Metaphysics
- 11.6 Let us sum up
- 11.7 Key Words
- 11.8 Questions for Review
- 11.9 Suggested readings and references
- 11.10 Answers to Check Your Progress

11.0 OBJECTIVES

After this unit, we can able to know:

- Characterizing Category Mistakes
- A Brief History of the Topic
- Accounts of the Infelicity of Category Mistakes
- Implications for Other Debates

11.1 INTRODUCTION

One characteristic of any proposition we know is that it must be true. If it is not true, we cannot be said to know it. Truth is involved in knowing. A proposition can be true without being known to be true, but it cannot be known to be true without being true.

The word 'true' is used in many senses. Philosophers are concerned only with the sense of 'true' in which truth is a property or characteristic of proposition. A true proposition describes a state-of-affairs which is actual that is, which actually exists and a false proposition reports a state-of-affairs which does not actually exist. When a sentence is used to report a state-of-affairs, and this state of affairs is actual, then the proposition that the sentence expresses is true. Further, any other sentence that is used to express the same state-of-affairs will also express a true proposition.

There are different kinds of truth, and we can discover the truths of different propositions in many different ways, for example, truth as correspondence, truth as coherence, truth as what 'works' etc.

Error theory is a cognitivist form of moral nihilism. It is the view that ethical statements can be propositions, but that all ethical propositions are false (or cannot be true) — that we are generally in error when we make any moral statement.

There are generally two forms of error theory, which depend on the semantic reason for our error in making ethical statements. Global falsity holds that all ethical statements are false propositions.

Presupposition failure alternatively holds that the statements are not explicitly false, but are certainly not true because the statements themselves make false presuppositions about morality (namely, that morality exists). Similarly one may state that "the aliens on the moon have purple hats", which is logically a proposition but suffers from a presupposition failure, by assuming that there are aliens on the moon, which is false¹. On some accounts, this prevents the statement from being false.

Though we often disagree about which actions are morally wrong, most of us would agree that at least some actions are actually wrong. An obvious example is abusing children for fun. Yet according to the meta-ethical theory known as error theory, it is false that abusing children for fun is wrong (and false that abusing children for fun is right, too!). This is because, according to error theory, all moral statements are false (or neither true nor false).¹ This essay will explain this highly counterintuitive view.

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I. Understanding the Error Theory

The moral error theory originates with J.L. Mackie (1977) and has attracted a number of modern defenders.

According to one contemporary proponent (Joyce 2001), the view is committed to two theses, the Conceptual Thesis and the Substantive Thesis. The Conceptual Thesis states that moral statements attempt to make reference to the existence of certain kinds of properties or facts in the world.³ When we use moral language, we are not merely expressing our attitude towards certain things; we are attempting to describe facts about reality. The Substantive Thesis states that there are no such properties or facts. Therefore, all moral statements are false, attempting to predicate properties or describe facts that do not exist.

Compare moral language with ‘witch’ language. When we make statements about witches, our statements are clearly descriptive. When the people of Salem, MA named certain individuals as witches, they were attributing to them certain features – magical powers, say – constitutive of witchhood. Yet there are no individuals with such powers. So all witch-talk fails to refer; anytime someone names someone else a witch, what that person says is false, in error. Moral Error Theorists hold that moral language is similarly in error.

2. The Argument from Queerness

Why think moral language is like witch language? Mackie provides two arguments, which he calls ‘The Argument from Disagreement’ and ‘The Argument from Queerness’. Though both arguments are interesting and powerful, it is the latter argument that will be the focus of this essay.

Mackie sums up the argument as follows: “If there were objective values, then they would be entities...of a very strange sort, utterly different from anything else in the universe. (Mackie 77 – my emphasis). What makes moral properties or “objective values” so utterly strange? The problem is their intrinsic normative authority:

[S]omething’s being good both tells the person who knows this to pursue it and makes him pursue it. An objective good would be sought by anyone who was acquainted with it, not because of any contingent fact that this person, or every person, is so constituted that he desires this

end, but just because the end has to-be-pursuedness somehow built into it (Mackie 78—my emphasis).

Now, the way Mackie spells out the worry has raised concerns that he is attacking a strawman.⁴

However, there is a more plausible reading of the argument from queerness which claims that what is so mysterious about moral properties is their intrinsic reason-giving force, or what Richard Garner calls their “intrinsic imperativeness” (Garner 2006: 96). According to error theorists, “obligations exist, but they are hypothetical and institutional” (Garner 98). For instance, if I have a desire, say, to see the latest superhero movie, then I have a reason to go to the movies. Such a reason (or obligation) is hypothetical: it holds only if I have the right kind of psychological state – say, a desire. For anyone lacking that state, the reason does not hold.

But the moral realist (according to the error theorist) needs more than this. For genuine moral reasons hold regardless of one’s desires or interests. If someone is drowning in a shallow pond and I can easily save her, then I have a reason – a moral reason – to save her regardless of whether I want to, or whether doing so will further some interest of mine. Moral reasons, then, are said to be categorical.⁵

But how could there be reasons for action that are utterly independent of our desires, interests, or other psychological attitudes? As Garner puts it: “It is hard to believe in objective prescriptivity because it is hard to make sense of a demand without a demander, and hard to find a place for demands or demanders apart from human interests and conventions” (Garner 102).

In short, the argument for error theory is very simple. When we use moral language, we are attempting to describe or refer to certain properties in the world, properties that provide reasons for action to all rational agents regardless of their interests or attitudes. Yet we can make no sense of what these properties are like. Such language is, arguably, merely a holdover from a theistic worldview, an attempt to have laws without the lawgiver, laws or commands that are somehow built right

into the fabric of the world. So, we should reject the existence of moral facts or properties, just as we've rejected the existence of witches.

3. Responses

Moral error theory is a radically counterintuitive view. Not surprisingly, then, it has attracted a number of criticisms.

One line of response attacks the conceptual thesis discussed above. Recall that error theorists argue that genuine moral reasons must be categorical. Such a claim is exactly like saying that genuine bachelors must be unmarried: a person simply couldn't be a bachelor if he were married. Likewise, say error theorists, a reason simply couldn't be a moral reason if were not categorical. However, many philosophers have disputed this.⁶ Perhaps moral reasons are, like all reasons, (merely) hypothetical. But if the error theorist's conceptual claim is false, then error theory can't get off the ground.

However, such a reply seems to concede quite a lot to error theorists. Thus, some philosophers (Cuneo 2007; Rowlands 2013) choose instead to attack the substantive thesis, arguing that categorical reasons are not problematic after all. A favorite strategy here is to argue that other sorts of reasons are also categorical, namely, epistemic reasons. So, for instance, they argue that the fact that the Earth orbits the Sun is a reason for anyone, regardless of her desires, interests, or inclinations, to believe in the heliocentric theory of the solar system. But if there can be categorical epistemic reasons, why can't there be categorical moral reasons?

Category mistakes are sentences such as 'The number two is blue', 'The theory of relativity is eating breakfast', or 'Green ideas sleep furiously'. Such sentences are striking in that they are highly odd or infelicitous, and moreover infelicitous in a distinctive sort of way. For example, they seem to be infelicitous in a different way to merely trivially false sentences such as '2+2=5' or obviously ungrammatical strings such as 'The ran this'.

The majority of contemporary discussions of the topic are devoted to explaining what makes category mistakes infelicitous, and a wide variety of accounts have been proposed including syntactic, semantic, and

pragmatic explanations. Indeed, this is part of what makes category mistakes a particularly important topic: a theory of what makes category mistakes unacceptable can potentially shape our theories of syntax, semantics, or pragmatics and the boundaries between them. As Camp (2016, 611–612) explains: “Category mistakes ... are theoretically interesting precisely because they are marginal: as by-products of our linguistic and conceptual systems lacking any obvious function, they reveal the limits of, and interactions among, those systems. Do syntactic or semantic restrictions block ‘is green’ from taking ‘Two’ as a subject? Does the compositional machinery proceed smoothly, but fail to generate a coherent proposition or delimit a coherent possibility? Or is the proposition it produces simply one that our paltry minds cannot grasp, or that fails to arouse our interest? One’s answers to these questions depend on, and constrain, one’s conceptions of syntax, semantics, and pragmatics, of language and thought, and of the relations among them and between them and the world.”

Moreover, the question of how to account for the infelicity of category mistakes has implications for a variety of other philosophical questions. For example, in metaphysics, it is often argued that a statue must be distinct from the lump of clay from which it is made because ‘The statue is Romanesque’ is true, while ‘The lump of clay is Romanesque’ is not.

11.2 CHARACTERIZING CATEGORY MISTAKES

One might have expected this entry to start with a definition of ‘category mistake’. However, giving an explicit informative definition of category mistakes is no easy task. A typical dictionary definition looks like this: “The error of assigning to something a quality or action which can only properly be assigned to things of another category, for example treating abstract concepts as though they had a physical location” (Stevenson 2010). But such definitions are at best too vague to be useful, and at worst simply incorrect. For example, if ‘properly assigned’ is interpreted as meaning truly assigned, then the definition massively over-generates: the sentence ‘Two is odd’ assigns to something (the number two) a quality (being odd) that can only be truly assigned to things of another

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category (odd numbers), but the sentence clearly isn't a category mistake. Alternatively, if 'properly assigned' is understood as 'grammatically assigned', then we risk classifying obviously ungrammatical strings such as 'the boys eats' as category mistakes.

Other definitions suffer from not being sufficiently theoretically neutral, relying on specific controversial accounts of category mistakes. For example, one might try to define category mistakes as sentences that are syntactically well-formed but meaningless. But as we shall see both parts of this proposed definition depend on controversial assumptions about the nature of category mistakes: that they are syntactically well-formed (cf. §3.1) and that they are meaningless (cf. §3.2.1). Moreover, even if we are willing to eschew theoretical neutrality, note that most of the accounts discussed do not offer an obvious way to distinguish category mistakes from other linguistic phenomena. For example, according to the truthvaluelessness view (§3.2.3) category mistakes are contentful but truth-valueless but, at least according to many philosophers, so are some instances of vague sentences such as 'John is tall'. And according to the presuppositional approach (§3.4), category mistakes suffer from a presupposition failure, but then so do sentences that are not category mistakes such as 'The king of France is bald'.

Perhaps the question of how to define category mistakes will receive a more satisfactory answer in the future or perhaps (following a general trend in analytic philosophy against conceptual analysis) we should eschew the project of defining category mistakes altogether. At any rate, extant debates on the topic of category mistakes have focused largely on the question of how to account for their infelicity rather than on the question of how to define the concept or distinguish category mistakes from other phenomena. The remainder of this entry will follow suit.

Even without offering an explicit definition, there is a phenomenological way of characterizing category mistakes. As noted at the outset, there seems to be a distinctive kind of infelicity which we can recognize by example: the sort of infelicity present in paradigmatic category mistakes such as 'The number two is blue'. We can thus characterize category mistakes as sentences that are infelicitous in a similar manner to these paradigmatic examples. While this kind of phenomenological

characterization may not seem theoretically informative, on reflection it reveals several interesting features of category mistakes. First, category mistakes can be created using a wide range of syntactic types: for example, adjectives ('Two is green'); adverbs ('John sleeps furiously'); or prepositional phrases ('The theory of relativity is under the table'). Second, the infelicity characteristic of category mistakes seems to occur in a range of complex constructions (for example, 'The number two isn't blue' or 'Either the number two is blue or it is prime'). Third, whether the sort of infelicity in question is present can depend on context, in various different ways. For example, an utterance of 'That is green' seems infelicitous in a context where the demonstrative refers (or appears to refer) to the number two, but entirely innocuous in a context in which it refers to a pen. And an utterance of 'The priest is pregnant' can be infelicitous in a context where speakers assume that all priests are male, but entirely innocuous in a context where it is assumed that there are female priests. As we shall see, these features play a role in the ensuing debate.

11.3 A BRIEF HISTORY OF THE TOPIC

Philosophers seem to have been interested in the phenomenon of category mistakes at least since Aristotle, even if the phenomenon was not explicitly labelled. For example, In *Metaphysics Zeta 5*, Aristotle raises an interesting puzzle concerning the attribute 'snub': on the one hand, 'snub nose' seems to mean exactly the same thing as 'concave nose' which suggests that 'snub' simply means the same as 'concave'. On the other hand, this cannot be the entire story because, unlike 'concave', 'snub' can only be felicitously attributed to noses: 'concave bowl', for example, is entirely felicitous while 'snub bowl' is a kind of category mistake.

However, it seems fair to trace the contemporary debate on category mistakes to the first half of the 20th century, and most notably to the work of Gilbert Ryle (who also coined the term 'category mistake'). Influenced by the work of Edmund Husserl, Ryle argued that category mistakes were the key to delineating ontological categories: the fact that 'Saturday is in bed' is a category mistake while 'Gilbert Ryle is in bed' is

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not, shows that Saturday and Ryle belong to different ontological categories. Moreover, Ryle maintained that distinguishing between categories was the central task of philosophy: “The matter is of some importance, for not only is it the case that category-propositions (namely assertions that terms belong to certain categories or types), are always philosopher’s propositions, but, I believe, the converse is also true. So we are in the dark about the nature of philosophical problems and methods if we are in the dark about types and categories.” (Ryle 1938, 189)

To see why category distinctions were so important to Ryle, we need to look at another major influence: Bertrand Russell. Russell argued that a range of paradoxes (including his famous set-theoretic paradox and the Liar paradox) can be solved by restrictions of type. For example, the famous set-theoretic paradox requires considering sets that are (/ are not) members of themselves. However, if ‘is a member of s’ is a predicate that can only meaningfully be predicated of objects of a certain type which does not include s itself, then ‘s is (/ is not) a member of s’ is simply a meaningless sentence, and the paradox cannot even be properly expressed. This inspired two related ideas, which gained further support from the work of Wittgenstein and the logical positivists: first, due to some kind of type confusion, apparently grammatical sentences might nevertheless be meaningless; second, apparent philosophical puzzles might be resolved by exposing type confusions and declaring the sentences allegedly stating the puzzle meaningless.

Ryle argued that these ideas should be applied much more widely than Russell’s discussion of the paradoxes suggested. The thought was that by recognizing some philosophically puzzling assertions as category mistakes, one would expose them as meaningless, thus dissolving these puzzles altogether. This philosophical methodology saw its culmination in *The Concept of Mind*, in which Ryle declared that the dualistic position and the mind-body problem that it gives rise to is “one big mistake and a mistake of a special kind. It is, namely, a category mistake”. The exact relation between these philosophical problems and more paradigmatic cases of category mistakes (sentences such as ‘Saturday is in bed’ which Ryle discussed in his earlier work) is not entirely clear, but even putting Ryle’s own application of the concept

aside, his work on category mistakes generated a lasting philosophical interest in the phenomenon.

Some of the ensuing debates continued the project of attempting to demarcate ontological categories using category mistakes, while others focused more directly on the semantic status of category mistakes. In the 1940s and 50s the orthodox view seems to have accepted Ryle's claim that category mistakes are meaningless, so much so that in his 1954 paper 'Entities' Arthur Prior complained that anyone who takes category mistakes to be false rather than meaningless "must nowadays count themselves among the heretics" (Prior 1954, 160). Even in that period, this orthodoxy had its dissenters (Prior 1954; Ewing 1937; and Quine 1960). For example, in *Word and Object*, Quine criticized the view that took category mistakes to be meaningless as "just a spontaneous revulsion against silly sentences" (Quine 1960, 229). These objectors were primarily focused on refuting the claim that category mistakes are meaningless and the alleged applications of this claim to metaphysical debates, rather than in offering any positive account of why category mistakes are nevertheless infelicitous.

The 1960s saw a more direct interest in category mistakes as an independently interesting linguistic phenomenon. In 1966 Drange published an entire monograph devoted to the topic (Drange 1966), and a lively exchange in the *Australasian Journal of Philosophy* focused on the question of whether category mistakes are truth-valued, with Lambert and Haack supporting the view (labelled 'no type' or 'falsidal') that category mistakes are truth-valued and Brady, Goddard, and Routley arguing that they are not. The period between the late 1960s and the early 1980s saw a series of papers attempting to account for category mistakes using a range of tools from formal logic, culminating with the publication of the second monograph devoted to category mistakes: Lappin (1981). However, by the mid-1980s the topic of category mistakes seemed to have fallen out of fashion: for over twenty years it was by and large neglected in the philosophical literature, at least as a self-standing issue.

Almost entirely divorced from the philosophical debate, category mistakes were also extensively discussed in the linguistics literature

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(though almost never under that label –terms used in the linguistic literature for various aspects of the phenomenon include ‘selectional violations’, ‘selectional restrictions’, ‘semantic anomaly’ ‘sortal presuppositions’). Here the driving figure of the debate was Noam Chomsky. In his 1957 monograph *Syntactic Structures*, Chomsky maintained that the now-famous category mistake ‘Colorless green ideas sleep furiously’ is grammatical but meaningless, using this claim to support his contention that syntax is an autonomous field from semantics. The claim was further developed in Fodor & Katz’s influential paper ‘The structure of semantic theory’ (Fodor & Katz 1963), where they claimed that the ability to recognize which sentences are ‘semantically anomalous’ (their term for category mistakes) was a crucial component of linguistic competence. Moreover, they developed a semantic framework which predicted that category mistakes are (grammatical but) meaningless. However, in his 1965 book *Aspects of the Theory of Syntax* Chomsky revised his view of category mistakes, now arguing that they are ungrammatical, and offering a syntactic theory which rendered them syntactically ill-formed (cf. §3.1). The theory followed many of the technical details of Fodor and Katz’s theory, but this time treating features they took to be semantic as syntactic.

In the late 1960s category mistakes played a central role in the chasm between the followers of Chomsky (whose view was labelled ‘Interpretative Semantics’), and proponents of a new movement in linguistics labelled ‘Generative Semantics’, whose key proponents were Lakoff, McCawley, Ross, and Postal. Interpretative semanticists claimed that sentences were assigned a syntactic structure by an autonomous syntactic module, a structure which could then be provided as input for semantic interpretation. By contrast, generative semanticists eschewed the sharp distinction between syntax and semantics, maintaining that the structure of a sentence was determined by a combination of so-called syntactic, semantic, and pragmatic considerations. In particular, they labelled infelicitous sentences such as category mistakes as simply ‘ill-formed’, resisting the attempt to pin down the precise source of the ill-formedness.

As in philosophy, by the 1980s dedicated discussions of the phenomenon of category mistakes seemed to have died out, although the concept is still routinely mentioned in passing, especially in introductory textbooks. The standard view seems to be that category mistakes are ‘semantically anomalous’ or ‘semantically ill-formed’. It is not entirely clear what these labels amount to, but most likely they indicate the view, which seems to be accepted by the majority of linguists these days, that category mistakes are grammatical but meaningless.

However, since the early 2000s, the topic of category mistakes has been experiencing a small revival in both philosophy and linguistics (with the division between those two fields no longer being sharp).

11.4 ACCOUNTS OF THE INFELICITY OF CATEGORY MISTAKES

One way to account for the infelicity of category mistakes is to maintain that they are syntactically ill-formed. The most substantial defense of this approach appeared in Chomsky’s 1965 monograph *Aspects of the Theory of Syntax*.^[10] Chomsky’s account proceeds roughly as follows. In addition to assignments of general grammatical categories such as ‘noun’ and ‘verb’, lexical items also receive what Chomsky calls ‘selectional features’. For example, even though ‘boy’ and ‘sincerity’ are both nouns, the former receives the selectional features ‘+animate’, and ‘-abstract’, while the latter receives the features ‘-animate’, and ‘+abstract’. Verbs and adjectives are also marked with selectional features, representing, for each argument place, the kinds of argument they accept. For example, the verb ‘admire’ expects a ‘+animate’ for its subject argument, thus predicting that ‘The boy admires sincerity’ is grammatical, while the category mistake ‘Sincerity admires the boy’ is not.

Chomsky’s key argument in favor of the syntactic approach is that the use of selectional features as part of syntax is independently motivated (Chomsky 1965, §4.1). Thus consider the following strings:

- (1)The boy who is next to the table is unusual.
- (2)* The book who is next to the table is unusual.
- (3)The book which is next to the table is unusual.
- (4)* The boy which is next to the table is unusual.

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According to Chomsky, while (1) and (3) are grammatical, (2) and (4) are not. But in order to account for this difference, it looks like we need to incorporate something like the selectional features ‘+/-animate’ into syntax. And, the argument goes, once such features have already been incorporated into syntax, a natural account of the infelicity of category mistakes follows.

However, even if Chomsky’s who/which argument succeeds in showing that syntax should be sensitive to the animate/inanimate distinction, it is not clear that this is sufficient to account for category mistakes in general.^[11] For example, Hebrew has a special verb to denote picking grapes (rather than other sorts of fruit), and a special verb to denote putting on socks (rather than other kinds of clothing). The following are both category mistakes in Hebrew:

- (5)* Ani botzer et ha-tamrim.
- I am grape-picking the dates.
- (6)* Ani gorev et ha-kfafot.
- I am sock-putting-on the gloves.

The problem is that in order to extend Chomsky’s syntactic approach to account for such category mistakes, one would need very specific selectional features such as ‘+/-grape’ and ‘+/-sock’. Of course, this is not a decisive argument against the syntactic approach—perhaps syntax really should be enriched with such a wide array of sectional features. However, it does undermine the claim that the syntactic approach can be executed using independently motivated syntactic machinery, as clearly no (other) syntactic phenomenon requires sensitivity to whether an argument denotes a grape.

There are also some more direct objections to the syntactic approach. One issue concerns the fact that one can felicitously embed category mistakes in other environments. Thus consider the following examples:

- (7)* John said that rides boy the on.
- (8)John said that the number two is green.
- (9)* John dreamt that rides boy the on.
- (10)John dreamt that the number two is green.

While embedding the ungrammatical string ‘rides boy the on’ in the context of propositional attitude reports results in ungrammatical

sentences ((7) and (9)), embedding the category mistake ‘the number two is green’ in the same environment arguably results in felicitous, grammatical sentences ((8) and (10)).^[12]

Another potential problem for the syntactic approach has to do with the context sensitivity of category mistakes. Consider the following examples:

- (11)The thing I am thinking about is green.
- (12)That is green.
- (13)The number two has the property I’ve just mentioned.

Whether or not these sentences exhibit the kind of infelicity associated with category mistakes depends on context: (11) and (12) are perfectly felicitous in a context where it is clear that the thing I am thinking about/referring to is a pen, but not so in a context where it is the number two. Similarly, (13) is felicitous in a context where it is clear that the property I’ve just mentioned the property of being prime, but not so if it was the property of being green. This is a problem for the syntactic approach, because whether a sentence is syntactically well-formed or not is a context-invariant property: it cannot vary according to context in this manner.

11.4.1 The Syntactic Approach

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- (1) The boy who is next to the table is unusual.
- (2) * The book who is next to the table is unusual.
- (3) The book which is next to the table is unusual.
- (4) * The boy which is next to the table is unusual.

According to Chomsky, while (1) and (3) are grammatical, (2) and (4) are not. But in order to account for this difference, it looks like we need to incorporate something like the selectional features ‘+/-animate’ into syntax. And, the argument goes, once such features have already been incorporated into syntax, a natural account of the infelicity of category mistakes follows.

However, even if Chomsky’s who/which argument succeeds in showing that syntax should be sensitive to the animate/inanimate distinction, it is not clear that this is sufficient to account for category mistakes in general.[11] For example, Hebrew has a special verb to denote picking grapes (rather than other sorts of fruit), and a special verb to denote putting on socks (rather than other kinds of clothing). The following are both category mistakes in Hebrew:

- (5) * Ani botzer et ha-tamrim.

I am grape-picking the dates.

- (6) * Ani gorev et ha-kfafot.

I am sock-putting-on the gloves.

The problem is that in order to extend Chomsky’s syntactic approach to account for such category mistakes, one would need very specific selectional features such as ‘+/-grape’ and ‘+/-sock’. Of course, this is not a decisive argument against the syntactic approach—perhaps syntax really should be enriched with such a wide array of sectional features. However, it does undermine the claim that the syntactic approach can be executed using independently motivated syntactic machinery, as clearly

no (other) syntactic phenomenon requires sensitivity to whether an argument denotes a grape.

There are also some more direct objections to the syntactic approach. One issue concerns the fact that one can felicitously embed category mistakes in other environments. Thus consider the following examples:

- (7) * John said that rides boy the on.
- (8) John said that the number two is green.
- (9) * John dreamt that rides boy the on.
- (10) John dreamt that the number two is green.

While embedding the ungrammatical string ‘rides boy the on’ in the context of propositional attitude reports results in ungrammatical sentences ((7) and (9)), embedding the category mistake ‘the number two is green’ in the same environment arguably results in felicitous, grammatical sentences ((8) and (10)).

Another potential problem for the syntactic approach has to do with the context sensitivity of category mistakes. Consider the following examples:

- (11) The thing I am thinking about is green.
- (12) That is green.
- (13) The number two has the property I’ve just mentioned.

Whether or not these sentences exhibit the kind of infelicity associated with category mistakes depends on context: (11) and (12) are perfectly felicitous in a context where it is clear that the thing I am thinking about/referring to is a pen, but not so in a context where it is the number two. Similarly, (13) is felicitous in a context where it is clear that the property I’ve just mentioned the property of being prime, but not so if it was the property of being green. This is a problem for the syntactic approach, because whether a sentence is syntactically well-formed or not is a context-invariant property: it cannot vary according to context in this manner.

11.4.2 Semantic Approaches

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A second way of accounting for the infelicity of category mistakes is to maintain that they are syntactically well-formed but semantically defective. This general approach encompasses several different views. To see why, note that there are various kinds of semantic values that are assigned to a single sentence token. First, a sentence is assigned a general *meaning*. Without going into too much theory, we can think of the meaning of a sentence as the result of combining the definitions of each of the words it contains, and also as what the sentence shares with its translations into other languages. Thus the meaning of the English sentence ‘I am tall’ is a property it shares with the French sentence ‘Je suis grande’. Second, when a sentence is uttered in a particular context, it expresses a particular *content*. For example, in a context where Sophie utters the sentence ‘I am tall’ it expresses the proposition that Sophie is tall, and in a context where Jim utters this sentence it expresses the proposition that Jim is tall. Third, particular tokens of the sentence receive a *truth-value*—for example, when Sophie utters ‘I am tall’, her (token) sentence is true if she is indeed tall, and false otherwise.

Corresponding to these three kinds of semantic values are three different semantic accounts of category mistakes: according to the first (‘the meaninglessness view’), category mistakes are syntactically well-formed but meaningless; according to the second (‘the contentlessness view’) they are meaningful but lack content; according to the third (‘the truthvaluelessness view’), they are meaningful and have a content, but lack a truth-value (or at least lack one of the two standard truth-values, *true* and *false*).

3.2.1 The Meaninglessness View

The meaninglessness view has been the most popular account of category mistakes throughout the history of the debate, and still receives considerable support from both linguists and philosophers. For example, Beall and van Fraassen (2003, 125) say that “there are different ways in which a (declarative) sentence might properly be called ‘meaningless’”. Perhaps the best example involves so-called category mistakes” and Sauerland and von Stechow (2001, 15413) describe sentences such as Chomsky’s famous ‘Colorless green ideas sleep furiously’ as ones which “are syntactically well formed but do not make any sense”.^[13]

The meaningfulness view is highly intuitive: category mistakes are extremely infelicitous and often generate the feeling that they simply do not make any sense. Another advantage of the meaningfulness view is that it arguably has the best chance of providing a clean answer to the question of how to characterize category mistakes (cf. §1). This is so because if category mistakes are grammatical but meaningless, then plausibly, they also constitute the *only* kind of sentence that have these two features. By contrast, the same does not seem to be true of any of the other accounts discussed: for example, even if category mistakes are syntactically ill-formed (§3.1) or suffer from presupposition failures (§3.4) they are clearly not the only kind of strings to have these features. The meaningfulness view might also be motivated by a commitment to a particular favored theory of meaning. For example, a proponent of conceptual role semantics might maintain that category mistakes play no conceptual role, and thus are predicted by the theory to be meaningless.^[14]

However, the meaningfulness view also faces several serious challenges. First, note that some of the observations raised against the syntactic approach (§3.1) also pose a problem for the meaningfulness view. For example, consider the context sensitivity of category mistakes. Since in some contexts ‘The thing I am thinking about is green’ is entirely innocuous the sentence is clearly meaningful. But as with being syntactically well-formed, being meaningful is a context invariant property of a sentence so the sentence must be meaningful even in those contexts where the thing I am thinking of is the number two.

Similarly, the fact that category mistakes embed felicitously in propositional attitude reports presents at least a challenge to the meaningfulness view: since ‘John said that the number two is green’, or ‘Jane dreamt that her toothbrush is pregnant’ are themselves felicitous reports, these reports are not (even by the lights of the meaningfulness view) meaningless. This leaves the question of whether it is possible that the report as a whole is meaningful, even though the embedded category mistake is not. Note that in the case of the syntactic approach, we were able to test how such embeddings behave using clear examples of syntactically ill-formed strings, ones which are not themselves category

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mistakes (e.g. ‘John said that rides boy the on’). In this case, however, matters are much trickier as we do not have any clear examples of grammatical but meaningless sentences that are not category mistakes which we can use to test the behavior of such embeddings. Nevertheless, more theoretical arguments concerning the semantics of attitude reports might bear on the question. For example, if we accept that the meaning of a sentence is composed out of the meaning of its constituents and that the relevant ‘that’-clause is a constituent of the attitude report,^[15] it follows that the attitude report as a whole cannot be meaningful if its constituent category mistake is meaningless.

Considerations of compositionality (the principle that the meaning of a sentence is composed of the meaning of its parts), can also be brought to bear more directly on the question of whether category mistakes are meaningful. One might be tempted to think that the mere fact that a category mistake such as ‘Two is green’ is composed out of meaningful words arranged in a grammatical way is sufficient to trivially entail, given compositionality, that the sentence is meaningful. This temptation ought to be resisted, though: for all we have said, the principle of compositionality merely shows that when a sentence *has* a meaning then that meaning is composed out of the meaning of its parts. This is not the same as saying that any (grammatical) combination of meaningful parts always successfully results in a sentence meaning.^[16] It is thus open to defenders of the meaninglessness view to accept that meaning is compositional, but deny that category mistakes are meaningful.

Nevertheless, considerations of compositionality might still pose a significant challenge to the meaninglessness view. This is so because defenders of the meaninglessness view need to provide a compositional semantic theory that accounts for the meaning of those sentences that they *do* deem to be meaningful. The problem is that once such a theory provides a systematic recipe for how to assign meanings to benign sentences, there is a risk that an assignment of meanings to categorically mistaken combinations will automatically fall out. To illustrate the point, suppose that the semantic theory assigns objects to the names ‘Two’ and ‘Desky’ (the number two and a particular desk respectively), and the ordinary functions from objects to truth-values to the predicates ‘is

green' and 'is prime'. Suppose further that the recursive specification of the theory say that the meaning of any sentence of the form 'aa is PP' is the claim that $f(o)=f(o)=\text{true}$, where f is the function denoted by 'PP' and o is the object denoted by 'aa'. Note that even if this theory was only designed to account for the meaning of standard combinations such as 'Desky is green' and 'Two is prime', it also inadvertently assigns a meaning to the category mistakes 'Two is green' and 'Desky is prime'. Of course, one can try to amend the semantic theory so that it avoids this consequence, but the question is whether a semantic theory can be constructed that succeeds in assigning meanings to precisely all and only non-categorically mistaken sentences.

A completely different set of challenges to the meaninglessness view stems from the fact that while category mistakes are rarely used in literal discourse, they are highly prevalent in figurative speech. Consider for example a metaphorical use of 'The poem is pregnant' (by a critic, wanting to describe the richness of the poem); a metonymic use of 'The ham sandwich left without paying' (uttered by a waiter in reference the customer who ordered the ham sandwich); or uses of category mistakes in fiction (a story containing the sentence 'The tree forgave the boy' or even 'The number two was happy'). Indeed, the very fact that the sentences in question are category mistakes often serves as an indication that the sentence is used figuratively rather than literally.^[17]

The very fact that category mistakes have such figurative uses is not in itself a problem for the meaninglessness view: *prima facie*, there is no contradiction between the claims that, when taken literally, category mistakes are meaningless while when used figuratively, they can be meaningful. However, figurative uses of speech clearly have *some* connection to their literal meanings, with different theories offering different accounts of this connection. The question then becomes, for each such account of figurative uses, whether it requires the relevant sentence to also be literally meaningful.

Consider the case of metaphor. According to one central view of metaphor, the metaphorical meaning of a sentence is communicated via the mechanism of conversational implicature: when one utters a metaphor, the proposition literally expressed by the metaphor blatantly

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violates one of Grice's maxims of conversation (typically the maxims of quality or relevance) thus giving rise to an implicated content which constitutes the metaphorical meaning. There is more to say about the details of the view, but the crucial point for our purposes is that on the Gricean account of metaphor, metaphorical meanings are generated indirectly, using the literal content of the sentence. But then in order for a sentence to receive a metaphorical interpretation, it must also have a literal meaning, and in particular successful metaphors that are category mistakes are also literally meaningful, *pace* the meaninglessness view.

A better hope for the meaninglessness view are accounts of metaphor on which the metaphorical meaning does not depend on the literal meaning of the entire metaphorical sentence, but merely on the meaning of some sub-sentential phrases. For example according to Joseph Stern's account (Stern 2000), when a sentence is used metaphorically, some of its sub-sentential phrases are embedded under a special operator called 'Mthat', which delivers as an output a new (contextually determined) metaphorical meaning for that phrase. Thus on Stern's view, when used metaphorically the sentence 'The poem is pregnant' has the deeper structure 'The poem is Mthat(pregnant)', where 'Mthat(pregnant)' can be interpreted in context as, for example, the property of containing many ideas. When we consider such syntactically simple metaphors, Stern's view seems entirely consistent with the meaninglessness view: at no stage in this interpretation are we required to assign a (literal) meaning to the entire categorically mistaken sentence. However, things become more difficult once we consider metaphors with a more complex structure. Thus consider the following conversation, discussing Jane's research:

- Jill: So, I heard that Jane ended up giving up her idea for the thesis?
- Sally: Oh, she didn't just give it up. She dropkicked the idea noisily off the nearest cliff!

Sally's second sentence 'She dropkicked the idea noisily off the cliff' is a metaphor, so on Stern's view, some syntactic phrase within that sentence should be read as falling within the scope of an 'Mthat' operator. Magidor (2017, 70) argues that Mthat must apply here to the entire verb phrase ('dropkicked the idea noisily off the nearest cliff'). But note that

Stern requires M that to apply to meaningful phrases,^[18] so the entire verb phrase needs to be meaningful. Interestingly, however, once one has conceded that the verb phrase is literally meaningful, there is no reason not to take the entire sentence to be meaningful as well: the introduction of the subject term is entirely innocuous, and if there were any problem arising from category mistakes being meaningless it should have already arisen at the stage where one talks of an idea being dropkicked off a cliff.^[19]

Another more general problem for reconciling the meaninglessness view with an account of metaphor is raised by Camp (2004, 225). Camp points out that not all metaphors are category mistakes, and indeed some are obviously literally meaningful and even true. (Consider for example a metaphorical use of ‘Anchorage is a cold city’.) This posits a dilemma for the meaninglessness view. Either even in such cases, the metaphorical meaning is accounted for without making use of the literal meaning of the sentence in which case the account deprives itself of some helpful resources in interpreting the metaphor. Or else, the account of metaphor becomes bifurcated—offering one account for metaphors that are also category mistakes and another one for those that are not.

3.2.2 The Contentlessness View

According to the contentlessness view, category mistakes are meaningful but fail to express a proposition. An attractive feature of the contentlessness view is that it addresses one of the most pressing objections against the previous two accounts: namely, accommodating the context sensitivity of category mistakes. Unlike grammaticality and meaningfulness, what content (if any) is assigned to a sentence is not a context-invariant property. So one can coherently maintain that ‘This is green’ is perfectly acceptable in contexts where the demonstrative refers to a pen, while lacking content in contexts where the demonstrative refers to the number two.

The contentlessness view can be developed in two rather different ways. The first way to develop the view is particularly attractive to those who accept some kind of radical contextualism about natural language: the view that every (or nearly every) expression of natural language is context sensitive. Suppose one accepted, for example, that the content of

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the predicate ‘is green’ is extremely sensitive to context (dimensions of sensitivity might include which set of shades are being picked by the predicate or which parts of the object need to exhibit the color in order to satisfy it). One might then maintain that in the case of category mistakes such as ‘Two is green’, the sentence is so artificial that there simply isn’t enough material in the context to determine which property ‘is green’ denotes, and hence some words in the sentence (and ipso facto the sentence as a whole) cannot be assigned a content.^[20] A second, very different way to develop the view assumes that in category mistakes such as ‘Two is green’, each word succeeds in picking out a content but these contents fail to compose together to form a unified proposition.

A way to put pressure on the contentlessness view on either of its versions is by constructing examples of apparent category mistakes (or category mistake-like utterances) that are designed specifically to ensure there should be a content in place. With respect to the first, contextualist proposal we can consider the following sequence, uttered in a particular context:

- (14) This pen is green. So is the number two.

The first sentence in the sequence uses ‘is green’ in a perfectly ordinary context so it is assigned a content in the usual manner (a particular color property). This property is then anaphorically referred to in the second sentence. This ensures that the second sentence in the sequence doesn’t suffer from the kind of content failure due to insufficient contextual information, despite attempting to attribute a color to the number two.

Of course (14) does not pose any problems for the second version of the contentlessness view, which locates the problem with category mistakes in the composition of contents (presumably, according this version, the number wouldn’t be able to compose with the color property referred to anaphorically). However, consider an utterance of the following sentence, in a context where the thing I am thinking about is a table (and where the description is interpreted as non-rigid):

- (15) The thing I am thinking about is green.

As uttered in this context the sentence is entirely innocuous, and hence clearly expresses a proposition (call this proposition ‘pp’). The problem, however, arises when we evaluate pp relative to a possible world ww in

which the thing I am thinking about is the number two. (Crucially, note that we are evaluating the very same proposition pp , not the proposition that would have been expressed by (15) had it been uttered in ww). Relative to ww , pp is a proposition which effectively ascribes to the number two the property of being green. The example does not quite provide us with an example of a contentful category mistake (arguably, since (15) is actually uttered in the innocuous context, it is not itself a category mistake), but it does suggest that some propositions succeed in ascribing colour properties to numbers, and hence this kind of predication shouldn't in general be an obstacle to generating contents.

In addition to these worries, note that while the contentlessness view is well-equipped to address some of the objections against the meaninglessness view (such as the context sensitivity objection), it nevertheless shares some of the problems that the meaninglessness view faces. For example, successful embeddings under propositional attitude reports present a challenge for the contentlessness view if one maintains that the report as a whole is contentful, and that the content of the embedded category mistake is a constituent of the content expressed by the report as a whole. And many views of the semantics of figurative language conflict with the contentlessness view as well: for example, the Gricean view of metaphor discussed above requires that category mistakes are not only meaningful but also contentful.

3.2.3 The Truthvaluelessness View

The third semantic account of category mistakes is one according to which category mistakes are meaningful, contentful, but lack a truth-value ('the truthvaluelessness view'). This gets around many of the issues raised against previous semantic accounts. For example, in the case of (14) or (15) defenders of the truthvaluelessness view need not deny that there is a proposition pp which predicates greenness to the number two. They can simply maintain that in such cases the proposition is truth-valueless. The truthvaluelessness view also seems to be better equipped to deal with the embedding problem (there doesn't seem any obvious issue with a contentful or even true report that embeds a truth-valueless sentence) or the problems to do with figurative language (even

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if the figurative meaning depends on a literal meaning or content, it does not seem to depend on any literal *truth-values*).

Shaw (2015) proposes another interesting argument in favor of the truthvaluelessness view.^[21] Shaw maintains that there is a special mechanism for restricting the domain of quantifiers so as to avoid categorically mistaken statements in their scope. Suppose for example that Bob's yard contains several planted trees and also a pile of wooden planks lying on the ground. Now consider the contrast between the following two sentences:

- (16) Bob uprooted everything in his yard and burned it.
- (17) Bob burned everything in his yard.

In (16), we seem to be quantifying only over the trees in the yard, while in (17) we are quantifying over (at least) both the trees and the planks. Shaw argues that this observation cannot be accounted for by typical mechanisms of contextual domain restriction, or by pragmatic considerations such as providing a charitable interpretation. Instead, he proposes, this kind of restriction can be explained by the following two hypotheses: first, language users attempt to interpret statements so as to maximize truth-evaluability (namely, as having some truth value or other); second, category mistakes are truth-valueless. The thought is that if the quantifier in (16) is allowed to range over some of the planks, then the open sentence 'Bob uprooted xx' will be a truth-valueless category mistake relative to assignments where the variable is assigned a plank and this will entail the universally quantified sentence as a whole is truth-valueless. In order to avoid this consequence and maximize the truth-evaluability of the statement, interpreters restrict the quantifier so as to range only over the trees.

Shaw's argument, however, is not decisive. One issue is that the restriction data is not entirely systematic, in the sense that other examples with exactly the same structure seem to elicit different intuitions. For example, consider a context involving a long column of letters and numbers randomly mixed together. Suppose John multiplied all the numbers in the column by three. The following seems at best false, possibly infelicitous:

- (18) John multiplied everything written on the page by three.

Note that Shaw's analysis predicts that the quantifier in (18) would be restricted to only the numbers on the page, and thus that the utterance should be felicitous and true. Second, even assuming that Shaw is right that we do systematically restrict domains of quantification so to avoid categorically mistaken predications, it is not clear that the claim that category mistakes are truth-valueless is essential for this mechanism of domain restriction. Consider any theory that systematically tracks the status of category mistakes as infelicitous (e.g., a presuppositional view, as discussed in §3.4). On the face of it, one could equally well explain Shaw's data using the alternative hypothesis that the categorically mistaken status of sentences projects into quantified statements in precisely the way that Shaw predicts, and that speakers have a strategy of maximizing the *felicity* (rather than truth-evaluability) of their utterances. The truthvaluelessness view also faces some unique challenges. One such challenge arises from its commitment to the claim that there are sentences which express a proposition but are nevertheless truth-valueless. Two widely accepted principles governing the notions of truth and falsity are Tarski's truth-schemas, which can be stated thus:

- (T)The proposition that pp is true if and only if pp .
- (F)The proposition that pp is false if and only if not pp .

But as Williamson (1994, 187–198) argues, these principles are inconsistent with the claim that there is a truth-valueless proposition: For suppose that the proposition that pp is neither true nor false. From (T), since it is not true that pp , then not pp . From (F), since it is not false that pp , then not not pp . We have now arrived at a direct contradiction: *not-pp* and *not-not-pp*.

Note that this is an objection that neither of the previous two semantic accounts of category mistakes face: the Tarskian truth schema do not apply to cases where 'pp' does not express a proposition at all (either because it is meaningless or because it is meaningful but contentless).

Of course, a natural response for defenders of the truthvaluelessness view is to reject the Tarskian truth-schema.^[22] Indeed, arguably, the semantic paradoxes such as the Liar already motivate the rejection of the schema for reasons entirely independent of category mistakes. Against this, defenders of the schema have suggested that the semantic paradoxes

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might be addressed in a way that does not require a commitment to truth-valueless propositions. One potential assessment of the dialectical situation is this: perhaps accounting for the infelicity of category mistakes is not on its own sufficient to ground a rejection of the truth schema, which is often thought to be fundamental to our concepts of truth and falsity. However, if the schema ought to be rejected on independent grounds, then applying the apparatus of truth-valueless propositions to the case of category mistakes looks attractive. If we accept this assessment, then the issue of whether one should accept the truthvaluelessness view turns on the much wider issue of our response to the semantic paradoxes.

As noted at the outset of this subsection, one of the key advantages of the truthvaluelessness view over the previous two semantic views is that it does not automatically deem any sentence in which a category mistake is embedded to be infelicitous. How does, then, the truthvaluelessness view treat embeddings of category mistake in more complex sentences, and in particular those involving logical connectives such as disjunction, conjunction, or conditionals?

A range of logics have been developed for determining the truth-values of complex sentences in the presence of truth-value gaps. One option is to use Weak Kleene logic (WK), on which a complex sentence which has a truth-valueless constituent will always be truth-valueless as well. But assuming the truthvaluelessness view takes a sentence to be infelicitous if and only if it is truth-valueless (at least where the lack of truth-value is due to the occurrence of some category mistake), this approach will over-predict infelicity. Consider for example the following:

- (19) If numbers have colors, then the number two is green.

While the sentence is perhaps surprising, it seems significantly more felicitous than typical category mistakes, but on the WK treatment it will be deemed truth-valueless and hence predicted to be infelicitous. Other problems occur when we consider how WK treats quantified sentences. Consider for example the following:

- (20) Something is green.

Suppose the domain contains several concrete objects (including some green ones), as well as some abstract objects. Intuitively, (20) is

felicitous and true (after all, there are some green objects in the domain). However, according to the WK treatment of category mistakes the sentence ought to be truth-valueless. This is so because the existential quantifier scopes over the open formula ‘xx is green’ which is truth-valueless relative to some assignments (e.g. ones where xx is assigned a number).^[23]

Both of these problems are avoided by using Strong Kleene logic (SK) instead. According SK, a sentence with a truth-valueless constituent isn’t automatically deemed truth-valueless. Specifically, a sentence of the form ‘If AA then BB’ (with the conditional interpreted as material) is true if AA is false and BB is truth-valueless, and an existentially quantified sentence is true if it has one true instance (even if some other instances are truth-valueless), and thus neither (19) nor (20) would be deemed truth-valueless. However, the SK treatment of category mistakes possibly errs in the other direction, namely by under-predicting infelicity. Consider for example the following:

- (21)? Either the number two is green or the number five is prime.
- (22)? The number two is green and Lisbon is the capital of France.

On a SK treatment of category mistakes, the fact that (21) has one true disjunct (the second) is sufficient to render it true, and the fact that (22) has one false conjunct (the second) is sufficient to render it false. Both sentences are thus predicted by the account to be felicitous. The judgements might not be as clear in these cases, but insofar as one judges these sentences to be infelicitous that is a challenge for the SK approach. One additional worry that has been raised against both the WK and the SK treatment of category mistakes (Thomason 1972, 231) is that not all classical tautologies are deemed true on these logics. For example, both logics render the following truth-valueless:

- (23)Either the number two is green or the number two isn’t green.

While this is only to be expected on views which maintain that ‘the number two is green’ is meaningless or at least contentless, it is arguably a less palatable consequence for the truthvaluelessness view. An alternative view which avoids this consequence is an account of category mistakes using supervaluationist logic. The view is developed in detail in

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Thomason (1972), but in broad terms it proceeds as follows: a valuation is an assignment of the values true/false to each atomic sentence, where unproblematic instances receive truth values as usual and category mistakes are assigned an arbitrary truth value. Complex sentences receive a truth value relative to each valuation in the standard recursive manner, and finally a sentence is considered *true* if it is true relative to every valuation; *false* if it is false relative to every valuation; and *truth-valueless* if it is true relative to some valuations and false relative to others. This ensures that (23) is deemed true because it is true relative to every valuation (one can prove that the same holds for all other classical tautologies). Moreover, it also deems existential quantifications such as (20) true and hence correctly predicts that they are felicitous. However, as with the SK approach, the supervaluationist treatment of category mistakes renders both (21) and (22) to be truth-valued, and hence (incorrectly?) predicts that they are felicitous.

In §3.4 we will see yet another version of the truthvaluelessness view, which offers a different way of addressing the embedding of category mistakes in complex sentences.

11.4.3 Pragmatic Approach

A third approach to accounting for the infelicity of category mistakes is to maintain that they are syntactically well-formed, meaningful, and truth-valued but pragmatically inappropriate.

The most natural way to develop a pragmatic account of category mistakes is to appeal to Grice's maxims of conversation. According to Grice's maxim of quality, one ought not to assert what one believes to be false. Since atomic category mistakes are arguably trivially false, it seems obvious to participants in the conversation that the speaker is uttering something that they do not believe, violating the maxim. Thus unless the speaker is interpreted as attempting to communicate something other than the literal content of the sentence (e.g. a metaphorical meaning), the utterance would be infelicitous.

One problem for this approach is that while trivially false sentences such as $2+2=5$ are conversationally inappropriate at some level, they don't seem to suffer from the kind of severe infelicity that we see with

category mistakes. (Indeed, an indication of this difference is that, unlike the case of category mistakes, there is no temptation to classify ‘ $2+2=5$ ’ as meaningless or even truth-valueless.) Another difficulty for the account as we sketched it is that not all category mistakes are trivially false. Consider the following:

(24) The number two isn’t green.

This sentence seems just as infelicitous as its non-negated counterpart, and yet it is not trivially false (if anything, it seems trivially true). This is not yet a serious problem for the Gricean account of category mistakes. The account can be easily extended to address this example as well: according to Grice’s maxim of quantity, one should make their contribution as informative as required. But trivially true sentences (such as, it is claimed, (24)) are clearly not informative, thus violating the maxim of quantity. There are trickier cases, however, ones of category mistakes that are neither trivially true nor trivially false. Consider for example the following:

(25) Either the temperature in London is green, or the temperature in London is zero degrees.

This sentence is arguably also infelicitous in the way which is typical of category mistakes, but (assuming category mistakes are truth-valued, as per the pragmatic approach) whether (25) is true or false depends entirely on the truth value of the second disjunct—which is itself neither trivially true nor trivially false.

11.4.4 The Presuppositional Approach

The fourth account of the infelicity of category mistakes is one that places this in the context of a broader phenomenon—that of *presupposition failures*. This account comes in several different versions, some more semantic and some more pragmatic in nature. While each version can be seen as an instance of one of the accounts discussed above, it is instructive to discuss these various presuppositional accounts in tandem.

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A widely recognized phenomenon in the study of language is that of *presupposition*. Consider the following sentences:

- (26)The king of France is bald.
- (27)George stopped smoking.
- (28)It is Jill who murdered Jack.

It is standardly accepted that these sentences generate, respectively, the presuppositions that France has a king; that George used to smoke; and that someone murdered Jack. What precisely this amounts to is a matter of controversy in the theory of presupposition, but as a first pass we can say that when these sentences are uttered in conversation, the presupposed material is not the main point of the speaker's assertion and that participants in the conversation are expected to already have accepted it. Moreover, when such sentences are uttered in contexts where speakers do not already accept the presupposition, the utterance suffers from presupposition failure, and is consequently infelicitous. For example, in current context, an utterance of (26) seems infelicitous because we all know France does not have a king, and an utterance of (28) is infelicitous in a context where it was not already commonly believed that Jack was murdered.

A particularly notable feature of presuppositions is that they project into embedded contexts in predictable patterns. For example, it is standardly accepted that if *ss* presupposes *pp* then *not-ss* also presupposes *pp*. Thus (29) also generates the presupposition that France has a king, and is therefore equally infelicitous in current context:

- (29)The king of France isn't bald.

More interestingly, it is standardly accepted that if *ss* presupposes *pp* (which itself is presupposition free) then both 'pp and ss' and 'If pp then ss' are presupposition-free. This prediction accounts for why, even in contexts where participants in the conversations do not accept in advance that Jack was murdered, the following no longer suffer from presupposition failure:

- (30)Jack was murdered, and it was Jill that murdered him.
- (31)If Jack was murdered, then it was Jill that murdered him.

The presuppositional account of category mistakes maintains that category mistakes are infelicitous because they suffer from presupposition failure. Suppose, for example, that the predicate ‘is green’ triggers the presupposition that its subject has a color. This means that ‘The number two is green’ generates the presupposition that the number two has a color, a presupposition which is assumed to be false in nearly all contexts. A key way to test this presuppositional hypothesis is to check it against the various projection properties for presupposition, and indeed this test seems to lend support to the hypothesis:

- (32)* The number two isn’t green.
- (33)Numbers have colors, and the the number two is green.
- (34)If numbers have colors then the number two is green.

Note that (32) is just as odd as the original category mistake. By contrast, while (33) and (34) may be unusual or false assertions, they do not seem infelicitous in a similar manner. These projection properties point to a key advantage of presuppositional accounts: they seem to predict a range of data on how category mistakes behave when embedded in complex environments. Unlike the WK account (§3.2.3), the presuppositional approach does not assume that every complex sentence with a category mistake as a constituent is infelicitous (for example, it predicts that (34) is not infelicitous despite the embedded category mistake). On the other hand, unlike the SK and the supervaluationist accounts (§3.2.3), it predicts that sentences such as the following are infelicitous. (This is so because according to the standard projection rules for presupposition, a conjunction inherits all the presuppositions of its first conjunct.):

- (35)* The number two is green and Lisbon is the capital of France.

So far, we have sketched the presuppositional account in very general terms. However, there are a variety of different ways to develop the account. A first key question is how presupposition failure affects the truth-value of a sentence. Category mistakes aside, the literature on presupposition is split between views which maintain that sentences suffering from presupposition failure are truth-valueless, and those that

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maintain that while presupposition failure leads to infelicity, such sentences are nevertheless truth-valued. The former approach maintains that ‘The king of France is bald’ is truth-valueless, while the latter deems it to be infelicitous but false.

As applied to category mistakes, the former approach yields either a version of the contentlessness view or of the truthvaluelessness view—depending on whether one takes presuppositional failure to lead to a failure to express content or merely a failure to have a truth-value. (From now on we will assume that this presuppositional account is understood as a version of the truthvaluelessness view.) An important advantage of this version of the truth-valueless approach over the ones discussed previously is that it seems to correctly account for the behavior of category mistakes embedded in complex sentences. However, note that the view still predicts that contentful sentences can lack truth-value, and more specifically that contentful instances of logical tautologies (e.g. ‘It’s not the case that two is green and two isn’t green’) can fail to be true.

When we apply the latter approach - the claim that presupposition failures do not lead to truth-value gaps—to the case of category mistakes, we get a version of the pragmatic approach. How does this account compare to the Gricean pragmatic account discussed above? As with other versions of the presuppositional view, this account seems to fare better than the Gricean account in terms of predicting the behavior of category mistakes embedded in complex sentences. On the other hand, a significant disadvantage of the presuppositional account over the Gricean one is that, depending how the account is developed, it might require far more linguistic stipulations.

A second question which separates different versions of the presuppositional account is what kind of presuppositions are involved in the case of category mistakes. A natural hypothesis (endorsed by Asher (2011)) is that these are *type* presuppositions. For example, we might suggest that ‘is green’ triggers the presupposition that its subject is a concrete object; that ‘is prime’ triggers the presupposition that its subject is a number; and that ‘is pregnant’ triggers the presupposition that its subject is a female. This has the advantage of supporting the intuition

(borne in their name) that category mistakes have something to do with a misclassification of *kinds* or categories. However, Magidor (2013, 139–146) argues that the presuppositions involved are more specific than this: for example, that the subject has a color in the case of ‘is green’, or that it is either prime or composite in the case of ‘prime’. Her argument relies on discourses such as these:

- (36) Mathematician: you know, not only numbers, but also polynomials are prime or composite. This polynomial, for example, is prime.
- (37) Doctor: you know, we’ve developed a method that allows males to be pregnant too. This male, for example, is pregnant.

These discourses seem entirely felicitous even though the final sentence in each discourse violates the proposed type presupposition. In response a proponent of the type-presuppositional hypothesis might suggest reverting to a different type-based hypothesis. For example, in response to (36) they might suggest that the presupposition generated is that the subject-term is a *mathematical object*. However, this new proposal might be too liberal and because it fails to account for why ‘2.145 is prime’ is a category mistake and it might also be too restrictive because it fails to account for other versions of the argument, where an expert suggests that a non-mathematical object can be prime as well. So the question remains whether we can find a suitable kind to play the relevant role here.

A final question which separates different versions of the presuppositional account is the issue of what determines whether the presupposition is satisfied or not on a particular occasion. According to Asher (2011), the lexicon encodes the type that each lexical item belongs to, and this in turn determines whether the relevant presupposition—a type presupposition on his view—is satisfied. This lexical approach, however, faces similar problems to those which we have seen with the meaninglessness view. The lexicon cannot predict that the following subject terms are of the wrong type in those contexts where the definite description or the demonstrative pick out the number two:

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- (38)The thing I am thinking about is green.
- (39)That is green.

One feature of the lexical approach which is worth highlighting is that it sets apart the case of category mistakes from other instances of presupposition failures: clearly, it is not the lexicon that tells us whether John used to smoke, and hence whether ‘John stopped smoking’ suffers from presupposition failure. This can be seen either as a disadvantage of the approach (because it does not assimilate category mistakes smoothly into the more general theory of presupposition) or as an advantage (because it might help explain what is distinctive about the infelicity associated with category mistakes).

An alternative approach, one that is applicable to presuppositions more generally, is to maintain that it is worldly facts which determine whether the presupposition is satisfied or not. Thus for example, ‘John stopped smoking’ suffers from presuppositional failure if and only if John in fact used to smoke and similarly ‘The thing Jill is thinking about is green’ suffers from presupposition failure if Jill is thinking about the number two, but not if she is thinking about a table. According to a third proposal, one in the spirit of Stalnaker (1973), what matters aren’t the actual facts, but rather which propositions are *taken for granted* by the participants in conversation. To see how this differs from the ‘worldly’ approach, note that on this Stalnakerian approach to presupposition, ‘John stopped smoking’ would suffer from presupposition failure in a context where participants take it for granted that John never did smoke, even if they are wrong and John in fact used to smoke.

In so far as our primary aim is to account for the infelicity of category mistakes, this might point to an advantage of using the Stalnakerian approach to presupposition over the worldly one. Consider for example, an utterance of:

- (40)The thing Jill is thinking about is green.

This utterance would be infelicitous in a context where participants take for granted that Jill is thinking about the number two (even if in fact she

is thinking about a table), and felicitous in a context where it is taken for granted that Jill is thinking about a table (even if in fact she is thinking about a the number two), so the Stalnakerian view predicts that presupposition failure patterns exactly with the infelicity characteristic of category mistakes. Moreover, the Stalnakerian approach seems to be particularly well-suited for explaining why the infelicity of category mistakes varies across a range of contextual settings. Consider, for example, the following

- (41)The priest is pregnant.

In contexts where it is taken for granted that priests are male, (41) arguably functions as a category mistake. However, in other contexts—ones where speakers are aware of churches that ordain female priests—the sentence can be entirely felicitous. And indeed, the Stalnakerian approach predicts that whether the sentence suffers from the relevant presupposition failure depends precisely on what is taken for granted in conversation.

It is worth noting, however, that a presuppositional account of category mistakes which relies on the ‘worldly’ conception can also account for these infelicity patterns, albeit in a more indirect way. The account can maintain that infelicity depends not on actual presupposition failure, but on being believed (perhaps falsely) to suffer from presupposition failure. We have seen that there are various choice points for how to develop a presuppositional account of category mistakes. It might be thought to be an advantage of the presuppositional account of category mistakes (on any of its versions) that it utilizes an independently motivated linguistic theory. However, a significant disadvantage of utilizing such a theory is that it makes it harder for the presuppositional approach to account for what is distinctive about the infelicity of category mistakes, i.e., what distinguishes their infelicity from other cases of presupposition failure and explains why category mistakes form a distinctive and unified phenomenon.

11.5 IMPLICATIONS FOR OTHER DEBATES

In addition to the intrinsic interest in the phenomenon of category mistakes, which account of category mistakes is adopted also has a range of implications for other debates. In this section we will survey a few of these (this survey is not intended to be exhaustive).

11.5.1 Implications for the Philosophy of Language

Debates about category mistakes have substantial implications for some foundational questions in philosophy of language and linguistics. Consider the question of how to formulate the principle of compositionality. It is widely accepted that meaning is in some sense compositional, but there are many non-equivalent ways to elaborate what precisely this amounts to. One hypothesis which originates in the work of Richard Montague but has been substantially developed by Pauline Jacobson (and others), is the idea of direct compositionality: “the hypothesis that the syntax and the semantics work ‘in tandem’. The syntax builds expressions and the semantics works to assign meanings to the representations as they are built in the syntax” (Jacobson 2012, 109). As Jacobson argues, the hypothesis of direct compositionality is attractive for a number of reasons: it is theoretically parsimonious, unifying the compositional theories of syntax and semantics, and it explains why semantic composition seem to proceed in a local fashion: the meaning of each sub-sentential expression is computed using only the meanings of its syntactic constituents rather than using material in other parts of the sentence. But as Jacobson remarks, “Direct Compositionality entails that there are no syntactic expressions of any sort, which do not have a meaning” (Jacobson 2012, 110). Note that this entails that the direct compositionality hypothesis is inconsistent with the meaninglessness view of category mistakes and thus the question of how to account for the infelicity of category mistakes interacts with the question of which formulation of the principle of compositionality ought to be adopted.

Other accounts of category mistakes have implications for different foundational issues. For example, we have seen that the truth-valuelessness view is committed to the existence of truth-valueless propositions, which in turn conflicts with the Tarskian truth-schema. For another example, consider the presuppositional account of category mistakes (on any of its versions). If the presuppositional account is correct, then the set of presupposition triggers is much wider than has previously been assumed: presupposition triggers are not restricted to a small number of special words like ‘know’ or ‘the’, but rather encompass at least most adverbs and adjectives in natural language. This in turn has a variety of implications for the triggering problem: the question of why particular lexical items trigger their respective presuppositions, and the issue of whether this question can be answered based on general pragmatic principles, or rather by maintaining that presupposition triggers are simply a conventionally encoded aspect of language.

One’s account of category mistakes also has implications for more specific questions in the philosophy of language. We have seen that the meaningfulness view of category mistakes is arguably incompatible with a range of accounts for the semantics of metaphor. This means that one should either reject the meaningfulness view, or else offer a theory of metaphor that is compatible with the view. Another area where the debate on category mistakes is important is the semantics of fictional discourse. Consider a sentence such as ‘A famous detective lives in 221b Baker Street’. There is a sense in which the sentence seems true (contrast it with ‘The famous detective was called ‘Watson’’ which seems false). However, the sentence isn’t true on its most straightforward literal reading. One popular view on how a true reading of such sentences can be generated (see, e.g., Lewis 1978), is to assume that the fictional sentence is within the scope of an (unpronounced) operator, so the sentence is taken to express a claim of the form: ‘According to the Sherlock Homes stories, a famous detective lives in 221b Baker Street’, a claim which is straightforwardly true. Recall, however that fictions can often contain categorically mistaken sentences; for example, “Once there was a tree and she loved a little boy” (Silverstein 1964). But if the fictional sentence *s* is either meaningless or even contentless, then

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arguably, even after embedding it in the propositional operator ‘according to the story’, we will get a contentless ascription (cf. Friend 2007, 143). The upshot is that the operator view of fictional discourse is incompatible with both the meaninglessness view and the contentlessness view of category mistakes.

Even if one accepts that category mistakes are contentful, uses of category mistakes in fiction have significant implications for the philosophy of language. For example, Nolan (2015) argues that fictions involving personified abstract entities (e.g., fiction in which Death is a character) entail that fictions routinely feature substantive impossible contents. This observation is important because it presents a challenge for accounts of contents which take them to be as coarse grained as possible worlds, as on such accounts there is only one impossible proposition.

11.5.2 Implications for Metaphysics

We have seen (§2) that the interest in category mistakes in the 1930s was fueled by the thought that category mistakes reveal some deep facts about ontological categories. While the project of using category mistakes to define ontological categories is no longer being actively pursued, category mistakes still play an important role in other debates in metaphysics.

Consider the debate about the relationship between a material thing and its matter. A lump of clay is molded into a statue. According to monists, the lump is identical to the statue. According to pluralists, they are two distinct objects which occupy the same space. A key argument in favor of pluralism proceeds as follows:

(42) The statue is Romanesque.

(43) The lump is not Romanesque.

Therefore,

(44) The statue is not identical to the lump.

An interesting feature of this argument is that (43) is, at least arguably, a category mistake. This fact can be exploited by both pluralist and monists in a variety of ways.

First, assume that category mistakes are truth-valueless (either because they are meaningless, or because they are meaningful but truth-valueless). This poses a problem for the pluralist's argument because if (43) is a truth-valueless category mistake, the argument is unsound (one of its premises isn't true).[34] The pluralist might respond by arguing that the negation in (43) isn't ordinary descriptive negation but rather an instance of meta-linguistic negation, that is the kind of negation that is present in utterances like this:

(45) I am not happy, I am elated!

While this might account for why (43) is a felicitous utterance it is not clear that it helps the pluralist: if the negation in (43) isn't standard, then the premise isn't sufficient to show that the statue and lump genuinely have conflicting properties, and are thus distinct. Almotahari (2014) pushes this line even further, arguing that the sequence 'The lump is not Romanesque, but the statue is' indeed involves meta-linguistic negation, but also that a necessary condition on the occurrence of meta-linguistic negation in such contexts is precisely that, if read with ordinary negation, the first clause ('I am not happy'/'The lump is not Romanesque') is semantically incompatible with the second clause ('I am elated'/'The statue is Romanesque'). This conclusion, claims Almotahari, is detrimental for the pluralist: in order to involve meta-linguistic negation the two clauses must be (when taken literally) incompatible, but they can only be incompatible if the statue is identical to the lump, which is precisely the monist's contention. Interestingly, the claim that category mistakes are truth-valueless offers the pluralist a rejoinder to Almotahari's argument: if we assume that two statements are semantically incompatible just in case they cannot be simultaneously true, then the two clauses might be incompatible not because the statue is identical to the lump, but simply because one of the two claims is a truth-valueless category mistake and hence in itself never true.[35]

The claim that (43) is a category mistake can play a role in this debate even if one assumes that category mistakes are truth-valued but pragmatically infelicitous. Consider a monist who accepts that the lump

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and the statue are identical and reads the negation in (43) as ordinary descriptive negation. This would render the pluralist's argument to be simply unsound: if the statue is Romanesque and lump is identical to it, then the lump is Romanesque as well and (43) is false. However, there is still a burden on the monist to explain why (43) seems to many to be true. This is where an account of category mistakes might come into play. Speakers often confuse pragmatic infelicity with falsity. So if 'The lump of clay is Romanesque' is pragmatically infelicitous (because it is a category mistake), speakers might mistakenly take it to be false (rather than true and infelicitous) and hence assume its negation is true.

Finally, irrespective of the semantic status of category mistakes, the pluralist can present a somewhat different challenge to monism: if, as the monist claims, the statue is identical to the lump, how can the monist account for the fact that 'The lump is Romanesque' is a category mistake, while 'The statue is Romanesque' is not? Whether the monist can respond to this challenge depends on the precise details of one's account of category mistakes, and to what extent substituting co-referential terms preserves the relevant kind of infelicity.

Next, consider a different debate at the intersection of philosophy of language and metaphysics, one concerning the phenomenon of copredication. Imagine a context where three copies of *War and Peace* are on the shelf. Each of the following seems to have a true reading:

(46) (Exactly) three books are on the shelf.

(47) (Exactly) one book is on the shelf.

A natural way to account for these diverging readings is to posit two respective readings of 'book': one on which it is used to pick out physical books (of which we have three), and one on which it is used to pick out "informational" books (of which we have one). However, on further reflection this still leaves a puzzle concerning (47): if 'book' in this sentence picks out an informational book (arguably a kind of abstract entity), how can this kind of object have the physical property of being on the shelf? These kind of apparently 'mixed' reading are referred to in the literature as instances of copredication.

Some solutions to this puzzle involve constructing non-standard semantic and syntactic structures for copredicational sentences (e.g., Asher 2011; Gotham 2017), but Liebesman and Magidor (2017) argue that sentences such as (47) should be taken at face-value: the sentence is about informational books, but on their view, informational books can have physical properties such as being on shelves.

A central challenge for this view is that it requires us to distinguish between (47) and clearly infelicitous category mistakes such as:

(48) * One prime number is on the shelf.

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 are the characteristics of Category Mistakes?

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2. Discuss a Brief History of the Topic.

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3. Accounts of the Infelicity of Category Mistakes.

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4. What are the Implications for Other Debates.

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11.6 LET US SUM UP

An "error theory of ethics" is the view that the ordinary user of moral language is typically making claims that involve a mistake. The concepts

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of ethics introduce a mistaken, erroneous, way of thinking of the world or of conducting practical reasoning. The theory was most influentially proposed by John L. Mackie in his book *Ethics: Inventing Right and Wrong* (1977). Mackie believed that ordinary moral claims presuppose that there are objective moral values, but there are no such things. Hence, the practice of morality is founded upon a metaphysical error.

Mackie's arguments against the existence of objective values are of two main kinds. One is the argument from relativity, which cites the familiar phenomenon of ethical disagreement. Another is the argument from "queerness." The moral values whose existence Mackie denies are presented as metaphysically strange facts. They are facts with a peculiar necessity built into them: their essence is that they make demands or exist as laws that "must" be obeyed. In Kantian terms, the demands made by morality are thought of as categorical, "not contingent upon any desire or preference or policy or choice." The foundation of any such demands or laws in the natural world is entirely obscure. Hence, the right response of a naturalist is to deny that there can be such things. It should be noticed that this is not supposed to be an argument against any particular morality, for instance, one demanding honesty or fidelity, but against the entire scheme of thought of which particular ethical systems are examples.

Another influential theorist whose work bears some resemblance to Mackie's is Bernard Williams, whose *Ethics and the Limits of Philosophy* (1985) equally raises the doubt that ethics cannot possibly be what it purports to be, although Williams's own arguments are more specifically targeted on the morality of duty and obligation.

Responses to the error theory have taken several forms. Both the argument from relativity and that from queerness have been queried, the former on the grounds that, even if ethical opinions differ fundamentally, this does not prevent one from being right and the others wrong, and the latter mainly on the grounds that Mackie suffered from an oversimple, "scientific" conception of the kind of thing a moral fact would have to be. Perhaps more fundamentally, it is not clear what clean, error-free practice the error theorist would wish to substitute for old, error-prone ethics. That is, assuming that people living together have a need for

shared practical norms, then some way of expressing and discussing those norms seems to be needed, and this is all that ethics requires. Mackie himself saw that ethics was not a wholly illegitimate branch of thought, for he gave a broadly Humean picture of its function in human life. Even projectivists maintain that our need to express attitudes, coordinate policies, and censure transgressions is a sufficient justification for thinking in terms of ethical demands. Ethics does not invoke a strange world of metaphysically dubious facts but serves a natural human need.

11.7 KEY WORDS

Presuppositions: In the branch of linguistics known as pragmatics, a presupposition is an implicit assumption about the world or background belief relating to an utterance whose truth is taken for granted in discourse. Examples of presuppositions include: Jane no longer writes fiction. Presupposition: Jane once wrote fiction.

Verbal: A verb, from the Latin *verbum* meaning word, is a word that in syntax conveys an action, an occurrence, or a state of being. In the usual description of English, the basic form, with or without the particle *to*, is the infinitive. In many languages, verbs are inflected to encode tense, aspect, mood, and voice.

11.8 QUESTIONS FOR REVIEW

1. Discuss the scientific understanding of errors.
2. What is Category Mistakes?

11.9 SUGGESTED READINGS AND REFERENCES

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11.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 11.2
2. See Section 11.3
3. See Section 11.4
4. See Section 11.5

UNIT 12: EIGHT SIDDHIS

STRUCTURE

12.0 Objectives

12.1 Introduction

12.2 Siddhis: Definition and Types

12.3 Methods

12.4 Siddhis in Religion

12.5 Pain (dukha) is the result of non-discrimination between prakrti and purusa

12.6 Let us sum up

12.7 Key Words

12.8 Questions for Review

12.9 Suggested readings and references

12.10 Answers to Check Your Progress

12.0 OBJECTIVES

After this unit, we can able to know:

- To know about the concept of Siddhis
- Siddhis: Definition and Types
- To know the concept of Siddhis in different Religion
- To discuss the concept of Pain (dukha) which is the result of non-discrimination between prakrti and purusa.

12.1 INTRODUCTION

Siddhi (Sanskrit: सिद्धि siddhi; fulfillment, accomplishment) are spiritual, paranormal, supernatural, or otherwise magical powers, abilities, and attainments that are the products of spiritual advancement through sādhanās such as meditation and yoga. The term ṛddhi (Pali: iddhi, "psychic powers") is often used interchangeably in Buddhism.

12.2 SIDDHIS: DEFINITION AND TYPES

Siddhis means accomplishments and the feeling of being complete. The path to attain Siddhis is very difficult and the one who achieves them can

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conquer the universe with his powers. Ability to earn unusual skills or powers is known as “Siddhi”. Attaining supernatural powers through mysteriously magical Siddhis, such as psychic vision, ability to reduce or increase one’s body size etc defines the real meaning of “Siddhis”

Many ancient books have described the importance of Siddhis. It is believed that the one who practice these siddhis regularly and with discipline is able to achieve the benefits of them. Siddhis are of two types: apara and para. They represents the prevalence of psychic powers and control of the senses. All kinds of perfect, moderate and vile Siddhis are known as Apara Siddhis. There are eight kinds of primary siddhis. Nothing is impossible for the one who attains these eight siddhis.

The description and significance of siddhis can be found in Markandeya Purana and Brahma Vaivarta Purana - Anima Laghima Garima Prapti Prakamyamahima Tatha - Ishitvatva Ch Vashitavach Sarkamavashayita ||

Eight primary Siddhis are as follows:

Anima Siddhi

The ability to become smallest in size is known as Anima Siddhi. By attaining this siddhi the practitioner can reduce one’s body even to the size of an atom or even become invisible. He becomes supernaturally strong and congenial.

Mahima Siddhi

Mahima siddhi is the ability to expand one's body to an infinite large size. By attaining this siddhi the practitioner is able to expand the size of his body larger than the universe. He can attain the power equivalent to god who has created the universe.

Garima Siddhi

The ability to become infinitely heavy is known as Garmia siddhi. The practitioner can make himself as heavy as he desires to be and cannot be moved by anyone or anything.

Laghima Siddhi

The power to become weightless or lighter than air can be achieved from Laghima siddhi. The practitioner can become any creature on this earth and enter into his body after attaining this siddhi.

Prapti Siddhi

The ability to construct anything is known as Prapti siddhi. The practitioner can achieve anything he desired through this siddhi. There is nothing impossible for him to get such as providing water in the deserted area.

Prakamya Siddhi

Prakamya Siddhi is the ability to become whatever the practitioner desires. The thoughts of the person changes drastically and experiences a flow of supernatural energies. By achieving this ability the practitioner is able to do anything he wants. He can fly in the sky or walk on the water.

Ishita Siddhi

Knowing all powers and getting a control over them is known as Ishita Siddhi. The practitioner is able to get control on all the elements of universe and possess absolute lordship. He gets the privilege to practice lordship on anyone from states to empires. He gets converted into god himself.

Vashita Siddhi

Vashita or Vashikaran is the ability of getting a control on life and death. With the help of this siddhi one attain control over all kinds of living and non -living things. The one who excels in this siddhi can influence any person on this earth.

Ashta Siddhis and Nava Nidhis are mentioned in Hanuman Chalisa Verse 31..

Ashta siddhi nava nidhi ke dātā, asa bara dīnha jānakī mātā

Meaning..

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Mother Sita granted you a boon to become the bestower of 8 Siddhis (supernatural powers) and 9 Nidhis (divine treasures)

8 Siddhis (Supernatural powers) are:

Aṇimā: Ability to reduce one's size

Mahima: Ability to increase one's size

Garima: Ability to increase one's weight infinitely

Laghima: Ability to become lighter than the lightest

Prāpti: Ability to Obtain anything

Prākāmya: Ability to acquire anything desired

Iṣṭva: Lordship over creation

Vaśitva: Having control over things

9 Nidhis (treasures) are:

Mahapadma: Great lotus flower

Padma: Lotus/ a Himalayan lake with treasures

Shankha: Conch shell

Makara: Crocodile/ Antimony

Kachchhapa: Tortoise or turtle shell

Mukunda: Cinnabar/ Quick Silver

Kunda: Jasmine/ Arsenic

Nila: Sapphire/ Antimony

Kharva: Cups, vessels baked in fire

Siddhi (Devanagari सिद्धि; IAST: *siddhi*; Tibetan: རྩམ་ལྷན་, Wylie: *dngrub*^[1]) is a Sanskrit noun that can be translated as "perfection", "accomplishment", "attainment", or "success".^[2] The term is first attested in the Mahabharata. In the Pancatantra, a *siddhi* may be any unusual skill or faculty or capability. As a term in the Manusmriti, it refers to the settlement of a debt.

In the Samkhya Karika and Tattva Samasa, it refers to the attainment of eight *siddhis* that make one become rid of pain-causing ignorance, to gain knowledge, and experience bliss. In Tantric Buddhism, it specifically refers to the acquisition of supernatural powers by psychic or

magical means or the supposed faculty so acquired. These powers include items such as clairvoyance, levitation,- bilocation, becoming as small as an atom, materialization, having access to memories from past lives, etc. The term is also used in this sense in the *Sarva-darśana-saṅgraha-* of Madhvacharya (1238–13- 17).

In Patanjali's *Yoga Sutras* IV.1 it is stated (rendered in IAST):

janma auṣadhi mantra tapaḥ samādhijāḥ siddhayaḥ

where *janma* ("bir- th"), *auṣadhi* ("medicinal plant, herb, drug, incense, elixir"), *mantra* ("incantati- on, charm, spell"), *tapaḥ* ("heat, burning, shining, as ascetic devotional practice, burning desire to reach perfection, that which burns all impurities"), *samādhī* ("pro- found meditation, total absorption"), *jāḥ* ("born"-) and *siddhayaḥ* ("perfection- s, accomplishments, fulfillments, attainments") are rendered in English by Iyengar (1966, 2002: p. 246) thus:

Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or samadhi.^[3]

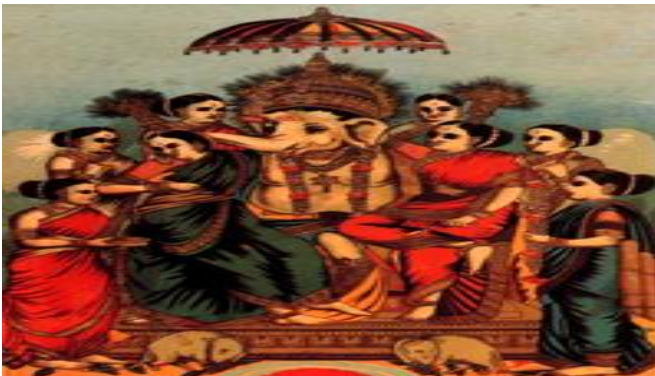
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[edit]Five siddhis of Yoga and meditation

In the Bhagavata Purana, the five siddhis of Yoga and meditation are described as below:

- tri-kāla-jñatvam: knowing the past, present and future
- advandvam: tolerance of heat, cold and other dualities
- para citta ādi abhijñatā: knowing the minds of others and so on
- agni arka ambu viṣa ādīnām pratiṣṭambhaḥ: checking the influence of fire, sun, water, poison, and so on
- aparājayah: remaining unconquered by others^[4]

[edit]Eight primary siddhis



Notes

Ganesha with the ashta (eight) siddhis. The Ashtasiddhi are shown as attendants of Ganesha. Painting by Raja Ravi Varma (1848-1906).

There is the concept of the Ashta Siddhi (eight siddhis) in Hinduism.

These are:

- Aṇimā: reducing one's body even to the size of an atom
- Mahima: expanding one's body to an infinitely large size
- Garima: becoming infinitely heavy
- Laghima: becoming almost weightless
- Prāpti: having unrestricted access to all places
- Prākāmya: realizing whatever one desires
- Iṣṭva: possessing absolute lordship
- Vāstva: the power to subjugate all

The eight siddhis hinted at by Kapila in his Sutra - अष्टधा सिद्धिः ॥१५॥ - are as explained in Verse 51 of Samkhyakarika:-

- Uuha: based on the samskaras of previous births the attainment of knowledge about the twenty-four Tatwas gained by examining the determinable and the indeterminable conscious and the non-conscious constituents of creation,
- Shabad: knowledge gained by associating with an enlightened person (Guru – upadesh),
- Addhyyan: knowledge gained through study of the Vedas and other standard ancillary texts,
- Suhritprapti: knowledge gained from a kind-hearted person, while engaged in the spread of knowledge
- Daan: knowledge gained regardless of one's own needs while attending to the requirements of those engaged in the search of the highest truth,
- Aadhyaatmik dukkh-haan: freedom from pain, disappointment, etc; arising due to lack of spiritual, metaphysical, mystic knowledge and experience,
- Aadhibhautik dukkh-haan: freedom from pain etc; arising by possessing and being attached to various materialistic gains,
- Aadhidaivik dukkh-haan: freedom from pain etc; caused by fate or due to reliance on fate,

the attainment of which eight siddhis makes one become rid of pain-causing ignorance through gain of knowledge, and experience bliss. The aim of Samkhya is to eliminate all kinds of physical and mental pains and to receive liberation.

Ten secondary siddhis

In the Bhagavata Purana, Lord Krishna describes the ten secondary siddhis as:

- anūrmi-mattvam: Being undisturbed by hunger, thirst, and other bodily disturbances
- dūra-śravaṇa: Hearing things far away
- dūra-darśanam: Seeing things far away
- manaḥ-javah: Moving the body wherever thought goes (teleportation/astral projection)
- kāma-rūpam: Assuming any form desired
- para-kāya praveśanam: Entering the bodies of others
- sva-chanda mr̥tyuh: Dying when one desires
- devānām saha kr̥ḍā anudarśanam: Witnessing and participating in the pastimes of the gods
- yathā saṅkalpa saṁsiddhiḥ: Perfect accomplishment of one's determination
- ājñā apratihātā gatiḥ: Orders or commands being unimpeded

Hindu gods associated with gaining siddhi

In Hinduism, both Ganesha and Hanuman possess the eight supernatural powers (ashtamahāsiddhis) and can give one access to Ashta Siddhis.

Minor Siddhis

The major siddhis are accompanied by the following minor siddhis. There is no clarified classification of these minor siddhis in Indian philosophy and few texts claim it as 64 in number.

Notes

As I mentioned in the major siddhis, these powers are also acquired in the yogic practices. These specific powers can be acquired through certain disciplinary practices.

When one practices the purity of his words, certainly whatever he predicts will come true. When one upholds the path of righteousness these siddhis becomes apparent to him.

The following are some of the listed minor siddhis

1. **Vak-siddhi** : The yogi who acquired this power has the potential to control the events by his words. Whatever he predicts will exist in the future.
2. **Ichha Mrityu** : This is the power to control his death. It is that the yogi can only die at his will.
3. **Trikala jnana** : Those who attained this siddhi knows past present and the future.
4. **Mano jaya** : He will be having the whole control over the mind.
5. **Doora dharshan** : The yogi who attained this siddhi can view the events far from his vicinity.
6. **Doora sravan** : This is also similar to the above siddhi which will be having the power to hear the sound from far of places.
7. **Darduri siddhi** : The Yogi gets the power to leap a large distance similar to flying.
8. **Kamachari** : He can move to any places as he wishes.
9. **Patala siddhi** : One who acquired this siddhi has the power to control the desires, he can destroy sorrows and cure diseases.
10. **Vayu siddhi** : He has the power to rise above the ground as floating in the air.
11. **Yatha sankalpa** : By acquiring this siddhi the yogi will be having the power to get whatever he likes.
12. **Parakaya pravesam** : This is the siddhi to transfer one's own soul to the dead body and possess it.
13. He has the power to control the body from heat and cold, thirst and hunger.

12.3 METHODS

The Visuddhimagga is one of the texts to give explicit details about how spiritual masters were thought to actually manifest supernormal abilities. It states that abilities such as flying through the air, walking through solid obstructions, diving into the ground, walking on water and so forth are achieved through changing one element, such as earth, into another element, such as air. The individual must master kasina meditation before this is possible. Dipa Ma, who trained via the Visuddhimagga, was said to demonstrate these abilities.

What is the highest siddhi or perfection according to the Bhagavadgita? It is not any of the supernatural powers which are mentioned in the classical yoga, in tantra traditions, nor in the Yogasutras. The flowering of supernatural powers in the practice of yoga denotes the progress made by a yogi on the path of liberation. They manifest spontaneously when certain conditions are met, and certain level of self-purification is achieved.

However, in the Bhagavadgita none of them qualify to be the highest perfection. The scripture follows a different approach to determine what constitutes perfection in yoga. At the same time, it does not propose anything new. What it considers the highest virtue is also recognized in classical yoga and various other spiritual traditions as the most important condition for achieving liberation.

Indeed, while ordinary people are enamored of their incredible appeal, in all spiritual traditions the Siddhis are looked down with certain disdain since they are considered major traps and deluding distractions on the path of liberation. Like the snakes that guard the subterranean treasures they can be spiritually fatal to those who have not yet subdued their desires or overcome their impurities and imperfections.

In the long run, they only harm rather than help those who become involved with them without discretion. Supernatural powers such as clairvoyance, mind-reading, etc., should not be used for frivolous reasons or to prove one's spiritual mastery or superiority. When used indiscriminately, they strengthen the ego and draw the yogi into delusion and worldliness, besides making him vulnerable to dark and inimical forces.

Notes

Hence, all spiritual traditions caution their followers to remain guarded against the temptation of using them, out of vanity or egoism. The purpose of any spiritual practice is to restrain the mind and senses, control worldly desires, cultivate detachment and achieve self-mastery. Supernatural powers can slow this process, or even reverse it, as the yogis who possess them may succumb to the temptation of using them for worldly ends. Even if a yogi has pure intentions, he should be on guard because there can be unintended consequences for disturbing the natural order of things or interfering with the order and regularity of the world or the destinies of people.

Siddhis are therefore dangerous. They are like the minefields on the path of liberation. During your spiritual practice, you may acquire them, but you must use restraint and remain guarded. If at all you have to use them, you should use discretion and remain detached and unassuming, without letting your ego take control. You should surrender those powers to God (Ishvara) with gratitude and use them as an offering and service to him.

The Bhagavadgita does not concern itself with such powers. Its emphasis is upon overcoming desires and engaging in sacrificial actions to neutralize the ill effects of karma. It emphatically declares that all perfections and great powers (vibhuti) arise from Supreme Brahman, who is the source of all. For humans, liberation is the ultimate goal. However, to achieve liberation, one has to overcome desires, attachments and achieve sameness towards all dualities of life. It is perfection in sameness (samāsiddhi), the highest of all virtues, which leads to self-absorption and freedom from rebirth. Sameness, therefore, is the highest of all perfections.

Sameness means equanimity or being equal to all conditions of life. It arises when one is free from both attraction and aversion and becomes equal to the pairs of opposites, neither complaining nor rejoicing what life offers, but taking them in stride without judgment, conditions, or reaction. According to the Bhagavadgita, it is the culmination of the practice of yoga, which arises when one excels in self-purification through restraints, observances, withdrawal of the senses, detachment, renunciation and concentrated self-absorption (atma samyama yoga).

The Bhagavadgita recognizes it as the highest of all virtues, which manifests in humans after repeated births and sustained practice of yoga. It puts a great emphasis upon self-effort, by suggesting that one should uplift oneself by practicing self-control and guarding against temptations and desires, so that the Self becomes the friend of the Self rather than its enemy.

The Self is the friend of him who conquers his mind and senses, but acts as the enemy of him who gives into passions and desires. For him the Self becomes an obstacle. Therefore, renouncing all desires and intentions, and restraining the mind and the sense, one should concentrate upon the Self and become absorbed in it. This is the essence of Atma Samyama Yoga.

When a yogi conquers his mind and body through self-purification (atma-suddhi) and remain fixed in the contemplation of the Supreme Self, he becomes equal to cold and heat, pain and pleasure and honor and dishonor (6.5-7). He remains contented, acquires true knowledge and wisdom, masters his senses and remains firmly stable and established in the Self. For him a lump of clay, stone and gold are the same.

Thus, the Bhagavadgita recognizes sameness as the highest of all virtues and attaining it as the highest of all perfections (siddhis). It also suggests how one may cultivate it. To achieve self-mastery, one should choose an ideal place and an ideal environment and practice meditation and concentration, using the right posture. Moderation and balance are important in the practice of yoga because a person with an uncontrolled mind cannot practice it.

According to the scripture, yoga is not for the one who eats voraciously, nor for the one who does not eat at all. It is not for the one who sleeps for too long, nor for the one who remains awake. However, for him who controls his mind and senses and practices balance and moderation, yoga becomes a destroyer of sorrow. Through regular practice (abhyasa) and detachment (vairagya) he becomes skillful in samyama, with his mind firmly fixed in the Self. He remains stable even amid disturbances and distractions, as his mind becomes disassociated from both pain and suffering, which is considered true yoga

Notes

Thus, cultivating sameness should be the aim of yoga to stabilize the mind, arrest the accumulation karma, burn away of the bonds and latent impressions and achieve freedom from the cycle of births and deaths. It is the culmination of perfection in detachment, renunciation, desirelessness, dispassion, the restraint of the mind and the senses and oneness with the supreme universal Self.

When one sees God everywhere and in everything, sameness automatically arises in the mind. For the yogi, who is absorbed in the contemplation of God, everything is an act, play, or manifestation of God. Hence, he accepts all conditions without judgment, resistance, or reaction, and remains equal to the impermanence and the uncertainties of life.

Thus, the Bhagavadgita rightly affirms (6.45) that a yogi who practices restraint and achieves sameness (samasiddhi) is superior to those who practice other yogas such as karma, jnana, or sanysasa yogas. Even among such yogis of equanimity, whoever worships God with faith, with his mind turned towards him, he is considered the most skillful.

12.4 SIDDHIS IN RELIGION

In the Panchatantra, an ancient Indian collection of moral fables, *siddhi* may be the term for any unusual skill or faculty or capability.

Patanjali's Yoga Sutras

In Patañjali's Yoga Sutras IV.1 it is stated, *Janma auṣadhi mantra tapaḥ samādhijāḥ siddhayaḥ*, "Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or samadhi". Possible siddhis or siddhi-like abilities mentioned include:

- Ahimsā: a peaceful aura
- Satya: persuasion
- Asteya: wealth
- Brahmacharya: virility
- Aparigraha: insight;
- Śauca: sensory control
- Saṁtoṣa: happiness

- Tapas: bodily and sensory perfection
- Svādhyāya: communion with the Divine
- Īśvarapraṇidhāna: Samādhi

Eight classical siddhis

According to different sources, seven of the eight classical siddhis (*Ashta Siddhi*) or eight great perfections are:

- Aṇimā: reducing one's body to the size of an atom
- Mahimā: expanding one's body to an infinitely large size
- Laghimā: becoming almost weightless
- Prāpti: ability to be anywhere at will
- Prākāmya: realizing whatever one desires
- Īśīva: supremacy over nature
- Vaśīva: control of natural forces

The eighth is given as either:

- *Kāma-avasayitva* (per Kṣemarāja and Vyasa): satisfaction, suppression of desire, or (as *Yatrukāmāvasāyitva*) wishes coming true.
- *Garimā* (per the Rāmānanda Sampradāya): becoming infinitely heavy

Shaivism

In Shaivism, siddhis are defined as "Extraordinary powers of the soul, developed through consistent meditation and often uncomfortable and grueling tapas, or awakened naturally through spiritual maturity and yogic sādhanā."

Vaishnavism

In Vaishnavism, the term *siddhi* is used in the *Sarva-darśana-saṃgraha* of Madhvacharya (1238–1317), the founder of Dvaita (dualist) philosophy.

Five siddhis, according to Vaishnava doctrine

Notes

In the Bhagavata Purana, the five siddhis brought on by yoga and meditation are:

1. *trikārajñatvam*: knowing the past, present and future
2. *advandvam*: tolerance of heat, cold and other dualities
3. *para citta ādi abhijñatā*: knowing the minds of others, etc.
4. *agni arka ambu viṣa ādīnām pratiṣṭambhaḥ*: checking the influence of fire, sun, water, poison, etc.
5. *aparājayah*: remaining unconquered by others

Ten secondary siddhis, according to Vaishnava doctrine

In the *Bhagavata Purana*, Krishna describes the ten secondary siddhis:

- *anūrmimattvam*: Being undisturbed by hunger, thirst, and other bodily appetites
- *dūraśravaṇa*: Hearing things far away
- *dūradarśanam*: Seeing things far away
- *manojavah*: Moving the body wherever thought goes (teleportation/astral projection)
- *kāmarūpam*: Assuming any form desired
- *parakāya praveśanam*: Entering the bodies of others
- *svachanda mṛtyuh*: Dying when one desires
- *devānām saha krīḍā anudarśanam*: Witnessing and participating in the pastimes of the gods
- *yathā saṅkalpa saṁsiddhiḥ*: Perfect accomplishment of one's determination
- *ājñāpratihataḥ gatiḥ*: Orders or commands being unimpeded

Samkhya philosophy

In the Samkhyakarika and *Tattvasamasa*, there are references to the attainment of eight siddhis by which "one becomes free of the pain of ignorance, one gains knowledge, and experiences bliss". The eight siddhis hinted at by Kapila in the *Tattvasamasa* are, as explained in verse 51 of the *Samkhyakarika*:

1. *Uuha*: based on the samskaras (karmic imprints) of previous births, the attainment of knowledge about the twenty-four tattvas gained by

- examining the determinable and indeterminable, conscious and non-conscious constituents of creation.
2. *Shabda*: knowledge gained by associating with an enlightened person (Guru – upadesh).
 3. *Addhyayan*: knowledge gained through study of the Vedas and other standard ancillary texts.
 4. *Suhritprapti*: knowledge gained from a kind-hearted person, while engaged in the spread of knowledge.
 5. *Daan*: knowledge gained regardless of one's own needs while attending to the requirements of those engaged in the search of the highest truth.
 6. *Aadhyaatmik dukkh-haan*: freedom from pain, disappointment, etc. that may arise due to lack of spiritual, metaphysical, mystic knowledge and experience.
 7. *Aadhibhautik dukkh-haan*: freedom from pain etc. arising from possessing and being attached to various materialistic gains.
 8. *Aadhidaivik dukkh-haan*: freedom from pain etc. caused by fate or due to reliance on fate.

It is believed that the attainment of these eight siddhis renders one free of the pain of ignorance, and gives one knowledge and bliss.

Hindu deities associated with gaining siddhi

Ganesha, Hanuman, various forms of Devi, Narayana and various other deities are popularly seen as the keepers of siddhis, with the ability to grant them to the worshipper.

Usage in Sikhism

In Sikhism, siddhi means "insight". "Eight Siddhis" is used for insight of the eight qualities of Nirankar or a.k.a. Akal Purakh mentioned in the Mul Mantar in the Guru Granth Sahib. God has eight qualities: EkOnkar, Satnam, Kartapurakh, Nirbhao, Nirvair, AkaalMurat, Ajooni and Svaibhang. The one who has insight of these qualities is called *Sidh* or *Gurmukh*.

Usage in Vajrayana Buddhism

In Tantric Buddhism, siddhi specifically refers to the acquisition of supernatural powers by psychic or magical means or the supposed faculty so acquired. These powers include items such as clairvoyance, levitation, bilocation, becoming as small as an atom, materialization, and having access to memories from past lives.

- Buddhism teaches that after a practitioner achieves a certain degree of realization, spiritual power develops. A person at the level of an Arhat is said to possess six supernatural powers. Even so, it is understood that it is through Enlightenment that supernatural powers are manifested, rather than that supernatural powers enhance Enlightenment. Furthermore, it is acknowledged as well that supernatural powers are not attainable exclusively just by Buddhists. It is possible for anyone who has deep religious and spiritual cultivation to develop some kind of 'super-normal powers.
- The term Siddhi is most often applied to a variety of spiritual-related psychic capabilities or powers manifested by adherents in the Hindu and Buddhist realms. Through recognizing emptiness, clarity and openness of the mind, different qualities arise naturally, since they are part of mind.
- The Buddha, whose personal name Siddharta is based in the root-word and means "he whose aim is accomplished," distinguishes between two types: Normal Siddhis: all those forces of the conditioned world that transform elements. Extraordinary Siddhis: the ability to open beings up for the liberating and enlightening truths; to lead to Realization.
- Siddhi is typically defined as "a magical or spiritual power for the control of self, others and the forces of nature." The Siddhis described by occultists and yogis are in actuality Supernormal Perceptual States available to all human beings. These are absolutely natural abilities that can be explained in highly rational terms. There is nothing mysterious or magical about the Siddhis.
- Parkaya Pravesh means entering one's soul in the body of some other person. Just about three thousand years back, Shankaracharya had to take help of this knowledge in order to defeat Mandan Mishra in a

spiritual debate. But as time passed this knowledge became extinct in the society and today only a very few yogis have full practical knowledge of this unique practice.

- This Vidya or knowledge has been mentioned in several ancient texts. On acquiring this Vidya a person neither feels hungry nor thirsty and he can remain without eating food or drinking water for several days at a stretch.
- Several Yogis of the Himalayas, remain engrossed in deep Sadhanas for months and years without eating or drinking anything. When they do not eat or drink, they do not even have to empty their bowels. Thus they are able to perform long penance for years and their bodies also remain healthy and fit, even without food. The mysterious wandering Digambara monk Trailanga Swami was proficient in this Vidya.
- Although not always counted among Siddhis , several instances have been cited regarding Trailanga Swami's ability to spend hours under the water of the Ganges as he sought to teach men that human life need not depend on oxygen under the auspices of certain spiritual conditions and precautions (Pranayama). It has been reported there is a yogi that lives on the peak of the holy mountain Arunachala that has not had anything to eat since 1990.
- Just as one does not feel hungry or thirsty in Haadi Vidya similarly in Kaadi Vidya a person is not affected by change of seasons i.e. by summer, winter, rain etc. After accomplishing this Vidya a person shall not feel cold even if he sits in the snow laden mountains and shall not feel hot even if he sits in the fire. Thus a Sadhak can perform incessant penance without being affected by change of weather or seasons.
- On accomplishing this Vidya, a person becomes capable of increasing or decreasing the size of his body according to his wish. Lord Hanuman had miniaturised his body through this Vidya while entering the city of Lanka. The average height of a human being is six feet. Through this Vidya a person can reduce the size of his body to the size of a mosquito and can even enlarge his body to a size of over hundred feet.

Notes

- Anima Siddhi gives the ability to decrease the size of one's body and become smaller than the smallest particle. Through this siddhi one may enter into stone or change the density in one's body, enabling one to pass through solid matter. Mahima Siddhi gives the ability to increase the size of one's body, ultimately enveloping the universe.
- Through this Siddhi a person can become capable of flying in the skies and traveling from one place to another in just a few seconds. The Jain scriptures speak of Jain ascetics who could fly from place to place in a few seconds. Although there are several occasions of individuals flying reported in the Sutras of classical Buddhism and Zen, the Venerable Pindola Bharadvaja is probably the person most commonly cited.
- Swami Vishuddhanandji (d. 1937), well-known for his supernatural powers and said to be an adept associated with the mysterious Gyanganj (Jnanaganj) hermitage somewhere in Tibet - a secret place of great masters - demonstrated this practice in Varanasi and proved that it is not a myth.
- Although throughout his life the Enlightened sage Bhagavan Sri Ramana Maharshi never exhibited the slightest interest in Siddhis, occult abilities, or psychic powers to outsiders, he had a fully conscious bilocation experience he rarely discussed wherein he was translocated from his ashram in a matter of minutes to a devotee many, many miles away. Arthur Osborne, Ramana's biographer writes in *Ramana Maharshi And The Path of Self-Knowledge* (York Beach: Samuel Weiser, Inc., 1995, pages 96-97....
- ".....One day, some years ago, I (Sri Ramana) was lying down and awake when I distinctly felt my body rise higher and higher. I could see the physical objects below growing smaller and smaller until they disappeared and all around me was a limitless expanse of dazzling light. After some time I felt the body slowly descend and the physical objects below began to appear. I was so fully aware of this incident that I finally concluded that it must be by such means that Sages using the powers of Siddhis travel over vast distances in a short time and Appear and Disappear in such a mysterious manner. While the body thus descended to the ground it occurred to me that I was at

Tiruvottiyur though I had never seen the place before. I found myself on a highroad and walked along it. At some distance from the roadside was a temple of Ganapati and I entered it.”

- A second equally interesting incident, cast in in a similar vein, and involving the Maharshi but a little too long to put here, can be found by going to: THE MEETING: An Untold Story of Sri Ramana
- Laghima: to have no weight. Laghima is the control of the effect of the earth's attraction on the body by developing in each cell the opposite (centrifugal) tendency. Said to be implemented for the performed act of levitation, the Vayu Gaman Siddhi and the Laghima Siddhi. According to one of the eighteen main Puranas, the Markandeya Purana, Laghima means “to have an extreme speed.”
- Piti: Successful cultivation of even the earliest stages of Samadhi can result in entering into the sublime meditative states of the Five Jhana Factors of which one is called Piti. Inturn Piti is broken down into five levels. One of those levels is called Ubbenga Piti, known as the transporting rapture.
- Ubbenga Piti: Ubbenga Piti can lift the body off the floor and doing so still occurs to meditators of current times both in Thailand and elsewhere. A strong rapture of this kind, as manifested through the higher Jhana states, is able to lift the body and transport it (fly) over great distances through the air.
- One can acquire immense and unlimited wealth through this Siddhi. It's said that once Shankaracharya saw a very poor and destitute woman and with the help of the Kanakdhara Yantra he showered gold in her house. This Yantra is made on a silver plate and 36 squares are formed by drawing 7 lines each, horizontally and vertically. Then the Beej Mantra is written in these squares. Today only a very few people have full and authentic knowledge of this Siddhi.
- Through this Sadhana a yogi can direct his disciple to take birth from the womb of a woman, who is childless or cannot bear children. Several Yogis have thus blessed infertile women with children. Swami Vishuddhanand had accomplished this Sadhana and had used

Notes

it to bring happiness into the lives of several women. But today only two or three persons are accomplished in this Sadhana.

- This Solar science is one of the most significant sciences of ancient India. This science has been known only to the Indian Yogis and using it, one substance can be transformed into another through the medium of sun rays. Swami Vishudhananda had demonstrated the miracles of this science about 50-60 years ago, by transforming a paper into rose and a cotton ball into gold, otherwise it has become almost extinct.
- This Vidya was created by Adi Shankaracharya. Through it even a dead person can be brought back to life. This practice may seem to be a myth but it had been used by Guru Gorakhnath several times. Today only a few persons have practical knowledge of this Vidya.(Mrit Sanjivani Vidya)
- Prapti Siddhi and Prakamya Siddhi- Prapti Siddhi is the ability to manifest any object one desires within one's hand. This siddhi removes the limitations of space which separate two objects from each other. It is said one will even be able to touch the moon with one's finger. Prakamya Siddhi is the ability to attain anything one desires.
- Ishita Siddhi- The ability to control the sub-potencies of the laws of nature. This enables one to control various energies and seemingly defy the laws of nature. The Swami Ramalinga, more popularly known as Vallalar is recorded to have moved a whole contingent of followers from the wrath of a terrible storm to the safe harbor of a distant shrine in an instant. See also la Catalina whose abilities allowed her, among other things, to turn into a wisp of smoke as though a blackened silhouette and sail through the air only to dissipate into the night sky.
- Vashita Siddhi and Kamavasayita Siddhi- Vashita Siddhi is the ability to bring others under one's control. Kamavasayita Siddhi is the ability to attain anything anywhere. This is the highest of the eight and contains most of the abilities of the other perfections.

"Buddhism teaches that after a practitioner achieves a certain degree of realization, spiritual power develops. Furthermore, it is acknowledged as well that supernatural powers are not attainable exclusively JUST by Buddhists and Buddhists only, but possible for anyone who has deep religious and spiritual cultivation to develop some kind of 'supernormal powers.'"

"If a Bhikkhu should desire, Brethren, to exercise one by one each of the different Siddhis: being one to become multiform, being multiform to become one; to become visible, or to become invisible; to go without being stopped to the further side of a wall, or a fence, or a mountain, as if through air; to penetrate up and down through solid ground, as if through water; to walk on the water without dividing it, as if on solid ground; to travel through the sky like the birds on wing; to touch and feel with the hand even the sun and the moon, mighty and powerful though they be; and to reach in the body even up to the heaven of Brahma; let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

AKANKHEYA SUTTA, Vol. XI of The Sacred Books of the East

"According to the Buddha and how the sutras are said to present it, to manifest or execute the abilities of Siddhis, a strigent regimen of meditation and concentration MUST meet certain levels of accomplishments. To reach such a level the meditator must be perfect in the precepts (Sila), bring his thoughts to a state of quiescence (Samadhi), practice diligently the trances (Jhana), attain to insight (Prajna) and be frequenter to lonely places. The question is how many people meet such criteria, that is, being masterful in Sila, Samadhi, Jhana, and Prajna and be frequenter to lonely places?"

SIDDHIS: SUPERNORMAL PERCEPTUAL STATES

1. PARKAYA PRAVESH

Parkaya Pravesh means entering one's soul in the body of some other person. Through this knowledge even a dead body can be brought to life.

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Just about three thousand years back, Shankaracharya had to take help of this knowledge in order to defeat Mandan Mishra in a spiritual debate. But as time passed this knowledge became extinct in the society and today only a very few yogis have full practical knowledge of this unique practice.

2. HAADI VIDYA

This Vidya or knowledge has been mentioned in several ancient texts. On acquiring this Vidya a person neither feels hungry nor thirsty and he can remain without eating food or drinking water for several days at a stretch.

Several Yogis of the Himalayas, remain engrossed in deep Sadhanas for months and years without eating or drinking anything. When they do not eat or drink, they do not even have to empty their bowels. Thus they are able to perform long penance for years and their bodies also remain healthy and fit, even without food. The mysterious wandering Digambara monk Trailanga Swami was proficient in this Vidya. Although not always counted among Siddhis per se' several instances have been cited regarding Trailanga Swami's ability to spend hours under the water of the Ganges as he sought to teach men that human life need not depend on oxygen under the auspices of certain spiritual conditions and precautions (Pranayama). It has been reported there is a yogi that lives on the peak of the holy mountain Arunachala that has not had anything to eat since 1990. See also Nirodha.

3. KAADI VIDYA

Just as one does not feel hungry or thirsty in Haadi Vidya similarly in Kaadi Vidya a person is not affected by change of seasons i.e. by summer, winter, rain etc. After accomplishing this Vidya a person shall not feel cold even if he sits in the snow laden mountains and shall not feel hot even if he sits in the fire. Thus a Sadhak can perform incessant penance without being affected by change of weather or seasons.

4. MADALASA VIDYA

On accomplishing this Vidya, a person becomes capable of increasing or decreasing the size of his body according to his wish. Lord Hanuman had miniaturised his body through this Vidya while entering the city of Lanka.

The average height of a human being is six feet. Through this Vidya a person can reduce the size of his body to the size of a mosquito and can even enlarge his body to a size of over hundred feet.

Anima Siddhi - The ability to decrease the size of one's body and become smaller than the smallest particle. Through this siddhi one may enter into stone or change the density in one's body, enabling one to pass through solid matter.

Mahima Siddhi - The ability to increase the size of one's body, ultimately enveloping the universe.

5. VAYU GAMAN SIDDHI

Through this Siddhi a person can become capable of flying in the skies and traveling from one place to another in just a few seconds. The Jain scriptures speak of Jain ascetics who could fly from place to place in a few seconds. Although there are several occasions of individuals flying reported in the Sutras of classical Buddhism and Zen, the Venerable Pindola Bharadvaja is probably the person most commonly cited. For the movement or cross-transference of items between the conventional plane or physical plane and other possible environments see Apportation Revisited.

Swami Vishuddhanandji (d. 1937)(sometimes spelled: Vishuddhananda, Vishudhanandaaka; aka: Gandha Baba, Perfume Saint), well-known for his supernatural powers and said to be an adept associated with the mysterious Gyanganj (Jnanaganj) hermitage somewhere in Tibet -- a secret place of great masters -- demonstrated this practice in Varanasi and proved that it is not a myth. It is said long life spans are associated with Gyanganj and, as with the *digambara* Siddhi master Totapuri, Swami Vishuddhanandji was reputed to have lived 300 years. The problem most seekers along the path have with Gyanganj, also known as Shangri-La and Shambhala, is that, for westerners especially, it is always from some ancient past that it ever gets recognized as existing, especially

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so when it comes to actual access. When there are modern versions they are always ambiguous. There is, however, a somewhat more recent modern day account for those who may be so interested. See:

THE CODE MAKER, THE ZEN MAKER SHANGRI-LA, SHAMBHALA, GYANGANJ, BUDDHISM AND ZEN

Although throughout his life the enlightened sage Bhagavan Sri Ramana Maharshi never exhibited the slightest interest in Siddhis, occult abilities, or psychic powers to outsiders, he had a **fully conscious** bilocation experience he rarely discussed wherein he was translocated from his ashram in a matter of minutes to a devotee many, many miles away. Arthur Osborne, Ramana's biographer writes in *Ramana Maharshi And The Path of Self-Knowledge* (York Beach: Samuel Weiser, Inc., 1995, pages 96-97):

"One day, some years ago, I (Sri Ramana) was lying down and awake when I distinctly felt my body rise higher and higher. I could see the physical objects below growing smaller and smaller until they disappeared and all around me was a limitless expanse of dazzling light. After some time I felt the body slowly descend and the physical objects below began to appear. I was so fully aware of this incident that I finally concluded that it must be by such means that Sages using the powers of Siddhis travel over vast distances in a short time and Appear and Disappear in such a mysterious manner. While the body thus descended to the ground it occurred to me that I was at Tiruvottiyur though I had never seen the place before. I found myself on a highroad and walked along it. At some distance from the roadside was a temple of Ganapati and I entered it."

A second equally interesting incident, cast in in a similar vein, and involving the Maharshi but a little too long to put here, can be found by going to: THE MEETING: An Untold Story of Sri Ramana

Laghima Siddhi - The ability to make one's body lighter than air and fly at will. The perfection of this siddhi enables one to travel on the sun's rays and enter into the sun planet.

LAGHIMA: TO HAVE NO WEIGHT. Laghima is the control of the effect of the earth's attraction on the body by developing in each cell the opposite (centrifugal) tendency. Said to be implemented for the performed act of levitation, the Vayu Gaman Siddhi and the Laghima Siddhi. According to one of the eighteen main Puranas, the *Markandeya Purana*, Laghima means "to have an extreme speed."

Successful cultivation of even the earliest stages of Samadhi can result in entering into the sublime meditative states of the Five Jhana Factors of which one is called *Piti*. Inturn Piti is broken down into five levels. One of those levels is called *Ubbenga Piti*, known as the transporting rapture. Ubbenga Piti can lift the body off the floor and doing so still occurs to meditators of current times both in Thailand and elsewhere. A strong rapture of this kind, as manifested through the higher Jhana states, is able to lift the body and transport it (fly) over great distances through the air.

6. KANAKDHARA SIDDHI

One can acquire immense and unlimited wealth through this Siddhi. It's said that once Shankaracharya saw a very poor and destitute woman and with the help of the Kanakdhara Yantra he showered gold in her house. This Yantra is made on a silver plate and 36 squares are formed by drawing 7 lines each, horizontally and vertically. Then the Beej Mantra is written in these squares. Today only a very few people have full and authentic knowledge of this Siddhi.

7. PRAKYA SADHANA

Through this Sadhana a yogi can direct his disciple to take birth from the womb of a woman, who is childless or cannot bear children. Several Yogis have thus blessed infertile women with children. Swami Vishuddhanand had accomplished this Sadhana and had used it to bring happiness into the lives of several women. But today only two or three persons are accomplished in this Sadhana.

8. SURYA VIGYAN

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This Solar science is one of the most significant sciences of ancient India. This science has been known only to the Indian Yogis and using it, one substance can be transformed into another through the medium of sun rays.

Swami Vishudhananda had demonstrated the miracles of this science about 50-60 years ago, by transforming a paper into rose and a cotton ball into gold, otherwise it has become almost extinct.

9. MRIT SANJIVANI VIDYA

This Vidya was created by Adi Shankaracharya. Through it even a dead person can be brought back to life. This practice may seem to be a myth but it had been used by Guru Gorakhnath several times. Today only a few persons have practical knowledge of this Vidya.

Prapti Siddhi - The ability to manifest any object one desires within one's hand. This siddhi removes the limitations of space which separate two objects from each other. It is said one will even be able to touch the moon with one's finger [i.e. the limitation of distance is removed].

Prakamya Siddhi - The ability to attain anything one desires.

Ishita Siddhi - The ability to control the sub-potencies of the laws of nature. This enables one to control various energies and seemingly defy the laws of nature. The Swami Ramalinga, more popularly known as Vallalar is recorded to have moved a whole contingent of followers from the wrath of a terrible storm to the safe harbor of a distant shrine in an instant. See also la Catalina whose abilities allowed her, among other things, to turn into a wisp of smoke as though a blackened silhouette and sail through the air only to dissipate into the night sky. See also White Light Shields as well as The Curandero.

Vashita Siddhi - The ability to bring others under one's control.

Kamavasayita Siddhi - The ability to attain anything anywhere. This is the highest of the eight and contains most of the abilities of the other perfections.

In the *Yoga Sutras of Patanjali, Chapter IV, verse 1* it is stated as well that the supernormal perceptual powers of Siddhis CAN be reached through the use of certain herbs, that is DRUGS, called **Aushadhis** in

Sanskrit, replicating on the short term a mind-strength ability and potential execution of powers similar to or equal to that of a person versed in Siddhis garnered via the highest levels of Spiritual Attainment. See:

AUSHADHIS: AWAKENING AND THE POWER OF SIDDHIS THROUGH HERBS

The translators of *Yoga Sutrās of Patanjali*, as found in the text from the source so cited, of the First Verse of Pada 4 (Kaivalya Sutra) 1, offer the following commentary in interpretation of the meaning behind the translation in regards to aushadhis (i.e., drugs):

(O)ne's latent abilities become enhanced through the wise utilization and communion with nature's medicines and elixirs (aushadhi) which in turn trigger/activate the inner evolutionary circuits (including the body's neuro-endocrine system), clear out obstructions in the nadis, and in general remove obstructions both in the cellular memory and neuro-psychic pathways. The wise use of certain herbal combinations are known to the tradition of yoga to stimulate/catalyze the production of inner elixirs (soma, amrita, etc.) which are also activated by other factors. One's latent abilities means quite frankly how far along the path one has become masterful in Sila, Samadhi, Jhana, Prajna, and being a frequenter to lonely places. There cannot be significant results with Siddhis under any circumstances, with or without aushadhis or anything else, **IF** one's latent abilities are lacking because there is just nothing to draw upon. The level of latent abilities that exist within is what is enhanced. Again, if miniscule, then miniscule, if all but the bottom of the barrel breaking through, then close to major.

AND NOW THIS:

It should be noted the *Collection of Long Discourses*, Diigha Nikaaya, in the Sampasaadaniya Sutta, makes it clear Siddhis are, depending on who or how or why they are implemented, divided into two types, one of which is termed ignoble and the other noble. Siddhis are labeled ignoble if the **intent** of the practitioner is concomitant with mental intoxicants and worldly aims. In other words, it is possible to employ the fruits of the

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Siddhis in such a manner that the mundane world, rather than being transcended, becomes even more attractive and one's involvement within it is deepened even further. Siddhis produced through Manomaya Kosha may become the occasion of a descent into the actual or phenomenal world rather than ascent into the real or noumenal.

The Buddha was well aware of the fact that there are those who devote themselves to meditation exercises for no other reason than to acquire supernatural powers. The Buddha refined the meditative practice for devotees by telling them that acquisition of supernatural powers does not confer any special spiritual advantage. It was for this reason that he forbade his disciples to work miracles for display. Craving for supernatural powers and taking delight therein after Acquirement does not help to free one from The Three Poisons. It is advised that anyone striving along the path of holiness toward final liberation guard themselves to not get caught up in it all and forget the true purpose.

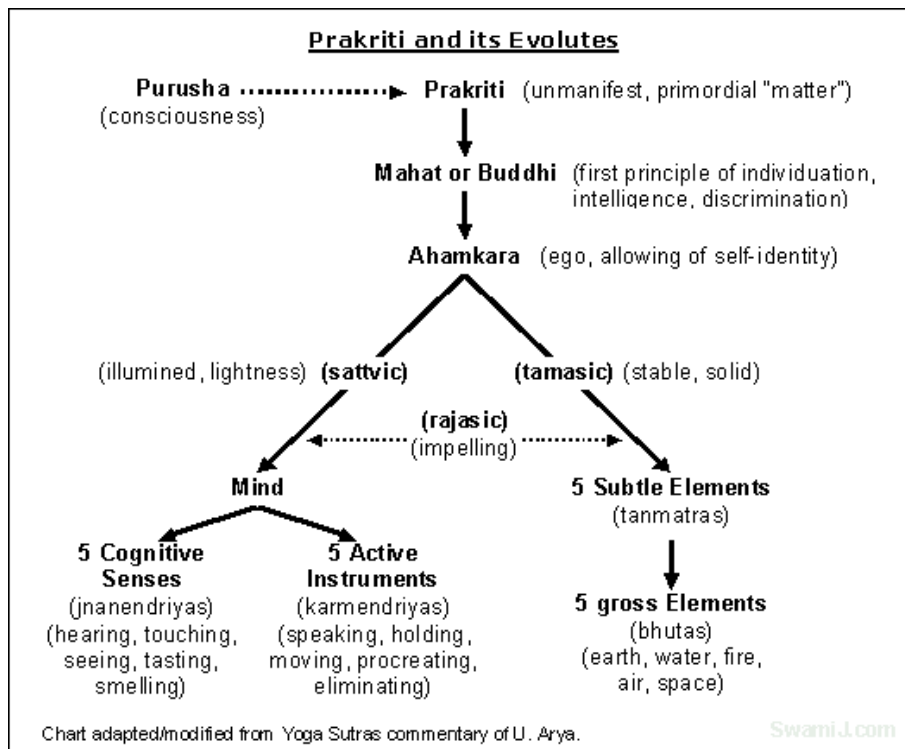
In the world generally, the common inclination is to judge the merits and ability of a Sadhu through his Siddhis. It is a blunder indeed. They should not judge the Enlightenment of a Sadhu in this way. Siddhis are by-products of concentration. Siddhis have nothing to do with Self-realization. A Sadhu may manifest Siddhis due to strong passions and intense desires, and if that be the case, he is undoubtedly a big householder only. Siddhis are a great hindrance to spiritual progress, and so long as one is within the realm of Siddhis and does not try to rise above it and march onwards, there is not the least hope of God-realisation. But, this does not mean that a person manifesting Siddhis is not a realized soul. There are several instances of such persons who have exhibited several Siddhis purely for the elevation and uplift of the world, but never for selfish motives.

12.5 PAIN (DUKHA) IS THE RESULT OF NON-DISCRIMINATION BETWEEN PRAKRTI AND PURUSA

Rediscovery of pure consciousness: The process of Self-realization is one of attention reversing the process of manifestation, of retracing consciousness back through the levels of manifestation to its source. To

have a general understanding of this process is extremely useful, if not essential in the practice of Yoga.

Evolutes of Unmanifest Matter



(See also the chart below on retracing)

You don't have to know much: As you read through the descriptions below, please keep in mind that it really does not take a tremendous amount of understanding of these subjects to begin doing the self-awareness and meditation practices.

If you understand the general principle of systematically shifting awareness inward through the evolutes, then the process of meditation can truly be directed towards Self-realization, and not merely relaxation designed for stress management (as useful as that might be). The subtler and subtler practices and insights will come with practice, built on the foundation of simple understanding. With practice, the principles of Purusha and the evolutes of Prakriti become ever more clear.

Real and Unreal: Sankhya philosophy views anything that is subject to change, death, decay or decomposition as being "unreal" rather than "real." This does not mean that the objects are not there in front of you. Rather, they are not ultimately "real" in that their form keeps morphing from this to that to the other. What is considered "real" is that final substratum which never changes, cannot die, and cannot possibly decay

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or decompose. It is the direct experience of that "absolute reality" which is being sought.

Something evolves out of something: Ornaments can be said to evolve out of metal. Pots can be said to evolve out of clay. Our world is filled with objects. Objects are made of compounds. Compounds are made of molecules. Molecules are made of atoms. Atoms are made of particles. Particles are made of a subtler substratum. While one evolves out of the other, all of these levels of reality coexist and interact with one another.

Humans are also multi-leveled: So too, is the construction of the human being. We are multi-leveled beings, with the next level emerging out of the previous, while those levels still coexist and interact with one another (see the charts). While the human is made of physical material, we are also constructed of subtler levels of reality, which are products of the unmanifest, primordial essence called Prakriti in Sanskrit.

Familiar human evolutes: We are all familiar with the process by which our quiet mind has a memory arise, which triggers emotions, causing chains of thoughts to emerge from that, and to then further emerge into actions and speech. Each of these is a process of one level of functioning emerging or evolving out of the previous, while each of those levels still exists on its own. (See also the article on Karma and the Source of Actions, Speech, and Thoughts)

In this way, the actions and speech (which emerged from mind) still coexist with the whole of the conscious mind, as well as with the whole domain of the unconscious mind, and also with the still, silent center of pure consciousness (whatever we might call this consciousness, or however we might individually perceive it). *All* of these coexist, while one leads to the next, with the grosser emerging from the subtler. So it is with all the levels of Prakriti.

Evolutes of Prakriti: Similarly, our whole being, in the spiritual sense, is multi-leveled, with the next stage emerging or evolving from the previous. This is the subject of Prakriti, which can be loosely described as unmanifest, primordial matter (which is subtler than the gross realm of quantum physics). This Prakriti ("matter") is infused with pure consciousness, which is called Purusha. Here, however, we are not just talking about the evolutes of chains of thought and emotions, but also the

evolutes of the instruments by which we think and emote. This is taking us to the core of our being.

Experiencing consciousness alone: Yoga has been described as a process of realizing the direct experience of consciousness (Purusha) as independent of all levels of false identity (manifestations of Prakriti). These false identities are all seen as *evolutes* of the primordial *stuff* or matter (Prakriti) from which they emerge. Purusha (consciousness) is actually at all times independent of the interplay, but has become falsely identified with all of this.

Retracing our way back: The reason this is important is that the process of enlightenment (or awakening) is one of *reversing* the process, of tracing our way *back* through the stages of evolutes. The chart *above* shows the evolutes, and the chart *below* shows the journey of tracing our way back to consciousness alone, which is the meditation process of systematically withdrawing consciousness from the evolutes.

Sankhya-Yoga: What we now call "Yoga" or "Raja Yoga" has also been called "Sankhya-Yoga," since the practical Yoga methods rest on the philosophical foundation of Sankhya, which is represented in the chart above. This is a widely held view of the relationship between Sankhya and Yoga (See also the article entitled Six Schools of Indian Philosophy). Some may not agree with this perspective, but that is a matter for the scholars to debate. Sankhya is thus the foundation for the Yoga described by Patanjali in the Yoga Sutras.

To debate or not debate: Some intellectuals will also debate furiously and endlessly about whether the ultimate nature of reality is dualistic or non-dualistic. Some will say that Purusha (as consciousness) and Prakriti (as matter) are eternally separate, and therefore, ultimate reality is dualistic. Others will argue that the two are ultimately seen to be one and the same, and ultimate reality is non-dualistic. However, the seeker of direct experience through the practices of Yoga need not enter these debates intensely. While there may be some value in reflecting on these principles, and maybe even forming a provisional opinion, what is far more important is to understand and actually *do* the practices. (See also the article, Dualism and Non-Dualism)

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This is very practical: Here, in this article, the evolutes of Prakriti are being presented as practical information for the modern seeker who is not a scholar or philosopher, but is a seeker trying to gain a basic understanding that will facilitate personal meditation practices. By having a working knowledge of the evolutes of Prakriti, the journey of moving attention in the reverse direction (involution) makes much more sense.

Universal principles: It is most important to note that the principles here are also contained in many other systems, although they may not be explained or used in precisely the same way. For example, the concepts of mind and senses, gross and subtle elements, and ego and intelligence, are universal principles. These are also included, for example, in Vedanta and Tantra as well, and also many other traditions. This is not said to force all of the many traditions into one box, but to help allow us to seek and see the underlying reality that is trying to be explained and reached through the practical application of the practices.

Uncovering false identities: The practices have to do with systematically uncovering the many false identities we have taken on by Purusha (consciousness) commingling with Prakriti (matter) (See Yoga Sutra 1.2). By starting with the gross levels (Yoga Sutras 2.1-2.9) of these false identities, and gradually discerning deeper and deeper (Yoga Sutras 2.10-2.11), our true nature will ultimately be revealed through direct experience (Yoga Sutras 1.3 and *particularly* Yoga Sutra 3.56).

Descriptions of the Evolutes of Prakriti: Following are some brief descriptions of the evolutes of Prakriti, which are in the two tables shown in this article. The most important principles are that of Purusha and Prakriti, which are consciousness and primordial matter. Everything else emerges from Prakriti, and then is infused with Purusha. So, for example, all the levels of manifestation of the human (gross and subtle) are Prakriti, but have life due to the infusion of Purusha. One of the easiest ways to grasp this process of evolving and infusing, as well as arising from and receding into Prakriti, is to scroll down and read about the way the senses operate. The other evolutes arise and recede in a similar way.

Purusha: Of the two companion principles, Purusha is consciousness that is untainted, ever-pure. It is self-existent, standing alone from other

identities of individuality; conscious being-ness; the principle of spiritual energy.

Prakriti: The other of the two companion principles, Prakriti is the unconscious, unmanifest, subtlest of the material aspect of energy. It is the primordial state of matter, even prior to matter as we know it in the physical sense. Prakriti manifests as the three gunas and the other evolutes.

Mahat or Buddhi: This is the purest, finest spark of individuation of Prakriti (primordial matter). It is very first of the evolutes of Prakriti. It is individuation, but yet, without characteristics. Buddhi is the word, which applies to the individual person, while mahat refers to the universal aspect of this process. (See Four Functions of Mind)

Ahamkara: This is the process of ego, by which consciousness can start to (incorrectly) take on false identities. Here, the word *ego* is used not to mean the actual qualities such brother or sister, or loving or cruel, but the *capacity itself* to take on the countless identities. (See Two Egos section of Four Functions of Mind)

Gunas: Prakriti (primordial "matter") has three characteristics or attributes of lightness (sattvas), activity (rajas), and stability (tamas). These three combine and re-combine so as to form the various aspects of mind, senses, and the five elements: earth, water, fire, air, and space.

Mind: Mind (manas) is the instrument, which is the driving force behind actions, speech, and the thinking process. It is also the recipient of the sensory input. It is useful to know that, here, *mind* is being used in this more limited way, rather than the whole of the inner process called *antahkarana*, which includes manas, ahamkara, buddhi, chitta, along with the senses and the five elements.

Senses/Instruments: The five senses and five instruments of expression are like ten doors of a building. Five are entrance doors, and five are exit doors. These ten indriyas are evolutes of mind.

One way to understand this process of the senses being evolutes of mind is to notice what happens when you fall asleep, into dreamless sleep. What happens to your senses, your ability to perceive through those senses? They seem to go away, yet they return after sleep. Where did they go? It is in that sense that we might say the senses are still there, but

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that they have *receded* back into the field of mind from which they *arose* in the first place.

This same process of arising and receding happens not only with the senses, but *all* of the evolutes of Prakriti.

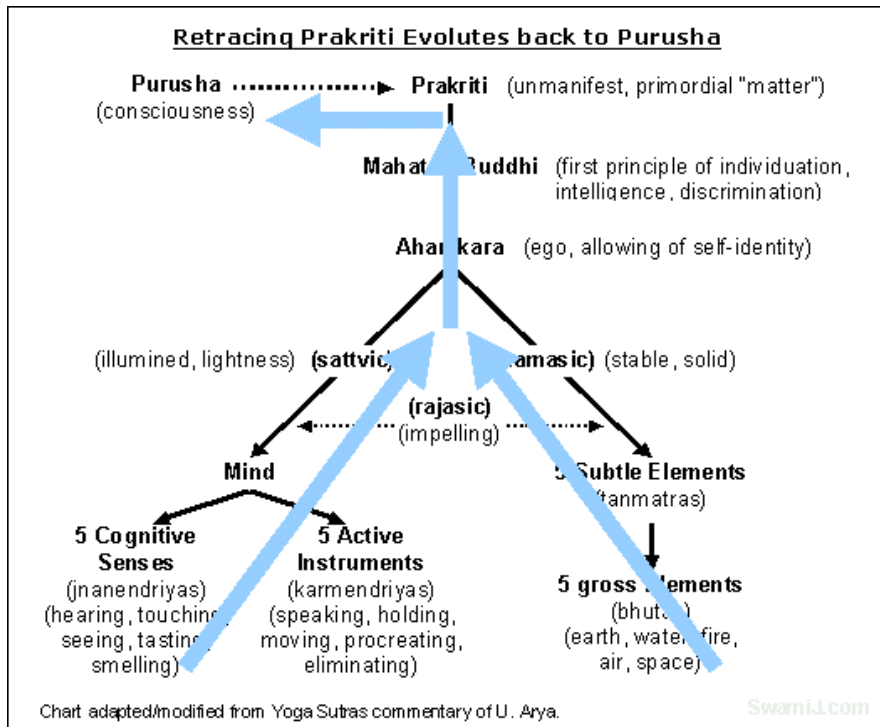
Also, if the senses arise from and recede into the field of mind, then it is also easy to see that during times when the senses *are* operating, they are also *infused* with mind, the next subtler level of Prakriti. In other words, senses without mind operating through them simply do not work. The idea of senses operating without mind infusing them seems rather silly, in fact. It is that simplicity that is in the whole concept of Prakriti manifesting outward, and the process of meditation retracing that process inward.

Elements: A further outpouring of Prakriti is when it bursts forth as the equivalent of space, as experienced in the subtle (non-physical) realm. From, and within that emerges air (thinness, lightness, airiness), then fire (energy), then water (flow, fluidity), then earth (solidity, form). When these five elements are in the subtle realm, they are known as tanmatras. When they further come outward, manifesting into the physical world, they are known as bhutas. From these, all of the many objects of the external world are composed.

Senses experiencing the Elements: Notice that the Senses and Instruments of action (Indriyas) emerge out of unmanifest matter, or Prakriti. Notice that the five Elements also emerge out of Prakriti. Thus, one set of evolutes (Senses and Instruments of action) are relating to another set of evolutes (the five Elements in the form of many objects). This is one way of explaining the mechanics of how it can be that *all is one* can appear to be *multiplicity*.

Following Evolutes

Back to Consciousness



If this looks difficult: If this information is new to you, and looks difficult or confusing, please keep in mind that there are only a small number of principles on the charts above (about 25-30, depending on how you count them). While they might seem overwhelming, this really is a manageable number of principles to gradually learn.

By comparison, think of how you have learned to use the browser software with which you look at this web page. When I count the number of pull-down options on the menu of Internet Explorer, there are about 75 different commands that I have gradually come to use, and I'm no computer expert. To type a paper in Word, there are over 100 commands in the pull-down menus that I now know how to use.

This is not to say that self-awareness training is as easy as learning to use a computer. However, please don't feel too overwhelmed by the handful of principles of self-awareness. Gradually, understanding comes, and it comes through repetition and practice, just like learning to use your computer.

One of the beautiful parts of this process is that there really are only a handful of these principles through which consciousness gradually moves so as to then experience its true nature. Cultivating such a perspective makes the process *simple* to see, though not

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necessarily *easy* to do. However, understanding the simplicity sure is a nice place to start!

Summarizing the process of retracing: It is not possible to *thoroughly* describe the retracing process of the evolutes of Prakriti in this paper, as that would mean, at a minimum, recapping the entire Yoga Sutra here in this small section. However, in the spirit of keeping it simple, it is very useful to summarize in straightforward terms, so as to have a basic grasp of the evolutes and their involution so that the practices can be done.

Shortcuts: It is important to note and remember that, while the retracing method of Sankhya-Yoga leads one systematically inward to direct experience, there is also the *shortcut* from bestowing of direct experience, grace, or shaktipat, whether you hold that as coming from God, Guru, or some other explanation of such gift. The sage Vyasa, the most noted commentator on the Yoga Sutras, mentions this in his comments on Sutra 3.6.

Means of Retracing Prakriti to Purusha: The journey of Self-realization, or discrimination of pure consciousness (Purusha) from unmanifest matter (Prakriti) is one of systematically using attention to encounter, examine, and transcend each of the various levels of manifestation, ever moving attention further inward towards the core of our being (See Yoga Sutras 2.26-2.29 and 3.53-3.56).

The descriptions below are intended to give you a *feel* for this inner process, not to be literal, step by step instructions. While the systematic process below is accurate, the specific practices are the subject of the Yoga Sutras. Hopefully, by better understanding the general process below, the meditation processes and practices of the Yoga Sutras will be clearer.

Meditation on objects composed of the five elements: Meditation often starts with awareness of gross objects of one kind or another. It might be done with the eyes open, or with the eyes closed. It might be some religious or spiritual object, a picture, a geometric form, or a point of concentration, such as a candle flame or light visualized in the inner mind field. The object of attention might be scanning ones own physical body, or awareness of the mechanics of breath regulation.

In each of these and other cases, we are dealing with the gross world of objects, which are each related to the world of earth, water, fire, air, and space. One might use a single object of meditation, or a variety of objects. The objects might be constructed of the physical five elements (bhutas) or their subtle counterparts (tanmatras). They might be experienced as solid or heavy, like in the waking state, or as thin or vaporous, like in the dreaming state.

One might focus on many such *constructed* gross and subtle objects for many years. However, we might move to subtler meditation, where the object of meditation becomes the five elements *themselves*, and the sensing instruments *themselves*.

Meditation on the five elements themselves: Gradually, as the meditator progresses in attention training, there comes the ability to focus on and explore each of the five elements *themselves*, one at a time. This can sound a bit baffling at first, because the element *itself* does not have *form*, in the conventional sense of a form having shape and dimensions, etc. Here, you are seeing more subtly how *all* objects are constructed, which helps to temporarily set aside all such objects during meditation.

You are literally meditating on the *element* of earth, or water, or fire, or air, or space. Because you see all of the grosser objects as being only *constructs* (made of the five elements), non-attachment comes more easily and naturally (See Yoga Sutras 1.12-1.16 on vairagya, Sutras 2.10-2.11 on subtle meditation, and Sutras 3.45-3.46 on the five elements).

Meditation on senses or means of cognition (jnanendriyas): As meditation progresses still further, we come to explore the senses *themselves*, as objects of meditation. We are now examining the *instruments* with which we experience all of those objects (described above). The senses (jnanendriyas) are our doorways to the external world. Imagine for a moment the way a telescope works.

- There is some object *out there*, such as a mountain in the distance.
- There is a person *in here* ("me" or "I"), who is experiencing that distant mountain.
- The telescope is a third part of this process, and is the *instrument* by which the perception occurs.

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In this metaphor, we might focus our attention not only on the mountains in the distance (the objects), but we might also focus attention on the telescope itself, the *instrument* with which we have previously been using to look at the mountains.

Similarly our five cognitive senses (smelling, tasting, seeing, touching, and hearing) are *instruments* by which the indweller (however you conceptualize or name that) experiences the external world. As meditation progresses, we turn our attention inward, in such a way that we are examining those *instruments* themselves.

Those senses *appear* to be physical instruments, such as a physical eyeball. However, we also, for example, *see* in our dreams, so we come to understand that the sense of sight (as well as the other senses) are internal or mental processes.

In our meditation practices, whether at seated meditation time or meditation in the world (mindfulness, if you prefer), we first may use our senses to explore and witness objects (whether physical or mental). However, at some point we withdraw our senses from those objects, and begin to explore the nature of the senses themselves, or the other internal evolutes of Prakriti, which do not seem to be objects in the conventional sense of physical objects.

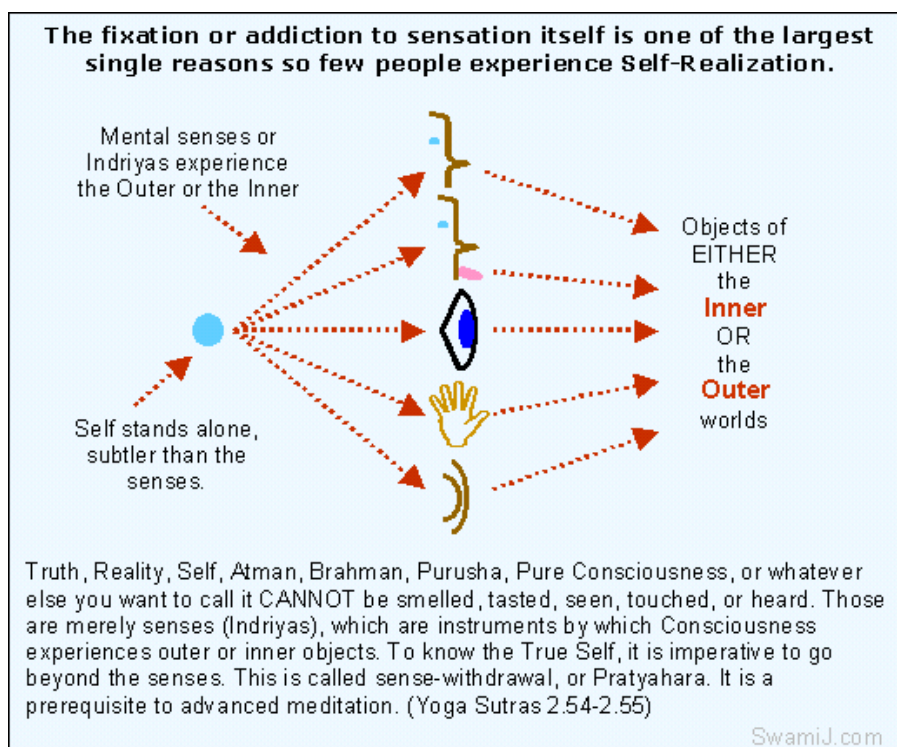
Meditation on instruments of action (karmendriyas): The instruments of action (karmendriyas) are also doorways to the external world. These instruments (elimination, procreation, motion, grasping, and speaking) are the means by which the indweller *expresses* outward into the world.

So, these instruments of action (karmendriyas) are the *exporters*, so to speak, while the cognitive senses (jnanendriyas) are the *importers*. Both are in service of the indweller. Together, they form a complete communication system between the inner and the outer.

At meditation time, we not only turn the cognitive senses inward, we also withdraw these instruments of action as well. This is why, at the grossest level of meditation practice, we both close our eyes and we sit still; one has to do with the exporter, and the other with the importer. This is a process of *turning inward* of the jnanendriyas and the karmendriyas.

As with the senses (noted above), the instruments of actions themselves also become objects, so to speak, of exploration in meditation. We learn

to witness the tendencies of expression themselves. We become aware of the *inclinations* toward moving and speaking, for example, becoming literally aware of the cessation of these processes, as we come inward towards stillness. It is as if the senses and instruments of action are beginning to come inward in such a way that they are receding back into the mind and Prakriti from which they originally emerged. This process of withdrawal of the ten indriyas is described in the Yoga Sutras, as part of Pratyahara, which is rung 5 of the 8 rungs of Yoga (Yoga Sutras 2.54-2.55).



Meditation on mind itself: Notice in the charts above that the senses and means of cognition (Indriyas) as well as the five elements (Tanmatras and Bhutas) emerge from the field of mind (Manas) at the very subtle level of mind. Gradually, one has the ability to use mind *itself* as the object of meditation. This is extremely subtle, beyond our normal idea of what it means to witness the flow of thoughts in the mind. Here, again, we are literally aware of the instrument of mind *itself*. In the eight rungs of Yoga (Yoga Sutra 2.29), rung five is Pratyahara, the withdrawal of the senses. This is often mistaken to mean that we sit still and close our eyes. While that is very important, it is not the real meaning of sense withdrawal, or Pratyahara. Here, when we truly turn attention inward from not only the typical *objects* of attention, but also inward from the senses themselves, we encounter the deeper ability to

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concentrate on mind itself. Mind itself is formless, in the conventional sense of an object having shape and dimensions, just as the senses and elements were also described as formless in the conventional sense.

Like meditation on the elements and the senses themselves (as objects), awareness of mind (Manas) itself has a bewildering quality to it, as we come back into our day-to-day awareness and try to understand or explain this. By being aware of this, it is easier to hold the subtlety of such experience.

Meditation on I-am-ness: Most of the time we mistakenly think that "who I am" *is* my mind and personality. However, as we gradually come to witness the subtle elements, the senses, and the mind itself, we come to see that there is a still subtler aspect, which simply declares "I am!" When it stands alone in this way, it is independent of the other manifestations.

To be aware of this "I-am-ness" (Ahamkara) is a further stage along the journey to realization of pure Consciousness (Purusha). This Ahamkara (literally "I-maker") becomes the coloring agent for attachments and aversions, which define our personalities and false identities. In meditation on this subtle level, those have subsided along with the senses.

Notice, once again, that the process is similar to dealing with gross objects of meditation, as well as the elements and senses. Something emerged from something, and now we are simply becoming aware of that substratum, letting go of the more surface manifestations. (Take a look at the third level of concentration in Yoga Sutra 1.17, which is on *I-ness*. Also see the article on the Four Functions of Mind).

Meditation with Buddhi standing alone: Still subtler is Buddhi, which is the individuated intelligence itself. It doesn't yet declare itself to be this or that identity, but is the very intelligence, which supports the ego (Ahamkara), the senses and instruments of actions (Indriyas), and the constructs of the inner objects and physical body (Tanmatras and Bhutas).

One of the final resting places of the *individuated* person is to know oneself as Buddhi, this most fine vehicle of consciousness (Purusha). It is still constructed of Prakriti, leaving that final discrimination or

uncovering yet to be done. To know oneself at this level of Buddhi is sometimes called the level of bliss or ananda, as all of the other levels and false identities have temporarily come to rest or been transcended.

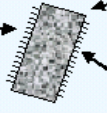
Purusha resting in itself: Finally Purusha, pure consciousness, rests in itself, alone, separate from all evolutes of Prakriti. The seeker on the path of Self-realization seeks even a minute or a moment of this highest glimpse of Realization, after which he or she continues to purify the remaining samskaras and karmas. (See Yoga Sutras 1.3 and 3.56)

Keep it simple: As already said above, these descriptions are intended to give you a *feel* for this inner process, not to be literal, step by step instructions. The specific practices are the subject of the Yoga Sutras. The journey is systematic, and flows much more smoothly by having a general understanding of the process. This understanding, along with oral counsel, and the most important part of all, which is practice, gradually brings one to direct experience, which is the goal.

Self-Realization and the Microchip

There are three basic "parts" in relation to a microchip:

② The program and memory that operates in the chip



① The stuff out of which the chip is made

③ The electricity that allows the chip to operate

There are also three basic "parts" in relation to a human being:

- 1) **Stuff:** The basic "stuff" (prakriti) out of which all of the subsequent levels of our being are constructed or manifested
- 2) **Manifestations:** The outward manifestation of that basic "stuff," like the program and memory in the microchip, including individuality, intelligence, mind, senses, and the building blocks of earth, water, fire, air, and space, along with countless combinations and permutations of all of these
- 3) **Consciousness:** The pure, untainted, eternal consciousness (purusha), which flows through the entire matrix of activity of actions, speech and thought, like the unadulterated electricity that flows through the microchip

Experiencing the Self: Self-Realization is the state of knowing ourselves as "electricity," the pure consciousness that allows all of the surface levels of our being to operate. There is no "I" as a composite of personality, program or memory, which is itself attaining or gaining something new. Rather, it is the Realization of that core Self, which is beyond all of those countless false identities, as unique and beautiful as those may be.

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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 concept of Siddhis?

.....
.....
.....
2. Definition and Types of Siddhis.

.....
.....
.....
3. What do you know the concept of Siddhis in different Religion?

.....
.....
.....
4. Discuss the concept of Pain (dukha) which is the result of non-discrimination between prakrti and purusa.

12.6 LET US SUM UP

Classic yoga texts, such as Patanjali's Yoga Sutras, written about two thousand years ago, tell us in matter- of-fact terms that if you sit quietly, pay close attention to your mind, and practice this diligently, then you will gain supernormal powers. These advanced capacities, known as siddhis, are not regarded as magical; they're ordinary capacities that everyone possesses. We're just too distracted most of the time to be able to access them reliably.

The sage Patanjali also tells us that these siddhis can be attained by ingesting certain drugs, through contemplation of sacred symbols, repetition of mantras, ascetic practices, or through a fortuitous birth.

In the yogic tradition, powers gained through use of mantras, amulets, or drugs are not regarded with as much respect, or considered to be as permanent, as those earned through dedicated meditative practice. The promise of these siddhi superpowers has little to do with traditional religious faith, divine intervention, or supernatural miracles. As Buddhist scholar Alan Wallace says, Yogic wisdom describes many variations of the siddhis. Today we'd associate the elementary siddhis with garden-

variety psychic phenomena. They include telepathy (mind- to- mind communication); clairvoyance (gaining information about distant or hidden objects beyond the reach of the ordinary senses); precognition (clairvoyance through time), and psychokinesis (direct influence of matter by mind, also known as PK).

For most people, psychic abilities manifest spontaneously and are rarely under conscious control. The experiences tend to be sporadic and fragmentary, and the most dramatic cases occur mainly during periods of extreme motivation. By contrast, the siddhis are said to be highly reliable and under complete conscious control; as such they could be interpreted as exceedingly refined, well-cultivated forms of psychic phenomena.

The more advanced siddhis are said to include invisibility, levitation, invulnerability, and superstrength, abilities often associated with comic book superheroes. All these abilities are also described in one form or another in shamanism and in the mystical teachings of religions. In fact, most cultures throughout history have taken for granted that superpowers are real, albeit rare, and surveys today continue to show that the majority of the world's population still firmly believes in one or more of these capacities.

12.7 KEY WORDS

Siddhi : Siddhi are spiritual, paranormal, supernatural, or otherwise magical powers, abilities, and attainments that are the products of spiritual advancement through sādhanās such as meditation and yoga. The term ṛddhi (Pali: iddhi, "psychic powers") is often used interchangeably in Buddhism. Siddhi is a Sanskrit noun which can be translated as "perfection", "accomplishment", "attainment", or "success

12.8 QUESTIONS FOR REVIEW

1. Discuss the non-discrimination between Prakriti and Purusa.
2. Discuss the concept of Siddhis in Buddhism.
3. Compare the concept of Siddhis in Hinduism and Buddhism.

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12.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 12.2
2. See Section 12.2
3. See Section 12.4
4. See Section 12.5

UNIT 13: DISCRIMINATIVE KNOWLEDGE (VIVEKA) STOPS THE ACTIVITY OF PRAKRTI

STRUCTURE

- 13.0 Objectives
- 13.1 Introduction
- 13.2 Discriminative knowledge (viveka)
- 13.3 Importance of Viveka
- 13.4 Preparation for Viveka
- 13.5 Let us sum up
- 13.6 Key Words
- 13.7 Questions for Review
- 13.8 Suggested readings and references
- 13.9 Answers to Check Your Progress

13.0 OBJECTIVES

After this unit, we can able to know:

- To understand about the Discriminative knowledge (viveka)
- To discuss the Importance of Viveka
- To know about the Preparation for Viveka

13.1 INTRODUCTION

It is helpful to look at all of these sutras together, but we will spend most of our time on Sutra 2.26 and the concept of “viveka” or uninterrupted discriminative discernment. Here are some translations/ commentary:

The conjunction of the seer with the seen is for the seer to discover his own true nature (2.23). Lack of spiritual understanding (avidya, or “ignorance”) is the cause of the false identification of the seer with the seen (Sutra 2.24). The destruction of ignorance through right knowledge breaks the link binding the seer to the seen, bringing one to emancipation (Sutra 2.25). The ceaseless flow of discriminative knowledge in thought, word, and deed (viveka) destroys ignorance, the source of pain. (Sutra 2.26). Unfluctuating sound judgment with uninterrupted awareness is the essence of true knowledge, the sole means to eradicate ignorance and

free the seer from the seen. It should always be kept in the highest state of awareness and attentiveness known as “vivekakhyati,” the crown of wisdom. (Iyengar)

Worldly experience means perceiving the seen, and liberation means perceiving the real nature of the seer. Ignorance is the cause of the conjunction between the seer and the seen, and true knowledge dispels ignorance and is therefore the cause of liberation. When false knowledge (ignorance) becomes like a burnt seed that is incapable of sprouting, or...when the sattva (clarity or luminosity) of the intelligence has been cleansed of the dirt of rajas (action, activity), then cognition attains a state of utmost clarity. At this point, the pure flow of discriminative discernment can proceed unchecked. (Bryant)

It is by virtue of the apparent indivisibility of awareness and the phenomenal world that the latter seems to possess the former's powers. Not seeing things as they are is the cause of this phenomenon. With realization, the appearance of indivisibility vanishes, revealing that awareness is free and untouched by phenomena. The apparent indivisibility of seeing and the seen can be eradicated by cultivating uninterrupted discrimination between awareness and what it regards. The cultivation of viveka requires both effortful practice in the form of yoking attention to the distinction between consciousness and awareness, and nonreaction to achieve profound stillness by letting go of having to react to any of the contents of consciousness such as sensation, thought or feeling. Only in the total absence of internal and external body mind movement can the presence of pure awareness be discerned. (Hartranft)

Discriminative discernment is an innate faculty. In day to day life, we know it as the ability to discern the unique characteristics of an object or the distinctions between two or more objects. Ordinarily, our discriminative capacity is occupied with a constant stream of pertinent and non pertinent thoughts: perceptions of objects, events, wishes, and people that flow into consciousness. But to pierce through ignorance, to perceive the Self as our True Identity, viveka requires a high order of clear, steady focus and the absence of selfish attachment. The more one-pointed our minds become, the more refined, subtle, and complete our ability to “see” becomes. As we continue with meditation, prayer, non

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attachment and study, we will be developing viveka. Viveka (uninterrupted discriminative discernment) is the shifting of awareness from the object of perception itself (Purusha). Ultimately, it is pure consciousness knowing itself as distinct from any object or experience (Carrera).

Religion is not only in the rites and rituals, neither in the mind-numbing customs and traditions nor in the superstitions that binds the uneducated to a set of rules that will not allow them to think for themselves.

Religion is not only in the dipping of the body in sacred waters, or drinking that water (however polluted) as a panacea for spiritual ills. It is not striving to die in Varanasi, Kashi, or some other 'holy' place and 'going straight to heaven'.

Religion is not only in the offering of ghee, grains and other tit bits into the 'holy' fire so some desire can be fulfilled. Nor is it in the offering of pushpam, phalam and toyam to the gods. Why do we offers to God what He has himself created?

It is not only in the celebrating of Diwali, or Ram Naumi or Krishna Janamashtmi without any meaning or purpose. These are supposed to be reminders that elevate our thoughts towards being more spiritual, not an all-out celebration that is forgotten the next day.

Religion is not the keeping of the ethos or sticking to muhurats, or ridding oneself of grahas. This is so much tomfoolery that has been put in place so those in control can have power over the masses.

It is not a constant fight against black magic – black magic is a mental illness perpetuated by conniving people to keep the already downtrodden in fear.

Much of the above aspects of Hinduism is based on the karama kanda of the Vedas, gleaned from the Rik (Rig), Yajur, Soma and Athharwa Vedas. While these traditional ritualistic components of religion are designed to guide society to self-knowledge, over the centuries their impact has been diluted through absorption of foreign practices, lack of scholarship among the Brahmin classes and lack of interest from a growing educated class in India and in the Indian Diaspora.

The spirit of the rites and rituals are almost dead, just the form remains in many different guises as Hinduism fights to survive in a modern world.

The essence of the rites and rituals, if performed with great efficacy, has the power to impact effectively on our lives. If performed without the proper attitude and without upholding the correct nuances, it will have no effect at the least or prove to be harmful at the worst.

Over the years those in control have moulded us to believe that religion is a process only – you do this so many times (108 times is common), or with so many things (generally seven or nine types of one thing), and you will get a particular result. This is trading, not religion. God cannot operate in such a way – He will not be God then but a mere trader, giving you something in return of something you offer.

Some people will have us believe that despite all the wrongs we have done, a donation of a calf as pind daan (offering to the forefathers) is enough to get one's dead father to heaven (or \$200 in US currency will do just as well).

One cannot go to 'heaven' holding onto the tail of a calf (the calf is kept by the priest after the ceremony, of course). This way would mean that all those who can afford to pay, will end up in 'heaven'. It puts to the lie the concept of karma. And what is Hinduism without karma?

Karma has taken on several meanings: it can mean doing good works as per the sacred books; it may mean the bundle of incomplete actions/determinant actions from a previous life which is yet to manifest or is determining the present life (residual karma called prarabdh karma); or the total karma of previous lives (accumulated karma or sanchit karma); or the actual karma we are accumulating presently (Kriyamana karma, the fruits of which will be experienced in the future).

Neither a priest nor any individual can know the latter types of karma and hence cannot promise life in hell or heaven for anyone. Nor can a palm reader or an astrologer, no matter how good, predict your life's outcome except in very vague terms.

To neutralise the negative effects of the Prarabdha karma it is essential that we perform only positive karma (good karma) in our present life, say our sacred books. The priesthood turn this around and say we should do this by undertaking so many homas (hawans) and other rituals. They conveniently don't mention that looking after the needy, the disabled and the downtrodden are considered the only good karmas in the sacred

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books. The homas and hawans are simply purification rites that an individual should take to boost his efforts towards greater spirituality.

No amount of ritual or worship can cut into the prarabadh karma of an individual. Only doing good karma will offset that balance. If anyone tells you otherwise, you are being taken for a ride and not a good ride at that. Good karma is when you do something worthwhile without an eye on the gain or result. It may mean a sacrifice on your part – you will lose something in bargain. If you don't lose, where is the sacrifice in that?

True charity is the giving of oneself when you know it is needed, not because you can afford to at that time. It may not be your money alone that is involved but your effort and your time also. Most of all, it is an emotional thing, designed to make the receiver feel elevated, not small and useless.

Giving includes ensuring the person at the receiving end does not feel you are doing him a favour. According to Hinduism, charity is narayana seva, service to god through service to man, and the receiver of charity is to be treated as god. The intention behind the charity is more important than the act of charity itself.

All such 'bunds' that deal with hows and whys are essentials of Hinduism but are not being taught to us because it does no good to the sustaining or perpetuating the so-called 'dharma' as determined by the priesthood. All it leads to is a growing ignorance of our religion, especially as the next generation frankly doesn't give a damn about the obfuscations of the religion.

Ajnana (Ignorance) and Dukha (Sorrow) cannot be destroyed by rituals and rites. The scriptures state this unequivocally. The ajnana can only be destroyed with the knowledge of the Divine Self (self realisation) and this knowledge, sad to say, is not readily available to us.

For understanding the Divine, mere yearning to know and the study of Vedas are not sufficient. The primary qualification one must acquire is Viveka: discrimination between the transitory and the eternal. The second qualification is renunciation of the desire to enjoy the fruits of one's actions, here and hereafter. This is called Vairagya (Non-Attachment). Non-attachment does not mean giving up hearth and home, spouse and children and taking refuge in forests. It only involves

working towards raising your awareness that the world is transitory and, as a consequence of this awareness, discarding the feelings of 'I' and 'mine'.

The above is not something most people in the know will tell us, simply because the whole of so-called Hinduism is geared towards perpetuating society through the four varnas (caste system) and four stages of life: Brahmacharya, Grihastashram, Vaanprast ashram and Sanyas.

Vivek and vairagya, under the 'cultural' aspect of Hinduism, is put out as an element of sanyas, to be done when one is in his seventies and already in his vaanprasth ashram. Most people are dead or senile by then but the society has achieved what it set out to do – keep society intact and not have 'stupid' ideas like vivek and vairagya as part of our daily worship.

But vivek and vairagya are essential elements of being a Hindu. Every aspect of Hinduism requires each of us to practice vivek in everyday life, and to not seek the fruit of the action by resorting to vairagya (as illustrated so clearly by the Gita). Most people finish off their living without any idea of these two important aspect of Hinduism.

Religion is what a Hindu does when he or she interacts with others in everyday life situations. When a Hindu does a 'namaste' you are truly welcoming the other person with all your ten indriyas (five karma indriyas and five jnana indriyas). It is not just an empty gesture like a handshake. It comes with attendant obligations.

A Hindu is told that God resides in all beings, not just human beings. Ahinsa thus becomes an integral part of the Hindu thought – no living being is to be hurt by thought, word or deed. This also applies to not harming any animals, including not eating them.

But in this modern world of instant gratification, even our elders and the priests offer a view to grab God's blessings with meager efforts in lesser time. God and worship must not cut into our busy lifestyles, it seems. Nowadays those getting married ask the priest for the short-cut version of the rites. And the priest obliges, giving rise to the question whether the couple have been 'properly' married or not.

Other rites can easily be shortened, the short-cut version proving to be as 'effective' as the long-winded one. Religion, it appears, can now be only digested in snippets. Anything more than half an hour and the attention

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span wonders.... Just like watching an episode of some mythological series.

Just like the quick read of the Ramayana (five dohas) and six bhajans before the mandatory socialising in the mandalis. Or the verse recitals of Chapter 12 of the Gita at funerals. Or the seven mantras the priest recite over and over again at hawans and other pujas.

Our elders, especially those with a religious bent of mind, must ensure we as a people know something more about Hinduism than just the karma kanda section of the Vedas. There are other sections too that need looking into.

The basis of this knowledge for personal development and spiritual upliftment in the Vedas is easy to pass on:

1. There are three chief instruments for uplifting ourselves: intelligence (to be sharpened), mind (to be calmed) and senses (to be controlled).

Hinduism is a very logical religion, based on tested information and verified by practice. Blind faith plays little or no part in it, except when we blindly follow someone else's practices and thoughts.

This blind faith leads us to be scammed, be taken advantage of and led into mischief by so-called gurus and religious leaders. Only through the practice of discrimination (viveka) of what is right and what is wrong can a practitioner of Hinduism raise himself into the godward path.

The rest is the way of the sheep, designed by unscrupulous people to broadcast their version of what Hinduism is and to garner followers. To follow blindly a path thought out by another, practiced by another is not true Hinduism.

Each practitioner of Hinduism has to find his or her path by concerted effort, un-blinkered thinking and control of oneself. This has been the message of all starting from Vyasa to Shankara to Kabir to Shirdi Sai.

2. Do not let your mind get enslaved by the senses - the mind is to be regulated by the intellect.

Only discrimination (Viveka) through intelligent questioning can lead to this. The incidents of the Ramayana, the Mahabharata and the Bhagvatha are part of our history. They tell us of exemplary heroes, the woes of wickedness and the triumph of good. Listening to these stories is a sat

karma, nothing else. They are designed to motivate us into taking up the godwath path and are not the be-all and end-all of Hindusim.

Once motivated by these itihās, one then embarks on the study of the Upanishads, Aranyaks, the Brahma Sutras and other works by the rishies to understand oneself. The first lesson to learn in this is the control of one's senses – of the control of lust, anger, greed, attachment and pride. Controlling the sense leads to controlling the mind. Only when a practitioner controls his mind through the control of his senses can he truly start using his intellect, his vivek. Until then, the so-called intelligence is nothing but clever schemes of the mind. For the mind has the ability to create one's reality, and it can fool you as easily as it can fool others. True intelligence starts with the control of the senses and the mind.

3. Every individual has the right, and the responsibility, of developing the potency of his mind through good practices like meditation, repetition of Lord's Name, devotional singing and worship.

This dhyānam is essential to the mode of vairāgya that everyone ought to cultivate. As stated before, vairāgya is not the running off into isolation but the separating of oneself from the clamour and cling of the world. You are in the world but remain unaffected by it, undeterred in your effort for truth, right conduct, peace and universal love.

To qualify for the status, one has to undergo a process of bettering oneself. This is a continued assessment of oneself against a set of rules or practices. These practices, called sadhana, includes channelling the mind into 'positive' paths, away from stifling emotions of anger, lust, greed, attachment, pride/intoxication and jealousy.

The mind then moves in ways that illuminate us. Potent powers called siddhis based on discrimination (viveka) are unleashed. Please note these siddhis are different from paranormal powers that lower rites, rituals and sadhanas can bring about.

13.2 DISCRIMINATIVE KNOWLEDGE (VIVEKA)

According to the Yoga Sutras of Patanjali, yoga is the control of the modifications of the mind field.

योगश्चित्तवृत्तिनिरोधनिरोधः ॥२॥

1.2 Yoga is the control of the modifications of the mind field.

yogash chitta vritti nirodhah

We come to this world and from the first moment on we establish a character based on the thought patterns coming from our families and social environment. And we take this character as ourself whereas it is nothing but the sum of the modifications our mind has created. Since the aim of the yogi is to find him/her true self, first he tries to control these modifications, replace the negative ones with the positive ones and finally to remove all of them.

A yogi's practice should go on 24/7. Practice yield results only when it's continuous. A yogi is aware of herself all day long. But "I" is such a powerful concept, even when you think you are aware of yourself, even when you think you are practicing, you don't see the big "I" standing right in the middle.

In this article, I will be talking about some notions, which is very useful for a yogi to pay attention and to remember again. You can write about these notions pages long individually. My goal in this article is not to analyze these in detail; just to help you, by paying attention to these, to realize that your mind which you think you are controlling, is there all along.

1. "I am all the problems and the solutions itself."

According to the yoga philosophy, this is one of the four titles, that Yoga teaches. All the problems start because you are saying "I". For instance, if a friend of yours tells you he was involved in a fender bender, your reaction would be either "It's ok it's just a fender" or "It's good that nothing happened to you but to the car." But if the same thing happens to you, you may get angry with the person that hit your car. Or another example, if you are friends with someone you are a different person, but if you are in a romantic relationship with the same person, you may show different personality. The list goes on like this; "My house, my kid, my job...". The moment you say "I", you separate yourself from the whole. Now there is "You" and there are others. Therefore you need to be aware

all the time of how much you are behaving united with the whole, and how much you are behaving as “I”.

How do you expand awareness?

With viveka; discriminative knowledge. When you continue your practice, your mind becomes stronger and you start to see the truth behind the situations. Your consciousness level gets higher. Therefore, meditation is very important; just as a person’s muscles get stronger by exercising, so does the mind get stronger by meditating. As the mind gets stronger, the intelligence becomes higher and you start using discriminative knowledge. And so you reach the pureness in action.

2- Detachment from the Results of the Actions

This is one of the steps of Karma Yoga. The aim of Karma Yoga is not creating new samskaras (desires) while acting and thus getting out of the samsara, the karmic circle. Detachment from the results of your action means not expecting anything from the result of success or failure. It means doing the act just for the sake of the act.

It may sound easy at the first glance but it is indeed a difficult thing to practice. Because your mind works really fast without you realizing it. Even before you start to act, the mind has already done its analysis about the situation and picked what kind of behavior will be in your favor. For instance, let’s say you helped someone. Did you do that favor without any expectations or at the end did you think about yourself as a good person because of it? Since wanting to be a good person is still a desire. Again there is “I”, there is someone who wants to be good. Someone who has expectations from the result of her actions.

My students who practice this gets surprised when they find out that most of the things they do, they do it so other people will like them. One of my students told me that he doesn’t see many of his friends anymore because he was very self-giving with them but he got his heart broken when they weren’t same with him. It means that he did all these things by expecting something in return. We are saying love is something you give unconditionally, but actually, most people treat other people the way they want to be treated.

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This “Detachment from the Results” can go all the way to your practice. You stop doing your practice just as your practice and you start expecting results from it. You may even start comparing yourself with other people; “He meditates longer than me”, “I try so hard but still can’t do headstand”. Practice means, just doing the practice, but without you even realizing it “I” takes over again. What you need to do at this point is again using the discriminative knowledge. Regardless the subject, the more you practice at something you become sufficient at that. As you continue to find the “I” behind the situations, and continue to find it persistently, it will become easier to see it. And only when you can see it, you can control it.

3- Patience

Patience is very important for the practice. I mentioned earlier that yoga means to remove the modifications of the mind so, with each modification removed, you can come close to your true self. Each moment you understand what you are not, you become closer to what you really are. Well then, where can “I” be hiding in patience? What did I mentioned earlier, you are not to be attached to the results of your actions. Let’s go back to the headstand example. Maybe your practice, your path, what would make you grow is not to be able to headstand for 5 years, but if you don’t be patient, don’t expect what is given to you and ask why you are still not able to do a headstand then again there is someone who expects results, who has desires. By the way, in order to avoid misunderstanding, what I mention is NOT not making an effort. On the contrary, showing all the effort but accepting the result no matter what it is. Patience is a great virtue. And without patience, it is not possible to surrender.

4- Surrender

Surrender is the most difficult one of these virtues and it is the last step to be reached through all these practices. Practice leads you to surrender step by step. To be able to surrender, you have to get rid off all the desires and all the modifications of the mind. Because to surrender means that there is no more “I” left behind. Such that, it means not

wanting to live. Because if you want to live, yes, there is again “You” wanting something. Therefore, to really surrender, to act without being someone and to act as a part of the unity, requires a very serious practice. These are frequently encountered and maybe because of that easy sounding notions. But using the discriminative knowledge and finding the hidden “I” in each action takes the practice to another level. Sometimes, if the student is at the beginning of her/his practice, not being someone sounds sad, alone even boring to them. In fact, not being someone, not being “I” means, being everything, it means not being dependent on the conditions for happiness, being in “bliss” constantly and instead of being only with some people, being together with everyone.

What is viveka?

Once you are fully aware of the magnitude of human suffering in this relative world, you will naturally begin to discriminate between what is real and what is unreal. Brahman, the Absolute, is real and jagat, the world, is unreal. This is viveka, right understanding or discrimination. Sincerity and faith will develop, aspiration or keen longing to realize God will be felt and you will remember the truth constantly. You will have to assert constantly, ‘Aham Brahmasmi, I am Brahman.’ By incessant practice, name, form and desire will vanish and you will realize Brahman.

It is the vedantic sadhana or spiritual practice. Discrimination, aspiration, always remembering the truth, assertion and finally realization are the various stages or means for realization of Brahman.

Benefits of viveka

The mind wants repetition of a pleasure once enjoyed. Memory of pleasure arises in the mind and induces imagination and thinking. In this way, attachment arises. Through repetition, a habit is formed. Habit causes strong trishna, deep desire, and then the mind exercises its rule over weak-willed people. As soon as discrimination arises, the power of the mind becomes weakened and the mind tries to recede and retrace its steps to its original home, the heart. The mind cannot do anything improper in the presence of discrimination. It will be dethroned because the will becomes stronger and stronger when discrimination is awakened.

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Thanks to viveka one can leave this miserable samsara, cycle of birth and death.

What is vairagya?

If the mind is constantly thinking of tea and if there is pain when you do not obtain it, you have asakti, attachment, for tea. This asakti leads to bondage. The practice of vairagya demands that you renounce the asakti for tea. Merely giving up tea does not constitute the essence of vairagya.

Study the chapter 'Vairagya Prakarana' in Yoga Vasishtha and you will have a comprehensive understanding of the real essence of vairagya. A clear description of the actual dispassionate mental state of Sri Rama is given. Palatable dishes, refreshing beverages, affectionate father and mother, brother, dear friends, diamonds, pearls, flowers, ornaments, soft beds and gardens had no attraction for him. On the contrary, their very sight gave him intense pain.

Two kinds of vairagya

Vairagya is of two kinds, firstly karana vairagya, renunciation on account of some miseries in life, and secondly viveka-poorvaka vairagya, dispassion on account of discrimination between the real and unreal. The mind of a person who has karana vairagya is simply waiting for a chance to have again what had been given up. As soon as the first opportunity offers itself, the person falls to temptation and goes back to the former state and habit. Vishaya, the senses, play havoc with a vengeance and with a redoubled force of reaction. However, the other person who has given up the objects on account of viveka and on account of the illusory nature of objects will have spiritual advancement and will not have a downfall.

How vairagya dawns

Vairagya can arise spontaneously in the mind. The transitory and perishable nature of all things creates a sort of antipathy in the mind. In proportion to the depth and subtlety of one's nature, the reaction to the world works, more or less powerfully, in the mind of every individual. An irresistible feeling arises in the mind that the finite can never satisfy the infinite within, that the changing and perishable cannot satisfy one's changeless and deathless nature.

When you are not impressed with the idea of rich living, a rich style of living cannot attract you. When you are impressed with the idea that meat and wine are not at all pleasurable, they cannot tempt you. In that case, if you do not get meat and wine or rich living, the mind will not be agonized at all. You are attracted towards a young, beautiful lady because, owing to your ignorance, you vainly think you will get pleasure through her. If you have viveka, it will tell you at once that you will suffer immense pain through her. And then the mind will recede or withdraw from the beautiful woman as an object.

Sadhana

When vairagya appears in the mind, it opens the gate to divine wisdom. From dissatisfaction with sense objects and sense enjoyments comes aspiration. From aspiration comes abstraction. From abstraction comes concentration of the mind. From concentration of the mind comes meditation or contemplation. From contemplation comes samadhi or self-realization.

Without dissatisfaction and vairagya, nothing is possible. Cultivation in a stony land or salty earth becomes absolutely fruitless, and in the same way yogic practices and atma vichara, enquiry into the soul, done without vairagya become fruitless. Just as water, when it leaks into rat holes in an agricultural field instead of running into the proper channels, becomes wasted and does not help the growth of the plants, so also the efforts of aspirants become wasted. If they have not the virtue of vairagya, there will be no spiritual advancement.

There must be intense vairagya in the minds of aspirants throughout the period of sadhana. Mere mental adhesion is not enough for success in yoga. There must be intense longing for liberation, a high degree of vairagya plus the capacity for sadhana. Only then will aspirants experience samadhi and moksha, liberation. King Janaka and Prahlada had intense vairagya which is necessary for quick realization. It is very difficult to cross the ocean of samsara with a dull type of vairagya.

Affection

It is a common observation that a person is distressed if a cat eats his domestic fowl. However, when the affections are not touched, if, for

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instance, the cat eats a sparrow or mouse, the person expresses no sorrow. Therefore, it can be said that delusion proceeds from affection.

One must root out affection, which is only the cause of vain attachment. Even attachment to one's children must be rooted out. At the back of affection and love, there is grief and sorrow. At the back of pleasure, there is pain. Pain is mixed with pleasure and affection with sorrow. The seed of sorrow is sown under the name of love, from which quickly spring up shoots of affection which contain a dangerous fire; and from these shoots grow trees of attachment with innumerable branches, which slowly burn and consume the body. The knot of affection is strengthened by long indulgence as it entwines its threads around the hearts of all people. Such is the delusion of the world.

The principal means to free oneself of affection is to consider this existence to be fleeting. In this wide world, how many millions of parents, wives, children, uncles and grandfathers have passed away! One should consider the Society of Friends as a momentary flash of lightning and, keeping this often in mind, one will enjoy felicity.

Hope and anticipation are the opposite of vairagya. They fatten the mind. To be perfectly hopeless is a very high state for a philosopher. It is a very bad state for people who say with contempt, "He is a hopeless man." Worldly people and philosophers move towards diametrically opposite poles.

A world of pain

Those who do not develop the painless vairagya inherent in themselves are living only by animal instincts. When a bee finds that its feet are stuck in the honey, it slowly licks its feet several times and then flies away with joy. The mind, through raga, attraction, and moha, attachment, is sticking and clinging to this body. However, through vairagya and meditation one can free oneself and fly away to the source of Brahman.

One will have to wean the mind away from sensual objects, sit alone for some time and think of the miseries of this life – its cares and temptations, vanities and disappointments, disease, old age and death. This will be sufficient to wean the mind away from samsara.

Aspirants should reflect often on the instability of the world. This is their first sadhana in order to develop vairagya. The mind will be weaned away from objects, and attraction for sense objects will gradually vanish. Renunciation of desires brings about annihilation of the mind, and this in turn brings on the destruction of maya, because the mind is maya. Mastery of the mind leads to true renunciation which lies in the negation of the mind. It consists in renouncing desires and egoism and not the existence in the world. Through mental negation one will be able to free oneself from all pain.

Sannyasa

Sannyasa is a mental state. It is the geru colouring of the heart and not of cloth alone. A real sannyasin is free from passions and egoism and possesses sattvic qualities, even though he lives with the family in the world. Chudala was a queen, yogini and sannyasini, though she was ruling a kingdom. The sannyasin who lives in the forest, but who is full of passions is worse than a householder.

True renunciation is the renunciation of all passions, desires and egoism. If one has a stainless mind, one is a sannyasin no matter whether one lives in a forest or in the bustle of a city, whether one wears white cloth or an orange-coloured robe, whether one shaves the head or keeps a long tuft of hair. It is important to shave the mind. Someone once asked Guru Nanak, "O saint, you are a sannyasin, why have you not shaved your head?" Guru Nanak replied, "My dear friend, I have shaved my mind." In fact, shaving the mind consists of getting rid of all sorts of attachments, greed, anger and so on. This is the real shaving. External shaving of the head has no meaning as long as there is internal craving, or trishna.

Renunciation

Renunciation or tyaga of physical objects is no renunciation at all. Real tyaga consists of the renunciation of ahamkara, egoism. If one can renounce this ahamkara, one has renounced everything else in the world. If the subtle ahamkara is given up, dehadhyasa, identification with the body, automatically goes away. Vedanta does not want anyone to renounce the world. It wants one to change one's mental attitude and give up the false, illusory 'I'-ness, ahamta, and mineness, mamata.

The snake charmer removes only the two poisonous fangs of the cobra. The snake remains the same – it hisses, raises its hood and shows its teeth. It does everything as before. However, the snake charmer has changed his mental attitude towards the snake. He has feeling for the snake, because it has no poisonous fangs. In the same way, one must remove the two poisonous fangs of the mind: ahamta and mamata. Then one can allow the mind to go wherever it likes.

13.3 IMPORTANCE OF VIVEKA

Sutra 2.26: viveka-khyātir aviṣṭavā hāna-upāyah

Uninterrupted discriminative discernment is the method for its removal (Swami Satchidananda translation). The remedy that removes ignorance is an unwavering flow of discriminative discernment (*viveka*) which perceives the difference between the Seer and seen (Rev. Jaganath translation).

viveka = unwavering discriminative discernment; discernment, consideration, discussion, investigation, true knowledge, right judgment, the faculty of distinguishing and classifying things according to their real properties, (in Vedanta) the power of separating the invisible Spirit from the visible world (or spirit from matter, truth from untruth, reality from mere semblance or illusion) (See 2.15, 2.26, 2.28, 3.53, 3.55, 4.26, 4.29) from *vic* = to sift, to separate, deprive of, to discriminate, discern, judge
The nature of *viveka* is *sattva*: clear, luminous, tranquil. Refer to 2.15 for more on *viveka*.

khyātir = discernment; perception, knowledge, view, idea, being well-known, fame (See 1.16)

from *khyā* = to see, to be named, to be known, to relate, tell, declare

In addition to discernment, *khyatir* means *fame* or *to be well-known*. This suggests a degree of discernment that stands out from what is common. It's not just being able to tell the difference between red and blue, one shade of red from another, or olive oil from France from that produced in Italy. It is discernment of a much higher order than that, and its purpose is different. *Khyatir*, paired with *viveka*, refers to the most highly refined, intuitive state of discernment that is ultimately able to perceive the difference between Seer and seen, mind and Self. (See 4.25 and 4.26).

aviplavā = **unwavering, flow**; unfaltering, unbroken, uncorrupted, chaste, to swim, slope towards, be inclined to
from **a** = not + **vi** = as (asunder, away) + **plava**, from **plu** = float

hāna = **removal**; escape (see 2.25) absence, escape, giving up, relinquishing, abandoning, cessation, gone, departed, the act of abandoning, relinquishing, giving up, getting rid of
from **ha** = depart

upāyaḥ = **remedy**’ goal, means, method, that by which one reaches a goal, coming near, approach, arrival, strategy, joining in or accompanying (in singing) from **upa** = to, unto + **aya**, from **i** = go

In Hindu astrology, an *upaya* is a remedy for difficult situations and karma. These remedies can include mantras, meditation, prayer, *pujas* and ritual sacrifices, fasting, charity, and the use of gemstones.

If ignorance is the disorder, then the remedy needs to be able to remove ignorance. *Viveka* is the remedy and is composed of the yogic lifestyle and practices such as meditation, devotion to *Ishvara*, and nonattachment.

Sutra 2.27: tasya saptadhā prānta-bhūmiḥ prajñā

One’s wisdom in the final stage is sevenfold (Swami Satchidananda translation). For the yogi who attains this unwavering discernment (*viveka*), seven insights arise that lead to the final stage – liberation (Re. Jaganath translation).

tasya = (*refers to the yogi*); his (or her)
from **tad** = he, she, it, that, this, these, in that place, then, at that time, in that case, in this manner, for that reason

saptadhā = **sevenfold**; in seven parts, seven times
from **sapta** = seven + **dhā**, suffix = fold, that which expresses location: here, there, with

prānta = **final**; edge, boundary, margin, verge, extremity, end, a point or tip, dwelling near the boundaries, the back part of a carriage, brought forward to completion, going beyond the existing boundaries, breaking of old boundaries, finding a new edge
from **pra** = before, forward + **anta** = end, limit

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This refers to an insight that precedes the liberating *samadhi*. This insight is *pranta-bhumih*, unerring wisdom that goes beyond old boundaries of scriptural texts, ritual, tenets, and teachings. It is direct perception, without the mediation of logic, past conceptions, desires, and habit.

From this insight, the yogi finds a *new edge* (suggested by one of the definitions of *pranta*). Hence, the seven insights that lead to liberation arise, one leading to the next. The inner pilgrimage taken by yogis leads them beyond boundaries of what the ego could perceive as conceivable. To directly experience what was once inconceivable is innate to the experience of Yoga.

bhūmiḥ = stage; place the earth, soil, ground, territory, country, district, a place, situation, position, posture, attitude, floor of a house, stage of Yoga (See 1.14, 1.27, 3.6)

In metaphysics, *bhumih* refers to a step, a degree, or a stage of attainment. In Buddhism, *bhumi* refers to the ten stages Buddhists must go through to attain buddhahood.

prajñā = insight; wisdom, intuitive insight (See 1.20, 1.48, 1.49, 2.27, 3.5)

In Buddhism, *prajna* is understood as true or transcendental wisdom. Refer to 1.20 for more on *prajna*.

Reflection

From the practice of unwavering discriminative discernment, the spirit of deep inquiry is ignited and seven insights arise that strengthen the yogi's resolve and expand the boundaries of consciousness. This prepares the individual for intuitive insight, which leads to liberation.

Patanjali offers no details on the seven insights he is referring to, but a commonly accepted list follows:

1. Through *viveka*, the causes of suffering are recognized. Therefore, there is nothing more to be known on this subject.
2. The causes of suffering, having been identified, are progressively weakened.
3. Through *samadhi*, the causes of suffering are eliminated. There is nothing more to be gained in this area.
4. Mastery in *viveka* having been reached, there is nothing else self-effort can accomplish.

5. *Sattva* dominates the functioning of the mind-stuff.
6. The *gunas*, having fulfilled their purpose, lose their foothold like stones falling from a mountain peak, and incline toward reabsorption into *prakriti*.
7. The *Purusha* is realized as independent from the *gunas*. Liberation is attained.

VIVEKA: THE BASE OF YOGA KNOWLEDGE

» WELL-BEING YOGA

Viveka appears as one of the needed qualifications of the yoga student in the book *Tattvabodha*, along with three other qualifications.

It's also considered one of the first steps to start understanding the lifestyle and philosophy that sustains yoga teachings, therefore it's also mentioned during classes, satsangas and other studying moments.

Although it can be manageable to put it in one or two sentences, we want to go deeper. Keep reading and start to understand what Viveka is.

VIVEKA QUALIFICATION: THE ART OF DISCERNMENT

The book of the great teacher Sri Shankarāchārya sets a group of requirements the yoga student must have to be able to have a spiritual practice and progress. The requirements are:

Viveka, which stands for discrimination and right understanding;

Vairagya, the detachment of the results of our actions;

Six qualities: Shama (control over the mind); Dama (control over the sense and action organs); Uparama (to fulfil our own duties); Titiksa (deal with ups and downs with equanimity); Shraddha (to trust in the master); Samadhanam (to focus on the mind);

Mumuksutvam, the wish for liberation.

To improve these qualifications, the student must be disciplined and have a strong commitment. Dedication must be present, which is transversal to both the physical side of yoga and the study and mind aspect of it.

The knowledge is there for everyone who wants to get rid of conditionings, patterns, judgments, so it's worth to develop these qualifications. But what does it mean after all? In this article, we focus on the first one, Viveka.

A QUALIFIED MIND

Viveka is one of the qualifications we want to develop on the mind level. It consists of the ability to see the difference between the real and the unreal, and give balanced value to each. It is the capacity of knowing how to discern the eternal and the temporary.

Summarizing, Viveka is the discernment. It's a key element on the spiritual path since we can't get stuck giving energy and importance to the unreal things, to the temporary aspects of life.

According to the Vedanta, only the conscious is real. Our body and mind, the everyday life situations, are merely temporary and shouldn't take our energy more than the necessary.

VIVEKA: THE BASE OF KNOWLEDGE

When we say Viveka is the base of knowledge, we admit we are referring to the knowledge that leads to moksa, the freedom or liberation of the notion we are not enough, we are not complete, we are our fails.

We are lead through reasons, desires, and aversions in the eternal search for happiness. If we are not able to discern the real path from the unreal one, we'll end up in a frustration cycle. More and more insecure and looking for joy, safety, and love in the wrong places.

Viveka is the ability to discern that we are everything we are looking for, we are enough already, we are the ultimate truth.

Everything has a beginning and an end, except for the consciousness present in everything and every one, our true essence.

13.4 PREPARATION FOR VIVEKA

It is the moral responsibility of every human being to make an effort towards preparing to receive the discriminative understanding. Samkhya provides a such a strategy for human development through the concept of attributes. Attributes apply to the entire domain of the Natural Principle, which comprises both the objective and the subjective worlds. In the matter of human beings, the gross physical body is subject to attributes and the subtle body comprised of mana, ahamkara, and budhhi is also subject to attributes. In the human context, we are primarily concerned with the attributes of the subtle body. Although attributes of the physical

body cannot be totally ignored, those of the subtle body can usually alter those of the physical body, provided that the physical body is healthy and free from disease. An unhealthy and diseased physical body can be a real obstacle to achieving the discriminating understanding of purusha as distinct from prakriti. Maintaining one's bodily health is, therefore, an important step in one's preparation for achieving viveka. Since Tamas is characterized by lack of motivation and ambition, apathy, neglect, and sloth and rajas by greed, worldly ambition, motivation, activity, fruit of activity, attachment, and desire, and sat by cognition, knowledge and understanding, it is easy to grasp why Samkhya suggests that the strategy for human development must incorporate changing the prominent attribute from tamas to rajas, and then from rajas to sat. It is only when a person has developed to merit the attribute of sat as one's dominant attribute that the person can experience the goal of discriminative understanding. One then transcends sat to connect with the infinity of the immanent purusha, and through the Immanent connect with the infinity of the Transcendent Universal Principle.

13.4.1 A Practical Model

The human development model is a practical model. The circles of tamas, rajas, and sat in this figure represent the dominant attributes characterizing a person. It may be kept in mind that all three attributes are always present and one passes regularly from one dominant attribute at one time to another at another time. Although everyone has a dominant attribute that characterizes him or her, nature has assured itself that no person is totally trapped into it. With awareness that is the gift of purusha, one experiences the superiority of one attribute over the other in leading one to the supreme goal of life and adopts the superior one as the dominant attribute. In this process, a person is fully capable of transforming all the way from tamas to rajas, from rajas to sat and finally transcending from sat to personal experience of contact with purusha.

13.4.2 A Social Model

It presents a practical model suggested by Samkhya that can be used by individuals in their self-development and also by societies for the welfare

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of its members. Although self-development is ultimately an individual responsibility, societies can and should assist, for their benefit, by modeling its religious, social, educational, economic, and political systems and institutions to facilitate the individual endeavor. After initial preparation in which society can participate, human beings, at some stage, are ready to take the final steps to achieve the enlightened discriminative understanding called viveka, which ultimately is only the individual's own responsibility to achieve.

13.4.3 A Two-Fold Educational Project

The Samkhya model suggests simultaneous use of a two-fold educational effort requiring the following emphases: Acquisition of knowledge, or jnana, and Development of detachment, or vairagya. The role of knowledge and understanding in developing enlightened discrimination is obvious. The role of detachment is important in giving practical shape to theoretical understanding. Another word to describe attachment is apavarga, meaning a preferential option for transcendence in the choice of behavior with a will that is totally free of limitations, even those related with one's own inner inclinations. In other words, apavarga means enjoying life with a sense of complete detachment to it. The opposite of apavarga is bhoga, meaning behavior focused on enjoyment of life and the gathering of a variety of sense experiences. Bhoga involves subjecting one's free will to one's senses. Samkhya considers bhoga as synonymous to bondage of human will to individual senses and vairagya or apavarga as casting that bondage away. Thus, development of vairagya or apavarga means development of capability to use one's free will, free without any fetters of selfishness whatsoever, in the choice of one's behavior. The Acquisition of knowledge is a two-step process. The first step in this process is informational in nature. It requires one to read the appropriate material and to listen to knowledgeable people. The second step is reflective. It involves developing a measure of understanding of the information acquired by reading and listening. Similarly, the development of detachment is also a two-step process. The first step involves the development of feeling for others. Compassion is needed for this purpose. The second step implies

putting this feeling of compassion into practice by sharing. One needs generosity to share. The development of compassion and generosity leads one to achieve a measure of detachment from one's own selfish concerns and preconceived ideas.

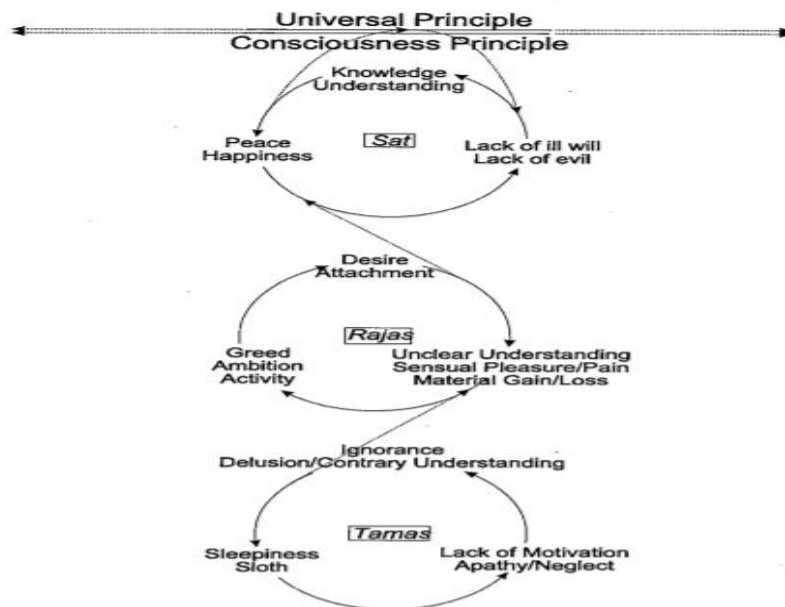
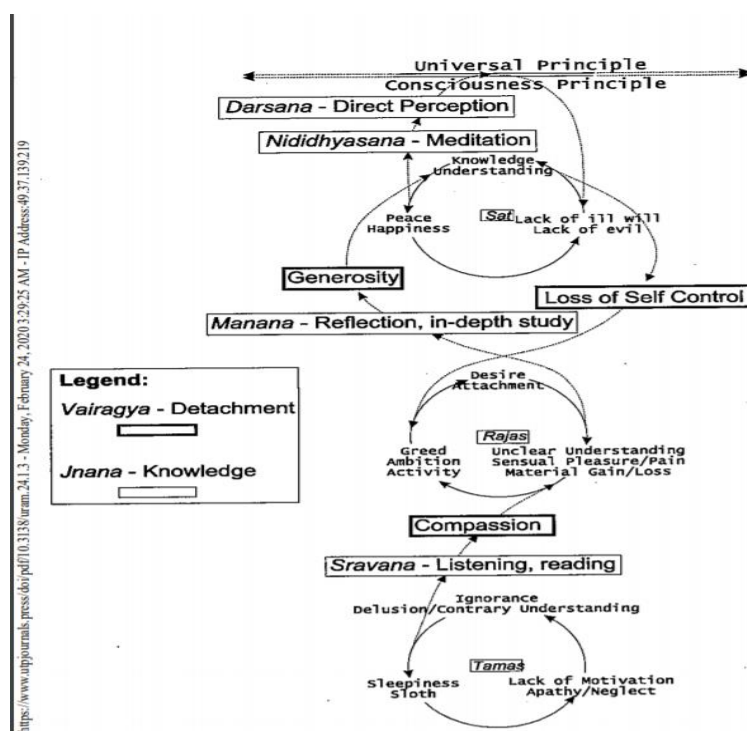


Fig 13.1 Samkhya strategy for human development. It is incumbent on human beings to self-develop to raise their dominant attribute of tamas through rajas to sat in order to prepare for the pursuit of the supreme goal of complete identification with the Universal Principle.



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Fig 13.2 This diagram superimposes on Figure 13.1 some practical means human beings and societies can adopt towards human development through education. Notice that societies can go only so far. Finally, the achievement of the supreme goal is nothing but an individual responsibility.

13.4.4 The Necessity of Self-Discipline

Reading, listening, and compassion have the potential of changing one's dominant attribute from from lamas to rajas. Reflection and generosity have the potential of changing one's dominant attribute from rajas to sat. A continuous effort of self-discipline is needed in order to maintain the attribute of sat. Only the individual can make this effort. To be compassionate and generous, one has to detach oneself from one's own selfish concerns, ideas, likes, and dislikes. If one loses self-discipline and selfcontrol and allows one's own concerns to become paramount, one cannot be compassionate and generous. And if one cannot be compassionate and generous, there is no worthwhile use of all the knowledge and understanding. In that case, one takes the downward spiral of change in one's dominant attribute from sat through rajas to lamas. For the purpose of achieving the supreme objective of life, one may consider the attributes of sat, rajas and lamas as hierarchical with sat being the only attribute from which one can make the final leap to the goal. It is necessary to maintain -oneself in a continuous state of sat with the exercise of self-discipline. Only the individual can do it, and no one can do-it for somebody else. It has to be the individual's responsibility, and the individual's alone. In this matter, avoidance of reckless association with those who are over-powered by passion helps and so does association with those who have attained viveka.

13.4.5 Sat is not Enough

The achievement of the attribute of sat is not enough. This attribute by itself does not result in the attainment of the viveka, discriminative knowledge, which according to Samkhya, is the supreme goal of life. All it does is to get one the tools of knowledge, understanding and detachment that are necessary for the pursuit of the supreme goal. The

pursuit of the supreme goal culminates in nididhyasana, meditation of the highest order leading to darsana, direct perception of the true identity. In the current context, the word darsana means seeing one's true self eye to eye. This perception removes any uncertainty and results in viveka. Pursuit of this supreme goal of life provides meaning to life.

Human beings have two opposing and inescapable directions in life. One, called bhoga, is related to the choice of subjecting one's free will to one's senses. Bhoga orients human beings in the outer direction towards the objective world. The second is called apavarga. Apavarga implies transcendence over experience and physical instincts in the choice of personal behavior. It describes a life of endeavor to divest one's will from all limitations, even those related to one's own inner inclinations. Total reliance on sensual experience has a major drawback. It limits one's freedom to choose between what is good in preference to what is pleasurable. It limits one's autonomy. It reduces one to being a mere slave of one's senses. On the other hand, if experience is totally ignored, one is not able to provide for natural human needs and it becomes self-defeating. One has to be able to transcend sensual experience in order to make autonomous and judicious decisions. Apavarga orients human beings towards the inner direction of the subjective world. Non-discrimination between the real life force of purusha and products of nature like ahamkara leads one, through identification of the self with the products of nature, to the life of bhoga. Such a life is selfish, divisive, and narrow. It is a life of infinitely diverse desire, full of unending misery and sorrow. One can choose to eliminate permanently sorrow by achieving a direct perception of unity underlying the seeming diversity through identification of self with purusha. To achieve this supreme goal, one has to adopt a life of apavarga. One needs proper knowledge, understanding, and a degree of detachment from selfishness to lead a life of apavarga, which prepares one for enlightened discrimination through meditative perception of both prakriti and purusha. This leads to a realization that one is not a product of prakriti alone, but that the real life force is purusha. With this realization, one sees unity underlying all diversity. One's behavior is then guided by the underlying oneness of all. Narrow selfish concerns, perception of limitations, individuation, and

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finitude that are the hallmarks of identification with prakriti alone, totally disappear. Samkhya claims that only the achievement of this supreme goal is the final release of one's will from all limitations that cause misery. It is only with will that is totally free that one can avoid that which should be avoided and accept that which should be accepted. A direction of further research into the Ultimate Reality and Meaning of Samkhya would lead to Samkhya's practical twin, the Yoga philosophy of Patanjali (Taimni, 1961). This would provide details of the effort one can make in this magnificent life project and how to achieve what both claim to be the supreme goal of life.

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. How do you understand about the Discriminative knowledge (viveka)?

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

2. Discuss the Importance of Viveka.

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

3. What do you know about the Preparation for Viveka?

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

13.5 LET US SUM UP

Uninterrupted discriminative knowledge is the means to liberation and the cessation of ignorance.

Discriminative knowledge is a constant inquiry into the nature of all things, of all phenomenons, discernment between the Seer and Seen, valid and invalid, the real and unreal, essential and non-essential, eternal

and non-eternal. By using the clarity of pure awareness as often as possible, until it becomes habitual and permanent. Only when discriminative knowledge is uninterrupted, is liberation viable.

Discrimination begins where the student is at, which can be at gross or subtle level. In every aspect of Yoga it is necessary to maintain the knowledge of the truth, the pure and the eternal. A student who is able to focus intently on the final goal of liberation, and clarity, will cease the battles of Self and non-Self, until only the Self remains.

13.6 KEY WORDS

viveka = discriminative

khyAti= knowledge, assertion

aviplava = uncorrupted, uninterrupted, chaste, pure

hana = cessation

upaya = means, means of success, that by which one reaches one's aim

13.7 QUESTIONS FOR REVIEW

1. Discuss the impact of Viveka in Indian Philosophical understanding.
2. Discuss the meaning of Viveka and its types.

13.8 SUGGESTED READINGS AND REFERENCES

- Discrimination learning refers to learning to distinguish.
- Rao, K. Ramakrishna; Paranjpe, Anand C. (2016). Psychology in the Indian Tradition. ISBN 978-81-322-2440-2.

13.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 13.2
2. See Section 13.3
3. See Section 13.4

UNIT 14: LIBERATION

STRUCTURE

- 14.0 Objectives
- 14.1 Introduction
- 14.2 Liberation
- 14.3 Bondage and liberation is really only for prakrti and not for purusa who us unchanging
- 14.4 Upon ceasing of prakrtis; activity
- 14.5 Purusa attains liberation (kaivalya)
- 14.6 Let us sum up
- 14.7 Key Words
- 14.8 Questions for Review
- 14.9 Suggested readings and references
- 14.10 Answers to Check Your Progress

14.0 OBJECTIVES

After this unit 14, we can able to understand:

- To know about the Liberation
- To discuss about the Bondage and liberation is really only for prakrti and not for purusa who us unchanging
- To know the ceasing of prakrtis
- To know the Purusa attains liberation (kaivalya)

14.1 INTRODUCTION

According to Samkhya philosophy, all the sufferings of human life cannot be removed either by science or by religious practices and other known means. The performances of vedic rituals can not remove these sufferings for a long period. Again though medicine can cure the physical diseases and indulgence in ordinary pleasures can removed the mental sufferings yet these types of reliefs are also very short-lived. Because there will be recurrence of the physical diseases and mental sufferings. So, the seen means as well as unseen means like performances of vedic sacrifices cannot lead to the annihilation

ofsufferings. According to Samkhya philosophy, all these sufferings are really due to ignorance. Actually buddhi and Purusa are separate. But through ignorance, an apparent unity between the Purusa and Prakrti is wrongly established, as a result of which pain and misery, which really belong to buddhi, appear to follow from birth to birth. It is necessary that a person should attain the true conception of the nature of Purusa and with the help of knowledge one will attain liberation from the sorrows and sufferings of the world. Ignorance can be removed by right knowledge which leads to liberation. Liberation consists in absolute cessation of threefold pain. In the Samkhya system, liberation is only phenomenal since bondage does not really belong to Purusa. It has already been mentioned that though Purusa has no real connection with pain yet through misconception bondage and liberation are attributed to Purusa. When the self is conceived of as bound and fettered, it experiences all the sorrows and joys that really happen to its ease. Liberation is attained by means of knowledge of the distinction of Purusa and Prakrti. This discriminative knowledge is known as vivekajnana. When this vivekajnana, Purusa realises its own nature. When discriminative knowledge is attained, Prakrti ceases to evolve and the self attains release, which is the actual object of the evolution of Nature. According to Samkhya philosophy, Liberation is a state of negation of pain.³⁵ However, in the view of the Samkhya philosophers, negation of pain does not mean attainment of bliss. According to Advaita Vedanta, liberation is the attainment of Brahman which is of the nature of bliss.³⁶ It is also said to be the destruction of pain. Hence, in the Advaita Vedanta system also liberation consists in the negation of pain which is also of the nature of bliss. But this view is not accepted by the Samkhya philosophers. For them, bliss is only an attribute and Purusa being free of any attribute cannot be regarded as possessing bliss in liberation.³⁸ The scriptural passages where which speak of liberation as bliss actually mean that the state of liberation is one of freedom from pain. Liberation is not even the absorption of the jiva into Brahman as advocated by these Advaita Vadins, for there can be no connection of the part with the partless. Liberation is not the extinction of self. In this state Purusa remains in its natural form which is of pure consciousness.

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Radhakrishnan's words are noteworthy in this context. He points out, "While deliverance is an escape from suffering, it is not an escape from all existence. The Samkhya has firm faith in the continuance of Purusa, and so cannot be regarded as pessimistic. When the play of prakrti ceases, its developments will lapse into the undeveloped. The Purusas will be seers with nothing to look at, mirrors with nothing to reflect, and will subsist in lasting freedom from prakrti and its defilements as pure intelligences in the timeless void." This is conveyed in the Samkhyakdikathus : when discriminating knowledge arises the Purusa being unmoved and self controlled looks at Prakrti which has ceased to produce as a spectator only. Liberation does not consist in the acquisition of any power, nor does it mean a passage from imperfection to perfection. The yogins advocate that in liberation, the self acquires many supernatural powers, which is also not acceptable to the Samkhyas. Acquisition of power is sure to be destroyed being effects and as such liberation will be non-eternal. According to Samkhya, liberation does not consist in the soul's upward movement to supra-mundane space (visesagati). The Samkhya concept of liberation is not to be confused with Jaina liberation also. In Jainism, the liberated self moves upward and goes straight to siddha-sila (the top of the mundane world). It acquires the four infinites (ananta-catustaya), i.e., eternal knowledge, eternal perception, eternal bliss and eternal power. Refuting the Jaina view Aniruddha points out that the self being allpervading, it is not possible for it to move from one place to another. Even if it is said that the self will move from one place to another with the help of the bodies it undertakes, then the self will be regarded to be made up of parts and thus non-eternal. The Purusa being inactive cannot move upward. The Samkhya concept of liberation is also not the same as that of Buddhist view. According to Buddhists also extinction of suffering is called nirvana which is the highest ideal of a section of this system. In their view, freedom or nirvana is the complete extinction of the existence of the self. This view of the Buddhists is not acceptable to the Samkhyas. For them the self is of the nature of consciousness. Escape from suffering is not an escape from all existences. It is also seen in the world that the annihilation of the self is not an object desired by a person.⁴⁵ A section

of the Buddhists (i.e., Sunyavadins) again maintain that release is nothing but void (sunya). It means that there is annihilation of the whole creation consisting of cognition and the objects of cognition in release. The Samkhyas do not accept this view on ground mentioned above, i.e., this is never desired by any person. The attainment of liberation means the clear recognition of the Purusa as a reality which is beyond time and space and above the mind and the body, and therefore, essentially free, eternal and immortal. The saving knowledge between Purusa and Prakrti, is not a mere theoretical knowledge. It is a direct knowledge or clear realisation of the fact that the self is not the body, the mind and buddhi.

14.2 LIBERATION

Ramanuja is the founder of the Vishishtadvaita Vedanta – Vedanta that is non-dual (advaita) but is also qualified (vishishta) – school of Indian philosophy. Ramanuja, like Shankara, accepts God or Brahman as the only reality. However, unlike in Shankara's absolute monism, for Ramanuja, Brahman has within itself parts: it is composed of the different unconscious material objects (achit), as well as the many conscious souls (chit). Just as a spider spins cobwebs out of its own body, so Brahman creates the world of material objects out of matter (achit) which eternally exists in it. The souls (chit) are infinitely small substances which also exist eternally. Creation of the world and the objects created are all as real as Brahman. Ramanuja therefore believes in parinamavada unlike Shankara who espouses vivartavada. For him, Brahman actually changes, is active and has a relationship with individual souls. It is possessed of all supremely good qualities like omniscience, omnipotence, etc. Therefore, Brahman is not characterless (nirguna) nor indeterminate, but possessed of qualities (saguna). He is the object of worship and the goal of religious aspiration.

The individual souls are, by their very nature, conscious and self-luminous. Every soul is provided with a material body in accordance with its karma. Bondage of the soul means its confinement to this body. The bondage of the soul to the body is due to its karma. After it gains the kind of body it deserves, its consciousness is limited by the conditions of the organs of knowledge, and the body it possesses. It identifies itself as

the body and regards it as itself. This identification of the self with the non-self is called ahamkara and it is the result of ignorance or avidya. The attainment for liberation must be sought through work and knowledge because they pave the way for devotion. By work, Ramanuja means the different rituals prescribed by the Vedas for different persons according to their respective castes and stations in life (varna-ashrama-dharma). Disinterested performance of such duties destroys the accumulated effects of the past deeds which stand in the way of knowledge. The knowledge Ramanuja talks about is not the verbal knowledge of scriptures. Real knowledge means the constant remembrance of God, variously described as meditation (dhyana), prayer (upasana), and devotion (bhakti). God is known as the only object worthy of love. Bhakti towards God should be practised continuously along with complete self-surrender before Him (prapatti). The man who surrenders himself to the mercy of God is lifted from bondage and misery by Him. Such a man gains an immediate knowledge (darshana) of God. This is the final means to liberation. It destroys all ignorance and karmas by which the body is caused. The soul which realizes God is liberated from the body for ever without any chance of rebirth. The liberated soul becomes similar to God, because like God, it has pure consciousness free from imperfections. But it does not become identical with God, because the finite can never become infinite.

14.3 BONDAGE AND LIBERATION IS REALLY ONLY FOR PRAKRTI AND NOT FOR PURUSA WHO IS UNCHANGING

The Vaisheshika regards bondage as due to ignorance and liberation as due to knowledge. The soul, due to ignorance, performs actions. Actions lead to merits or demerits. They are due to attachment or aversion and aim at obtaining pleasure or avoiding pain. The merits and demerits of the individual souls make up the unseen moral power, the adrista. According to the law of Karma, one has to reap the fruits of actions one has performed whether they are good or bad according to the karmas one performed. This adrista, guided by God, imparts motion to the atoms and leads to creation for the sake of enjoyment or suffering of the individual

souls. Liberation is cessation of all life, all consciousness, all bliss, together with all pain and all qualities. It is qualityless, indeterminate, pure nature of the individual soul as pure substance devoid of all qualities.

Bondage of Karma (Bandh) Theory of Karma

As a student, you have seen that some students do very well in class even when they don't study, while others struggle to maintain their good grades in spite of studying very hard. In the same way, you might have heard that for some people the money comes easily, while others cannot even find a job. You might have also heard that some people stay sick all the time, while others never get sick. You might have heard someone lives over hundred years, while someone dies as a young child. Everybody is looking for an answer to these strange disparity. Some may say it is the God's will, others may say it is his luck, and so on. The Jainism says every thing happens due to the result of our past doings. You reap what you sow and no God or someone else can make this happen or change.

We and only we are the reason for our suffering or happiness. This can be explained by the theory of Karma. Therefore, it is very important that we understand this process very clearly. It also explains what karmas are, why and what role karmas play in our life (with soul), and how do we accumulate different kinds of karmas as well as how we get rid of them.

If you sit back and think, then you will realize that you are doing something all the time. Sometimes you might be talking or listening if you are not doing anything physically or you might be thinking. So you are always busy doing something. This is our nature. These activities may involve harm to others or help to others. We do not realize that everything we do brings karmas to our souls. When these karmas are mature that is when they are ready to depart from the soul that process results into happiness or suffering in our lives. This is how the karmas are responsible for our happiness or suffering



Karmas are the derivatives of the karman particles. The Karman particles are made up of the non-living matter (pudgals). They are scattered and floating all over the universe (Lok). They are very very fine particles and we are neither able to see them with our eyes or with the regular microscope. A cluster of such innumerable karman particles is called a karman vargana. The karman varganas is one of the eight kinds of pudgal varganas. The karman vargana has the most subtle particles. When the soul acts with a passion like aversion or attachment; or anger, greed, ego, or deceitfulness, it attracts these karman varganas to itself. When these karman varganas get attached to the soul, they are called karmas. Karmas are classified into eight categories depending upon their nature. The karmas can be good (punya) or bad (Pap). The good karmas are the result of good or pious activities while the bad karmas are the result of bad or sinful activities.

PROCESS OF THE BONDAGE (BANDH) OF THE KARMAS

Once again as said earlier, whenever, we think, talk or do something, karman varganas are attracted to our soul, and get attached to it and these karman varganas are then called the karmas. This process is also called the bondage of karmas to the soul. When our activities are unintentional or without any passions, these karmas are called the Dravya Karmas. On the other side, when our activities are intentional or with passions, like anger, ego, greed and deceit these karmas are called the Bhava Karmas. The passions work as the gluing factors, and that is why the bhava karmas stay for a longer time with the soul while dravya karmas fall off almost immediately and easily from the soul.

Our activities are:

1. physical,
2. verbal or
3. mental

We further do these activities in three different ways,

1. We do the activities ourselves,
2. We ask someone else to do for us, or
3. We encourage someone else to carry on these activities.

Thus, in different combinations, we do our activities in nine different ways that cause bondage of the karmas to the soul. At the time of the bondage of karmas to the soul, the following four characteristics are determined about the karmas. They are:



What Kind of (Nature) Karmas will these be?

- I. How many Karma particles (Quantity) will attach?
- II. How long (Duration) will these karmas stay with soul?
- III. How strong (Intensity) will be the bondage of these karmas?

The nature and the quantity of the bondage of the karmas depend on the vigor of activities while the duration and the intensity of the bondage of the karmas depend on the intensity of the desires behind those activities.

I) NATURE OF THE BONDAGE OF THE KARMAS

Depending upon the nature of the results of the karmas, they are grouped into eight types. They are:

1. Knowledge-Obscuring (Jnanavarniya) Karma

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2. Perception-Obscuring (Darshanavarniya) Karma
3. Obstructive (Antary) Karma
4. Deluding (Mohniya) Karma
5. Feeling-Producing (Vedniya) Karma
6. Body-Determining (Nam) Karma
7. Status-Determining (Gotra) Karma
8. Age-Determining (Ayushya) Karma

These eight karmas are also grouped into two categories,

1. Destructive (Ghati) Karmas
2. Non-destructive (Aghati) Karmas

Ghati means destruction. Those karmas that destroy the true nature of the Soul are called destructive or ghati karmas. Those karmas that do not destroy the true nature of the soul, but only affect the body in which the soul resides are called non-destructive or Aghati karmas. The first four types of karmas from above list are destructive (ghati) karmas, and last four are non-destructive (aghati) karmas.

II) THE QUANTITY OF THE BONDAGE OF THE KARMAS

If the physical vigor of our activities is weak, then we accumulate smaller number of karman particles, but if the physical vigor is stronger, then we accumulate larger number of karman particles on our soul.

III) DURATION OF THE BONDAGE OF THE KARMAS

Duration of the karmic particles on the soul is decided by how intense are our desires at the time of our activities. If the desire for the activity is mild, then the duration of the bondage will be for a short time, but on the other side if the desire is stronger, then the duration of the bondage will be for a long time. The minimum time could be a fraction of a second and a maximum time could be thousands or even millions of years.

IV) INTENSITY OF THE BONDAGE OF THE KARMAS

The intensity of karmas depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting bondage; the greater the intensity the more stronger the resulting bondage.

The intensity of the bondage of the karmas to the soul is described in four different levels.

1. Loose Bondage: This would be like a loose knot in the shoe string which can easily be untied. Same way, the Karmas which are attached loose to the soul could be easily untied (shed off) by simple thing like repentance.
2. Tight Bondage: This would be a tight knot which needs some efforts to untie it. Same way, the Karmas which are attached tight to the soul could be untied (Shed off) with some efforts like the atonement.
3. Tighter Bondage: This would be a tighter knot which needs too much efforts to untie it. Same way, the Karmas which are attached tighter to the soul could be untied (Shed off) with special efforts like the austerities.
4. Tightest Bondage: This would be a knot which could not be untied no matter how hard you work at it. Same way, the Karmas which are attached so tight to the soul would not shed off by any kind of efforts but we would have to bear their results to shed off.

There are the few terms, which we should know, are related to the bondage and the manifestation of the karmas.

1. Bandh means when the bondage of the karmas to the soul happen.
2. Uday means when the karmas mature at their own set time and manifest their results. (As the karmas mature and give the results they fall off the soul.)
3. Udirana means when the karmas are brought to the maturity prior to their set time of maturity with the active efforts like penance, active sufferings, etc.
4. Satta means when the karmas are bonded with the soul in the dormant form and are yet to mature.
5. Abadhakal means the duration of the bondage of the karmas to the soul. It starts from the time of their bondage to the soul until their maturity.

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Many of us do nothing special but just wait for accumulated karmas to mature (to produce their results) and fall off thinking that they cant do anything about them. But by understanding udirna, we should realize that we can do something to our accumulated karmas. We dont have to wait for them to fall off themselves if we want to accelerate our progress. Because, we can get rid off accumulated karmas ahead of their due time by special efforts. This means we have a control on our own destiny (to liberate) and it is us not God or someone else who decides when that will happen. Now it may be more clearer why many people follow austerities or take up monkshood or nunhood.

CONCEPT OF BONDAGE IN SAMKHYA-YOGA PHILOSOPHY

According to Samkhya philosophy, Purusa is eternally enlightened, eternally liberated, pure and free from pain or sorrow. It is devoid of three gunas (sattva, rajas and tamas). But due to non-discrimination between Purusa and Prakrti, Purusa has a false sense of bondage. It is because of the relation between Prakrti and Purusa, the Purusa feels sorrow and pleasure. Purusa has no real connection with pain and pleasure. Pain and pleasure are the qualities of buddhi. Being reflected in the modes of buddhi, the Purusa wrongly identifies itself with these qualities. According to Vacaspati Misi:ra, this false sense of identity of the Purusa with the mode of buddhi is bondage. In his view buddhi is insentient but endowed with three gunas. Because of sattvaguna buddhi can accept the reflection of objects adjacent to it. Purusa which is of the nature of consciousness is reflected in buddhi. Because of this the insentient buddhi and the reflection of consciousness of Purusa appear as non-different. Buddhi then appear as conscious and Purusa though devoid of any attribute appear as doer and enjoyer. This is what is called bondage or transmigration. Vijnanabhiksu also maintains that Purusa is reflected in the mode of buddhi which is tinged with pain. This mental mode of pain is reflected back in Puruga, so that Purusa has the experience of pain. For example when a red flower is placed near a crystal, the crystal appears to be tinged with red, though it is not really so. Similarly Purusa, which is devoid of any association with gunas, appears to be tinged with the mental mode of pain, though it is not really

tinged, and feels to be its own experience owing to the superimposition of ahamkara or abhimana on it. So, according to Vijnanabhiksu, bondage is a mere feeling of Purusa's being coloured by the modes of buddhi, owing to non-discrimination. Hence, Purusa's bondage is not real. "Although bondage in the form of the cognition of pain, and discrimination and nondiscrimination in the form of functions belong to the citta or the inner organ, still Purusa's enjoyment or suffering consists in the mere reflection of pain in him." Thus the bondage of Purusa is a fiction⁹ due to its proximity to citta. So, it is said to be adventitious (aupadhika). The Samkhya philosophers maintain that if freedom is not natural to Purusa, it cannot be generated by any outside events. Vijnanabhiksu quotes a verse from Kurma Parana to support this view. It is said in the Kurma Purana "were the self by nature impure, unclean, mutable, verily release would not be possible for it even by hundreds of rebirths."

Samkhya philosophy also maintains that bondage of Purusa is not due to relation to space and time. Already, we know that Purusa is eternal and all-pervading and space and time are also all-pervading. Therefore, space and time would be related to all Purusas, released as well as bound. Thus, released Purusas also would be bound by being related to space and time. Kapila also said that bondage of Purusa is not due to karmas (actions), because karmas (actions) are not properties of Purusa, but of the gross body. Again, bondage of Purusa cannot be due to organic condition, because it is a property of the sarira (body) which is subject to change, while Purusa is beyond change. Moreover, bondage of Purusa cannot be due to Prakrti. Prakrti cannot entangle Purusa in bondage without depending on a particular conjunction of Purusa with buddhi, If Prakrti can cause its bondage without a particular conjunction, then Purusa would experience pain and be in bondage even in the state of dissolution. But the Samkhya philosophy holds that Purusa does not feel pain in the state of dissolution. So, bondage of Purusa is not real, but only phenomenal. In the Samkhyasutra, it is said that bondage is traced to wrong knowledge or viparyaya. The author of Samkhyadrika supports the view of Kapila. According to Samkhya philosophy bondage of Purusa is due to the contact of Purusa and Prakrti This contact is due to

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non-discrimination or aviveka. Supporting this view, Vijnanabhiksu also said that aviveka is the cause of the contact between the Purusa and Prakrti. Aviveka is the non-discrimination between Prakrti and Purusa and that aviveka is also known as the form of avidya. The meaning of aviveka is not the absence of knowledge; but it is a form of knowledge (jnanantar) which is the terminator of valid knowledge. This non-discrimination belongs to buddhi, though it has Purusa for its object. It follows that our sorrow will be terminated only when our non-discrimination ends.

Regarding the theory of bondage, Patanjali has also illustrated in the Yoga philosophy. He said that when Purusa falls down from its original position, the modes of buddhi and Purusa become identical, and consequently, the mental mode of pain is falsely experienced by Purusa as its own. This experience of pain is known as bondage. Actually lingasarira (subtle body) suffers sorrow and death. But Purusa wrongly thinks that all these pertain to it. If Purusa remains in its natural position of pristine purity, the question of bondage and liberation would never come. So, bondage is not natural to Purusa. Mukta Biswas observes, "Purusa is eternally pure and transcendental consciousness. It is the citta with the reflection of the Purusa in it or the Purusa as reflected in the citta which is phenomenal ego or jiva, which is subject to birth and death, and transmigration and to all painful or pleasurable experiences; and which imagines itself as the agent and the enjoyer.....The bondage of the self is due to its wrong identification with the mental modification and liberation, and therefore, means the end of this wrong identification through proper discrimination between Purusa and Prakrti and the consequent cessation of the mental modifications.

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 Liberation?

-
-
-
2. Discuss about the Bondage and liberation is really only for prakrti and not for purusa who is unchanging.
-
-
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14.4 UPON CEASING OF PRAKRTIS; ACTIVITY

The conception of liberation is the most important topic of Indian philosophy. In Indian philosophy, liberation is considered as the paramount ideal and end of life. The conception of liberation attained such prominence in India that Indian philosophical systems are called the Moksasastra (the science of liberation). In almost all the systems of Indian philosophy, the concepts of bondage and liberation are the important topics for discussion and each of the schools advocates its own view in this regard. In Indian philosophy, bondage means the liability of the individuals to birth and consequent sufferings and liberation, which is termed as moksa or mukti, is regarded as the summum bonum of life. In this context Prof. Max Muller comments that philosophy is recommended in India “not...., for the sake of knowledge but for the highest purpose that man can strive after in this life, that is his own salvation”.

According to him, the highest purpose of Indian philosophy is none other than liberation. Liberation stands for ‘release from pains and sufferings’. According to all Indian philosophical systems, liberation means release from bondage. Liberation also means release of the self from the cycle of birth and death. In fact the Purusa or self or soul by nature is eternally free. But due to ignorance the Purusa or soul wrongly identifies itself with the mind-body organism and undergoes the process of birth and rebirth. In this regard, Gita stated that the process of birth, rebirth, death and consequent sufferings to which an individual is subject to is termed as bondage. The ending is termed liberation. Satischandra Chatterjee also

said, “The process of birth and rebirth is called bondage and its cessation is called liberation because the one implies certain limitations and the other freedom from those limitations for the individual soul, just as in ordinary life and conversation a man, when under restraint, is said to be bound, and, when subsequently released from restraint, is said to be free and liberated.” The thinkers of ancient India devoted their intellectual resources to discover the path leading to the ultimate goal of human life in so many passages. But as it is not possible to explain the Absolute Reality from the human point of view, so Upanisads do not explain precisely the condition of the ultimate liberation. Generally, in the Upanisads this ultimate freedom is described as a state of oneness with Brahman or as the attainment of Brahman (Brahmaprapti) Regarding this point S.N. Dasgupta opines, “Emancipation or Mukti means in the Upanisads the state of infiniteness that a man attains when he knows his own self and thus becomes Brahman.” Bondage or ceaseless series of transmigrations is for one who is ignorant. The wise person, who has divested himself of all passions is not affected by ignorance and the resultant bondage. He becomes free from all afflictions and sorrows. In the Upanisads, liberation is not regarded as something new, which is to be attained. It is not a new acquisition or a new product. “For everything that comes to be is transient; that which from nothingness became something may also return back from being something into its nothingness.” Therefore, liberation is not a new beginning but the perception of that which existed from eternity.

14.5 PURUSA ATTAINS LIBERATION (KAIVALYA)

1. WHAT IS KAIVALYA

Kaivalya (perfect independence) comes when the Gunas (qualities), devoid of motive, become latent. Or the power of consciousness gets established in its own nature.

NOTES

The Gunas act for the enjoyment of the Purusha. As soon as the Purusha realises His own native state of isolation, the Gunas, having fulfilled the

object, cease to act. Their effects, the various modifications of Gunas, get Laya or involution. They merge into their causes. Nothing remains for the Purusha to cognise. This does not mean that the universe has come to an end. The world continues to exist as usual for those who have not attained Kaivalya. The Indriyas are drawn into the mind, the mind into the Mahat, and the Mahat into the Purusha.

2. MEANS FOR KAIVALYA

On the equality of purity between Purusha and Sattva comes Kaivalya (perfect independence).

NOTES

Perfection is attained when the intellect becomes as pure as the Atman itself. When the soul realises that it is absolutely independent and it does not depend on anything else in this world, this highest knowledge, Kaivalya, Isolation or perfect independence comes in. The soul feels that it is ever free, unchanging, immortal, beginningless, endless, infinite, beyond time, space and causation, full of bliss, peace and knowledge. When the intellect or Sattva is rendered as pure as the Purusha, when it loses all consciousness of action on its own part, then its purity is said to be equal to that of the Purusha. The intellect or Sattva is annihilated. Purusha only remains free in His native, pristine divine glory. 'Sattva' means here intellect. Purusha is reflected in intellect. Sattva is the cause for knowledge and Ahamkara. The intellect attains the same state as that of Purusha when it becomes absolutely pure and when it remains motionless and when all its functions and activities stop completely. In Sutra II-25 another means for Kaivalya is given.

3. PURUSHA COGNISES THROUGH INTELLECT

Though the seer is pure intelligence only, he cognises ideas through intellect.

NOTES

The Purusha is an embodiment of intelligence. He is ever pure and eternally free. He is always the silent witness of the play of Prakriti.

Notes

Through intellect, the Purusha appears as if seeing, although really he never sees or does anything.

The qualities of intellect are superimposed on the Purusha. Just as the real colour of the flower appears on the transparent crystal, so also the qualities of Buddhi appear on the Purusha. Hence, the Purusha appears to be happy or miserable.

4. KNOWABLE IS FOR THE PURUSHA

For His (Purusha's) purpose only is the existence of the knowable (the object of experience).

NOTES

If the Purusha were not, the being of Prakriti could never have been as stated in Sutra II-18. Just as the cows allow the milk to flow freely to the calf, so also this Prakriti places all her products before the Purusha for his enjoyment, experience and emancipation.

5. PRADHANA IS NOT DESTROYED

Even though destroyed to him, whose purpose has been fulfilled, it (Pradhana) is not yet destroyed, because it is common to others.

NOTES

According to the Sankhya and Raja Yoga philosophy, even if one becomes a Mukta, the Pradhana and its modifications exist for others.

6. SAMYOGA EXPLAINED

The junction is the cause for the recognition of the powers of nature and its Lord.

NOTES

The Purusha unites with the Buddhi and enjoys the different objects. This is the cause for human sufferings. Ignorance is the cause for this conjunction. This Prakriti and Purusha are united from time immemorial. If this union is separated, the Purusha recognises his original, divine

glory. The original conjunction is the union of Purusha with the Buddhi. Through Buddhi, he is united with body.

He mistakes this perishable body for the real Purusha. Through this body, he gets united with wife, children, relatives and friends. The whole Samsara has started now. Disconnect yourself from the Prakriti and become a Mukta Purusha. This is the essential teaching of Raja Yoga.

7. MIND IS NOT PURUSHA

The perception of the mind as Purusha ceases for the man of discrimination.

NOTES

Just as the existence of seeds is inferred from the blades of grass shooting forth in the rainy season, so also it is rightly inferred that he whose tears flow (Asrupatha) and whose hairs stand on end (Pulaka) when he hears the name of God or Moksha, has surely a store of Karma tending to liberation, as the seed of the recognition of the distinction is already there. The perception of mind ceases to appear as Purusha.

8. DISCRIMINATION IS SEVENFOLD

His (the Yogi of unbroken discrimination) discrimination is sevenfold at the final stage.

NOTES

The Yogi gets the knowledge in seven grades one after another. The seven grades are the seven Jnana Bhumikas. The first four relate to the objective side and the next three to the subjective side. In each Bhumika, he has the followings feelings:

1, I have known all that was to be known and nothing further remains to know. The dissatisfied state of mind has disappeared. All doubts vanish.

2, Nothing can give me any pain.

3, By attaining Kaivalya, I have attained everything and nothing more remains. (Here he is an Aptakama).

Notes

4, I have fulfilled all my duties now. (Here he is a Krita-kriya). My mind is at complete rest. All distractions have vanished. (Here the freedom of the mind is threefold).

5, The Gunas have all dropped away, like stones from the mountain-top, never to rise up again.

6, I am what I am, ever free. I am established in my Self. I am all bliss and knowledge.

7, I have no connections. I am Kevala Purusha.

These are the seven stages of knowledge or feelings of the Yogi in the seven Jnana Bhumikas.

The word Kaivalya means emancipation or liberation. It is otherwise called as Moksha in Sanskrit. Patanjali in his Yoga Sutras discussed the concept of Kaivalya in a very elaborate manner in the last chapter called the Kaivalya Pada. This chapter has a total of 34 aphorisms or sutras that describe the phenomenon of Kaivalya or emancipation. Patanjali says that the ultimate goal of man is to attain Kaivalya from the cycle of modifications from one species or genus into another. He accepts the concept of Jatyantara Parinama which says that man continues to be born again and again depending upon the changing circumstances. Sometimes he gets modified into other species or genus too. The word 'species' is meant by the word 'Jati'.

Material substances get filled in the body of the human being at the time of the birth. Hence the modification into another species is by the filling in of material substance. Patanjali says that the primary goal of man is to aim for liberation or Kaivalya through Samadhi. To attain Kaivalya he should undergo the process of investigation of self-existence. How does the process of investigation into self-existence come to an end? Patanjali says that once the Yogi comes to know that the Purusha or the Supreme Entity is different from the intellect then the investigation into self-existence comes to an end. For this to happen, he should realize the

Purusha. The Yogi reaches the threshold of Kaivalya the moment the investigation comes to an end.

Kaivalya Pada discusses the nature of the mind of the seeker of Reality when the Yogi realizes the distinct truth about Purusha. The aphorism 26 says 'Tada vivekanimnam kaivalyapragbharam chittam'. It means 'Then the mind bent towards discrimination or distinction has the burden of emancipation in front'. It only means that the Yogi is sure to burden the joy of emancipation in the future. The process of the attainment of liberation is dealt in a detailed manner by Patanjali. He says that prior to the occurrence of the final revelation, the Yogi is confronted with an invasion by the troop comprising of habitual potencies that existed in him before. These habitual potencies are dying and perishing as far as the Yogi is concerned. They continue to live unabated in the ordinary men. On the other hand they meet a natural end in the men of intellectual revelation.

The Yogi is adept in avoiding the habitual potencies. Hence he is not confronted by the challenges of afflictions or pains. His path to Kaivalya is bereft of impediments. He reaches and attains liberation effortlessly. Virtues and sins do not touch a Yogi and he reaches the situation in which all his actions and pains cease to exist. Patanjali says in the aphorism 30 'Tatah Klesakarmanivritthih'. It means 'Then the cessation of all afflictions and actions'. What happens to the Yogi at the cessation of afflictions and actions? Patanjali says that his knowledge becomes infinite and boundless. He reaches a situation in which the knowable becomes a little. In short it can be said that he reaches a situation in which he comes to know everything by virtue of the quality of purity of the mind. His knowledge too becomes uncovered by impurities. He uses the word 'Avarana' meaning 'envelope'. The knowledge that he gets finally is bereft of the cover of impurities. He is bestowed with the quality of non-attachment and hence the three gunas, namely , sattva, rajas and tamas begin to show no effect on him. It only means that the succession of changes of the various energies in him born of the three gunas gets terminated. When the succession of changes of the energies gets terminated, the Yogi gets merged into the state of Bliss.

Notes

Finally the Yogi attains Siddhis of various kinds. Patanjali speaks of Siddhis or accomplishments of a Yogi when he reaches the state of spiritual absorption that confers on him the status of emancipation. He gets the accomplishments born of birth, herb, prayer, penance and spiritual absorption. The Yogi gets the accomplishment born of birth of a bird flying in the sky. He gets the Siddhi by means of his devotion to specific herbs. The Siddhi of Anima or atomy can be achieved through mantra or prayer to deities such as Durga. By resorting to penance or Tapas, the Yogi gets Siddhi as Sage Vishvamitra performed miracles. Patanjali says that a Yogi can be conferred with eight different types of Siddhis when he is on the threshold of Kaivalya.

The eight types of Siddhis are Anima or becoming as small as an atom, Laghima or assuming lightness, Praptih or attaining anything he wishes, Prakamyam or thinking about the unthinkable, Mahima or assuming the greatest weight, Ishitvam or supreme power, Vastitvam or power to attract anyone and Kamavasayita or subjugating all sorts of desires. A Yogi can easily suppress all kinds of desires, such as those arising out of wealth, women and property. The system of Yoga does not speak about the Supreme Brahman that was later discussed at length by the Advaitins or the followers of Sankara. On the other hand the system of Yoga spoke about the Purusha which can be equated to the Brahman of the later Advaitins. According to the Yoga system of philosophy the Purusha is the highest and supreme entity. The Purusha has to be realized for the Yogi to attain the state of liberation or Kaivalya.

The system of Yoga does not use the word 'Moksha' but instead it uses the word Kaivalya. It is generally said that the philosophical system of Sankhya inspired both the Yoga and the Advaita systems to a great extent. Swami Vivekananda the great Indian monk once said that India truly owes a lot to Sage Kapila the founder of Sankhya system of philosophy. But for him even the system of Advaita would not have been there. The Sankhya system truly paved the way for both the Yoga and the Vedanta systems of philosophy. Patanjali of course was original to a great extent.

Kaivalya (कैवल्य) is the ultimate goal of Rāja-yoga and means “solitude”, “detachment” or “isolation”, a vrdhhi-derivation from kevala “alone,

isolated". It is the isolation of puruṣa from prakṛti, and subsequent liberation from rebirth. The terms kevala, kaivalya, or kaivalya-mukti are encountered in the Upaniṣads, including the Śvetāśvatara (I and VI) Kaivalya (25), the Amṛtabindu (29) and the Muktikā (1.18, 26, 31) Upaniṣads.

The Yogatattva-upaniṣad (16-18) reads, "kaivalya is the very nature of the self, the supreme state (paramam padam). It is without parts and is stainless. It is the direct intuition of the Real-existence, intelligence and bliss. it is devoid of birth, existence, destruction, recognition, and experience. This is called knowledge."

Check Your Progress 2

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

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

3. What do you know the ceasing of prakṛtis?

.....

4. What do you know about the Purusa attains liberation (kaivalya)?

.....

14.6 LET US SUM UP

Kaivalya (कैवल्य), is the ultimate goal of Raja yoga and means "solitude", "detachment" or "isolation", a vrddhi-derivation from kevala "alone, isolated". It is the isolation of puruṣa from prakṛti, and liberation from rebirth, i.e., Moksha (although this is controversial due to the predominant view that it is impossible to separate/isolate puruṣa from prakṛti, and vice versa). Kaivalya-Mukti is described in some Upanishads such as Muktika and Kaivalya as the most superior form of Moksha which can grant liberation both within this life Jivanmukti and after death Videhamukti and the essence of all Upanishads.

14.7 KEY WORDS

Perception: Perception is a definite cognition which is produced by sense-object contact and is true and unerring.

Inference: Inference is the cognition which presupposes some other cognition.

Comparison: Comparison is called upamana. Comparison is knowledge derived from comparison and roughly corresponds to analogy.

Verbal Testimony: Verbal testimony is defined as the statement of trustworthy person and consists in understanding its meaning.

Cause: Cause is defined as an unconditional and invariable antecedent of an effect and an effect as an unconditional and invariable consequent of a cause.

Padartha: Padartha means an object which can be thought and named.

Dravya: Dravya is the substance. Substance signifies the self-subsistence, the absolute and independent nature of things. Substance is the basis of qualities and actions, actual or potential, present or future.

Kaivalya : Kaivalya (कैवल्य), is the ultimate goal of Raja yoga and means "solitude", "detachment" or "isolation", a vrddhi-derivation from kevala "alone, isolated".

14.8 QUESTIONS FOR REVIEW

1. Discuss about kaivalya.
2. Nature of Liberation from Bondage.

14.9 SUGGESTED READINGS AND REFERENCES

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14.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1

1. See Section 14.2
2. See Section 14.3

Check Your Progress 2

1. See Section 14.4
2. See Section 14.5