CHAPTER IV

EVIL : THE CLASSICAL INDIAN PHILOSOPHICAL PERSPECTIVE

The world of phenomena bears testimony to the constant fight of two sets of contrasting forces, i.e. good and evil or virtue and vice. Constant attempts have been made to trace the causes of these contrasting forces of the phenomenal world. The best thinkers and philosophers of every age and time have devoted their energies most earnestly to the solution of the mystery of the good and evil aspects of nature, and what are the causes of evil. All the systems of Indian philosophy attempts to reach the proper solution of this problem of good and evil and also try to discover why evil exists, why there is so much misery and suffering in the world and how these can be annihilated.

In this chapter we will discuss the concept of evil given by nine classical systems of Indian philosophy.

IV. 1 The Čārvāka

The Čārvāka philosophers also known as “the Lokāyatas’ are atheist. They do not believe in God or super natural deity and also do not accept the authority of the Vedas. The word “Loka” means the common world. Lokāyata means Lokesu – ayato’ i.e. accepted and supported in large by the common people. Brhaspati is known as the founder of Lokāyata school. They are also known as materialist as they accept ‘matter’ to be the ultimate reality.

According to Čārvāka perception is the only source of knowledge and what is not perceivable is non-existents to them. Radhakrishnan says “Scepticism or agnosticism is only the expression of a free mind that refuses to
accept traditional wisdom without criticism. Inspite of the defects this school exercised a profound influence on the current beliefs and broke the fascination of the past. The materialist theory had a good past. The materialist theory had a good deal to do with the speculation of the old religion of custom and magic.
even try to secure freedom from pain and evil. Cārvākas say in the Sarvadarsana Saṁgraha that “Nobody casts away the grain because of the husks. It is foolish to think that the soul is going to reap the rewards of its acts in a future state. Religion is a foolish aberration, a mental disease. A God is not necessary account for the world. Nature is absolutely dead to all human values. It is indifferent to good and bad. The sun shines equally on the good and the evil. If nature has any quality, it is that of transcendent immorality. Nature does things herself without any meddling by the Gods. The variety of the world is born of itself. Fire is hot and water cold because it is all in the nature of things”.

According to most of the Indian philosophers liberation is the highest goal or summum bonum of human life. But according to the cārvākas liberation or Mokṣa is meaningless. For them liberation can neither mean a condition here in this life as this conditions is impossible and unreal. So liberation in this life is non-sensical. Human life is a mixture of pleasure and pain. We should try to avoid as far as possible pain, which inevitably accompanies pleasure. “Those who try to attain in this life a state free from pleasure and pain by ruthlessly suppressing the sense and natural appetites on the ground that pleasure arising from gratification of the senses are mixed with pain are so many fools. No wise person rejects the fish because there are bones in it, nor gives up eating rice because of its husk, nor ceases to grow crops because there are wild animals which may destroy the crops nor stops cooking food because beggars might ask for a share.”

According to Lokāyatas the external world of which man is part exists objectively and is therefore not a product of his brain but exists independently of any consciousness. The nature of man’s life and activity is determined by the conditions of his life and not a deity. A cārvāka named Ajita Kesakambalin said that both a wise man and a fool die along with the body, both are dead, and have no existence after death. Materialists wanted to rid itself of the chains and burden of the past of speculation about matters which couldn’t be perceived or worship of imaginary Gods. Both good and evil deeds are an
invention of the adherents of religion employed by idealist philosophers. According to them the source of evil on this earth should be looked for in the cruelty and injustice existing in society rather than in the properties of human nature.

According to cārvāka enjoyment is the only purusartha. Another world cannot be proved to exist. As pleasure is the ultimate end, a pleasurable action is good and a painful action is evil.

"No system of philosophy minimizes the importance of karma. For the cārvāka it is only the material particles which are solely responsible for creating both the world of matter and mind. They say that matter even produces consciousness. Nothing imperceptible is real for them."5 They do not believe in God too. For the materialists enjoyment produced from the sensual pleasures is the sole end of life.

They recognize only two values of life viz, wealth and enjoyment, pleasure and pain are the only criteria for determining the rightness and wrongness of actions. Dr. Radhakrishnan says, "An unqualified hedonism is ethical ideal of the materialist school"6. Eat drink and be merry is their ethical maxim. It is absolutely dead to all human values. It is indifferent to good or evil. It makes no discrimination between good and evil. Its behavior is uniform to all, no matter whether it is good or evil righteous or unjust.

Radhakrishnan says that, "There was a distrust of everything good, high, pure and compassionate"7. Cārvākas looks every aspect of life from materialistic stand point. They ignore morality and humanity. According to them goodness can be attained without religion. Cārvākas hold that society is the ultimate standard of good and evil. The activity which can bring about the highest amount of social goodness is the best. So to judge good and evil we require the social reference but not the requirement of an ideal world ruled by the so called highest values. Individual possession of wealth cannot give us pleasure as social disparities will continue. So pleasure is not an individual thing but a collective one. So according to cārvākas to think about individual pleasure is not
good, but evil. On the other hand according them enjoyment without work is a crime as they realize the dignity of labour.

IV.2 Buddhism:

The Buddhists are phenomenalists. They regard change or becoming as the stuff of reality. Everything is impermanent. According to Buddha there is no permanent self. The self is an aggregate of changing bodily and mental process. It is a series of momentary cognitions, feelings, volitions and mental dispositions. The material objects are conglomerations of impermanent sensible qualities. The world is dynamic and subject to the law of causality. The law of karma governs the physical order, the biological order and moral order. The buddhists believe in pre-existence, future life, transmigration and liberation of the stream of consciousness. Buddhism lay stress on the conquest of passions and cultivation of non-injury, good will and love for mankind and sentient creatures. According to Buddha our immediate duty is to get rid of misery and pain.

According to this philosophy the world is full of sorrow. But this does not mean that Buddhism did not consider the world as something valuable. As a matter of fact the entire body of Buddhist philosophy will become redundant if value is taken away from the world. To say that the law of dependent origination is circular is to affirm that the analysis of the situation in which a person finds himself at the present levels certain past factors which must be responsible for his present situation, If those factors together with the present situation are allowed to continue, they are bound to lead to certain consequences in the future. So the present world is a result of a process and is in its turn a step in the process leading to the future world.

Buddhism is a universal philosophy of love, compassion and brotherhood. It is based on man's capacity to rise above selfish pursuit and lead a life of austerity and fellow feeling. It is a rationalistic and humanistic philosophy of this world rather than another world. It has more ethics than religion.
Belief in the four noble truths (Arya Satyāni) and the pursuit of the eightfold discipline (A斯塔ŋika Mārgā) seem to be the essence of Buddhism. The pursuit of the eightfold discipline consists in following thee paths of Right understanding, Right thought, Right speech, Right action, Right livelihood, Right efforts, Right mindfulness’ and Right concentration.

Two of the very characteristics beliefs of Buddhism are its beliefs in the theory of momentariness (kṣaṇikavāda) and in the doctrine of no-soul (Anātmavāda). One very important feature of Buddhism is its belief in the law of karma and rebirth. Every-one has to reap the consequences of his action either in this life or in a life after death. If one does not exhaust the fruits of one’s action in this life, he has to take birth again. Although actions bind every human beings and are the root cause of suffering, only the attached actions are of this kind. Non-attached actions (niskāma karma) do not bind us.

According to Buddhism the final destiny of man is the attainment of Nirvāṇa—a state of spiritual freedom and perfection. This state of Nirvāṇa may be attained in this life also and therefore cessation of the present life is not necessary for the attainment of Nirvāṇa. Buddhism teaches the avoidance of extremes and the adoption of the Middle path in every sphere—in metaphysics, in ethics, in general practice and everywhere.

Buddhist philosophy believes in Karma without any reference to Ātman or soul. According to Buddha unconscious acts are not treated as karma and the best way is freedom from the karma. According to Hinduism karma is the source of life and the ultimate result of the Karma is in the hands of God, but according to Buddhism freedom of karma means the way to attain the highest goal of Nirvana.

Buddha ethics is more humanistic and more compassionate. The ethics of Buddhism is the ethics of the right life, both theoretically as well as practically. Buddha believed in various metaphysical concepts of the Upaniṣads and took many spiritual terms and principles for granted, just as the immorality of the souls, the doctrine of Karma, the concept of Mokṣa, which clearly indicate
the influence of Upaniṣad thought on the philosophy of Buddha. Buddha avoided the discussion of metaphysical problems like the eternality of the universe, the immortality of the soul and the relation of the body and the mind, because it did not have any practical value. Buddha though that the immediate need was to recognize evil and he adopted the ways of removing it so that humanity might attain Nirvāṇa which means freedom from pain and sufferings. The four noble truths emphasize the existence, the cause and the method of extinction of evil. The fact is that Buddhism does not teach us how evil is avoided but rather tells how to face evil and how to overcome it. “This philosophy instead of being of escapism might instead of being of escapism might be said as the philosophy of courage and perseverance effort and labor to move towards eternal bliss and happiness from transitory pleasure and suffering”8 “According to Buddha, the law of Karma and turning away from desire are sufficient to lead an individual to illumination or liberation. It has been rightly asserted that deliverance from pain and evil was his only concern and he neither found time nor need to unveil metaphysical subtleties. He was thus eminently practical in his teaching”9.

According to Buddha there are twelve links in the chain of the cause of suffering. (1) Ignorance (Avidyā) (2) Action (saṅskāra) (3) consciousness (Vijñāna) (4) Nāma and form (nāma-rupa) (b) The Six-fields of the five sense organs and the mind (Sadā-Yatana) (6) contact between the senses and the objects (Sparsa) (7) Sensation (Vedanā) (8) Being (bhāva) (9) Rebirth (Jāti) (10) and (11) Old age and death (Jarā-marāṇa) and which is actual suffering. This twelve links of the chain are so intimately connected that suffering and pain is the direct result of ignorance. Ignorance is the main cause out of which false desire springs when knowledge is attained, suffering is at an end. Buddha expounded the third noble truth according to which he declared that the cessation of suffering is also a fact. The desire to live is the sole cause of suffering and egoism and this is all due to ignorance, the cessation of suffering is not possible as long as the desire to live continues. The craving for passion, existence, birth,
rebirth and pleasure is the cause of evil and the removal of evil can occur through the third noble truth.

"According to Buddhism and all other philosophical schools of Indian Philosophy mere theoretical knowledge is not enough for the attainment of perfection. The ethical life means the practice of virtue."

According to Buddha “Right speech requires the individual to restrain himself from false Rood. Backbiting etc. It is a mandate which holds as good today as it did at the time when Buddha preached his eight fold path of righteousness”

By right effort Buddha meant maintaining emotional equilibrium to form the habit of choosing the right path expelling evil ideas from the mind. The five methods for right effort :- (1) Attention to good ideas (2) Facing the danger that will result from the practice of the bad idea (3) turning attention from the bad idea (4) analyzing the antecedent of the bad ideas to counteract the temptation (5) Causing the mind to remain away from the bad idea through bodily effort.

Buddha suggested to his disciples and lay devotees to practice “Sila” to purify one’s personality. So Buddhist practice of ‘Sila’ is an essential requirement to eradicate evil. The person who is following the path of Sila, is free from all bondages and evils.

Sila has been divided into nine heads –

1. **Pancha Sila** :
   a) Refraining from killing (panatapata Virati)
   b) Refraining from stealing (Adinamadana Virati)
   c) Refraining from sexual misdeeds (Kamesumicchacara Virati)
   d) Refraining from telling lie (musavāda Virati)
   e) Refraining from taking intoxicants (Surmevayamajyapanamadatiha Virati)

It removes physical, vocal and moral misdeeds.
2. **Attha Sila**:  
After successful performance of Pancha-Sila, a man can perform the other three precepts.

a) Refraining from untimely meal (Vikālabhojana)

b) Refraining from dance, music and vulgar show (Nācca Gitā Vādita Visukadasana Virati)

c) Refraining from the use of garland, perfumes and other cosmetics (Mālā-gandha-Vitepana-Vibhusatthara Virati)

3. **Mangala Sila**:
They are beneficial in nature for the entire society and morally applicable (1) Friendship (2) Good behaviours (3) Releasing and understanding four noble truths (4) Soft behaviour (5) Truthfulness.

4. **Disapujana Sila**:
Buddha had advised to his disciples to worship various directions like –

1) East – which represent parents.

2) South – which represent teachers.

3) West – which represent sons and wife.

4) North – which represents friends and relatives.

5) Lower clime – direction of workers.

6) Upper clime – represents Brahmanas and recluses.

5. **Indriva Sambara Sila**:
Those persons who can control six sense organs never suffers from the attachment of ordinary objects. When the sense organs have contact with the objects ordinary people take delight from these objects and that is the root cause of evil and suffering.
6. Santosa Sila:
Buddha advised his disciples to remain happy with whatever amount of things they got in the ordinary course of life. Hence Buddha suggested to his disciples to minimize their desires which is a cause of evil and suffering.

7. Ājivaparisuddhi Sila:
It is a good conduct of a person in earning his livelihood in a dignified and noble way without committing any harm to other persons.

8. Dasa Sila:
Apart from the attha Sila the remaining Silas are. Refraining from receiving high and lofty beds. Refraining from receiving silver and gold.
These are followed by the persons who have left the household life and lead the life of monk.

9. Patimokha sambara Sila:
These rules are for both monks and nuns.
According to Buddha if the ill consequence of evil acts were inevitably immediate, there would be no further need for reproof Similarly, to development of bad behavioural habits may be to insidious for the individual to consider ill consequences in time to avoid then, if not for deliberate reflection.

In Dhammpada – Buddha said that –

1. Hasten do good; restrain your mind from evil. The mind of one who is sluggish about doing good finds amusement in evil.

2. Whatever has done something wrong should not repeat it, dont set your mind on it for happiness is the accumulation of good.

3. Let those who have done good respect it again and again; set your mind on it for happiness is the accumulation of good.

4. Even one who is evil sees good as long as the evil has not developed; but when the evil has developed, the evil doer sees evils.
5. Even one who is good may see ill as long as the good has not developed; but when the good as developed, the good one sees good.

6. Do not underestimate evil, thinking it will not affect you. Dripping water can even fill a pitcher, drop by drop; a man is filled with evil, evens if one accumulates it little by little:

7. Do not under estimate good, thinking it will not affect you. Dripping water can even fill a pitcher, drop by drop; one who is wise is filled with good, even if one accumulates it little by little.

8. Just as a merchant with many goods but lane companions avoid a dangerous road, and just as someone who wants to live avoids poison, one should avoid all evils.

9. One without a wound on the hand may remove poison by hand; the poison will not get in where there is no wound. There is no evil for one who does none.

10. If any one offends an innocent person, the ill of that will come back to that fool, like dust thrown in to the wind.

11. Some are born in the womb; evil doers go to hill people whose conduct is good got to heaven; people who are free form compulsion attain nirvana.

12. There is nowhere in the world – not in the sky, nor in the sea; nor in the depths of the earth – where one can escape evil deeds.

They lay stress on the conquest of passions and cultivation of non-injury and goodwill and love for mankind and sentient creatures. Buddhism state that the problem of evil is the problem of conscious being alone. Evils is to be avoided because rationally speaking it bring say lot of unhappiness to consciousness. It is a short sighted act must not be attempted, though individual is free to commit it. According to Buddha, all evil arises from individuality which is due to ignorance (Avidyā). Ignorance is due to will-to-live leads to extinction of attachment, aversion, delusion then evil cease to exist. Ahimsā is the key note of Buddhism. Buddhism state that evil recoils upon one who offends a harmless, pure and innocent person so we should not offend any one
by Buddy, word or thought. Thus according to Buddha we make ourselves pure
by our own free good volitions and actions. We can work out our own salvation
by free moral actions. When man is able to remove attachment, aversion and
delusion he attains nirvāṇa which means extinction of suffering. The liberated
person is free from evil desire. So man is the architect of his own destiny. Our
past good and evil actions in this life or past life have brought about our present
weal and woe. The whole human life is an unmixed evil and suffering according
to Buddhism. So as a man works and behaves, so will he be, a man of good
deeds will become good and evil by evil deeds.

IV. 3 Jainism :

The Jaina system does not accept the authority of the Veda. It
commands the truth of its system on the ground of its accordance with reality.
The Jainas admit five kinds of knowledge. 1. Mati or ordinary cognition which
includes memory, recognition and induction. 2. Sruti or knowledge derived
through signs, symbols or words, includes, association, attention, understanding,
and Naya or aspects of the meanings of things. 3. Avadhi or direct knowledge of
things at a distance in time or space 4. Manahparyaṇā or direct knowledge of the
thoughts of others; and 5. Kevala or perfect knowledge which is all
comprehensive.

In its perfect condition the soul is pure jnana and darsana, i.e.
knowledge and intuition. The world, according to it, is eternally existing and
works by its own inherent laws.

Although Jainism does not believe in God, it believes in Godhood,
which a man can attain by following the path of moral and spiritual discipline.
Jainism takes the world as perfectly real, with all its plural beings. The world,
according to it, is a function of six eternally existing substances, five material and
the one spiritual. Jainism believes in a life after death which is either in the form
of rebirth, the transmigration of the soul from the old body to a new one, or
Mokṣa. Mokṣa is the final liberation of the soul from the chain of birth and
Jainism believes that the present state of man is the state of bondage which is due to his own past karmas. Man suffers to his own karmas and there is no other explanation of human sufferings. Liberation can be attained not by offering rituals to gods and goddesses, but by following the path of three jewels – Right faith, Right knowledge and Right conduct.

Jaina approach to the problems of evil and suffering is practical as to why there is evil in this world. It tries to answer the specific question as to why a man suffers. Its purpose as that of Buddhism is purely therapeutic. It lays down ways and means for winning release from this state of unmixed evil. According to Jainism Karma darkened the soul. Karmas are covered to soul. These karmas keep on accumulating throughout the endless cycle of rebirths. Mrs. Stevenson writes “The soul is the maker and non-maker and itself makes happiness and misery, is its own condition good or evil, is its old river Vaitarani”. According to Jaina man suffers due to his own past karmas. Life in the world to a consequence of one’s past karmas and in a broad sense coming to life in the world itself it suffering. But life in the world may be distinguished between a happy life and a miserable one. Both are respectively to the good and bad actions performed by someone in his past life. Specific Karmas of one’s past life determine separately his taking birth in a specific family, in a specific economic condition, in a specific state of bodily health etc. There are according to it Gotrakarmare (karmas determining family) Āyusakarmān (karmas determining age), Nāma Karmān (karmas determining good or bad body-built) etc. Hence whatever evil or suffering one has in this life whether relating to bodily ailments or family conditions or economic status or any other such thing, is due to his own past specific karmas. So individual himself is responsible for all of his sufferings.

According to Jainism man is restricted in his knowledge and so he makes mistakes. So man’s karmas are responsible for evils of man. According to them, there are various kinds of moral evil such as falsehood, stealing, sex-indulgence, hurting the life of creatures by actions of mind, body and speech, deceit, wrong belief and desire for enjoyment of worldly objects for enjoyment of
worldly objects. They state that man should try to keep away from these evils. Man should not kill animals. Jainism believes that man may avoid evil if they mediate on goodwill for all living beings.

Karma is the link which unites the soul to the body. Ignorance of truth and four passions – anger (Krodha), greed (lobha), pride (mana) and delusion (Māyā) which are called Kasaya or sticky substances where karmic particles stick, attract the flow of Karmic matter towards the soul. The state when Karmic particles actually begin to flow towards the soul to bind it is called as Āsrava or flow. The state when these particles actually infiltrate in to the soul and bind it is called Bandha or bondage. The ideal bondage of the soul takes place as soon as it had bad disposition and the material bondage takes place when there is actual influx of Karma in to the soul. “From a realistic stand point Karmas are the real cause of one’s bondage, suffering and evil. If one ponders over the problem of evil posed by Jainism, then the release of the soul appears to be almost insoluble However, the practical solution is possible. Man is restricted in his knowledge. Therefore he makes mistakes, because he lacks faith in the Tirthāṅkaras scripture and his guru. He does not see even that the pleasure of life is simply his snare and a trap. So to most important thing is that Karmic matter has to be eradicated”13. According to Jainism Karmas are the real cause of evil. Karma dwarf the intellect and produce Avidyā. So like other systems of Indian philosophy the Jainas never say that Avidyā is the fundamental cause of evil. Apart from Jainism Rāmānuja, regards Karmas as the cause of evil for man. According to Jainism, Jivas are many. So there is a continuous inflow of pure spirits in to this world, which leads to bondage or evil, or suffering. On the other hand there is no God. Hence, the Jivas alone are the creators of the evil which they have brought about upon themselves. Man alone is the maker of his own destiny. He can work for his rescue or remain in his sympathetic state of affairs. It depends on his will and action. Man is his greatest friend and enemy. Thus man is alone responsible for his evil.
Though the doctrine of evil in Jainism too most devastating, yet the path to put an end to evil is quite clear. The influx of Karmas has to be stopped. The accumulated Karmas of the past lives can be eradicated by the possession and practice of right faith, right knowledge and right conduct. The influx of fresh Karma is stopped. This state is called samvara or stoppage, and its (Karma) eradication is known as nirjarā.

According to Dravyasamgraha, the Jainas recognize the reality of nine verities, viz., (1) Soul (jiva), (2) non-soul (ajiva) (3) merit (puṇya), (4) demerit (pāpa), (5) inflow (āsrava), (5) bondage (bandha) (7) stoppage (samvara), (8) Shedding of karmas (nirjarā) and (9) liberation (mokṣa). “Jiva is a living being or soul. Ājiva is a non-living being or non-soul. Matter, dharma, adharma, space, and time constitute non-soul (ājiva). Punya is virtue or merit. Pāpa is vice or demerit. Āsrava is the inflow of karma matter into the soul. Bandha is bondage, or investment of the soul by karma-matter. Samvara is the arrest of the inflow of karma-matter into the soul. Nirjarā is partial destruction of the accumulated karma-matter. Mokṣa is complete destruction of the accumulated karma-matter and liberation of the soul from bondage. Of these nine categories jiva and ajiva are the primary existences. Merit, demerit, āsrava, bandha, samvara, nirjarā, and mokṣa are the conditions of the soul, which arise from its different relations to karma-matter”.

“Subjective virtue produces auspicious karmas such as pleasure-bearing, good-life-determining, good-character-determining, and good-family-determining karmas. Subjective vice produces inauspicious karmas such as pain-bearing, bad-life-determining, bad-character-determining, bad-family-determining karmas. Consciousness, bliss, and innate purity constitute the essential nature of the soul”.

According to Jaina, subjective influx is the modification of the soul through the five senses. Subjective influxes are of five kinds: (1) false belief (2) want of control, (3) inadvertence, (4) bodily, verbal, and mental activities and (5) passions. Objective or physical influxes are actual influxes of eight kinds of
karma-matter into the soul, viz., (1) knowledge-obscuring, (2) perception-obscuring, (3) feeling-obscuring, (4) deluding, (5) age-determining, (6) character-determining, (7) family-determining and (8) obstructing karmas. The karma-matter which flows into the soul is very subtle and consequently imperceptible.

Bondage is due to emotions of the soul tinged with desire, attachment, aversion, and delusion. These states are brought about by deluding karma which causes delusion. The actions of mind, body and speech are the external cause of bondage, since they directly bring about the union of karma-matter with the soul. The emotions of the soul are the internal cause of bondage.

Jainism states that virtue and vice both should be avoided, for both produce karma-matter. Virtue produces pleasure. Vice produces pain. Here virtue refers to good and vice refers to evil. The moral aspirant should be indifferent to pleasure and pain. The states of consciousness are pleasant, unpleasant, and pure. Only pure state of consciousness should be cultivated. The actual stoppage of all karma-matter through the great vows and meditations the objective inhibition. A person should practice resistance to stop all influx of karmas to destroy evil.

The liberated soul is absolutely self-determined since it is firmly established in its intrinsic nature, and free from relations to other souls and objects. According to Jaina, there are eight kinds of discipline;

(1) The vows are of five kinds –viz non-injury, fruitfulness, non-stealing, sex restrain, non-acceptance of unnecessary gifts.

(2) Careful attitude are of five kinds, viz., the use of the trodden path to avoid injury to insects, gentle and good talk, receiving alms properly, care in lifting and laying down things, and excreting in solitary places. These are the means to avoid injury to life.

(3) Restraints are of three kinds, viz., restrained body, restraint of speech, and restraint of mind. Restraint means control of the natural functions. Restraints are conducive to purification of the self. They are not conductive to worldly enjoyments.
(4) Observances are of ten kinds, viz., cultivating habits of excellent forgiveness, excellent cleanliness, excellent indifference, excellent non-possession, and excellent celibacy. They stop the influx of karma-matter due to transgression of the observances.

(5) Mediations are of twelve kinds which removes negligence in the performance of duties.

(i) Meditation on the transitoriness of the world, (ii) Meditation on our having no other refuge than truth (iii) Meditation on the cycles of empirical life (iv) Meditation on one's sole responsibility for his own good and bad actions (v) Meditation on the distinctness of the soul from the no soul, mind, body, friends and relatives (vi) Meditation on the uncleanness of the body (vii) Meditation on the influx of karma matter into the soul due to sense-pleasures and passions (viii) Meditation on the inhibition of the influx of karma matter into the soul (ix) Meditation on the destruction of karma matter (x) Meditation on the nature of the world. (xi) Meditation on the difficulty of acquiring right faith, right knowledge and right conduct. (xii) Meditation on the right path to liberation.

(6) Conquest of troubles is of various kinds, viz., conquest of hunger, thirst, cold, heat, bite of mosquitoes, languor, fatigue of walking etc.

(7) "Right conduct is of five kinds, equanimity due to non-injury, sex restraint, non-stealing and non-acceptance of gifts for a certain period, paying penalties for faults due to inadvertence and recovering equanimity, purity due to absolute non-injury to living beings. Conduct in which only subtle greed is present, and perfect conduct purged of all passions". If man follows the above-mentioned ethical discipline then it is possible for every man to get rid of evil. Man can stop evil by his own effort. The ethics of Jainism is humanistic. The Jain does not depend upon any supernatural deliverance or intervention to achieve Mokṣa. He can realize bills on the basis of his own
powers as a human being. Each man needs only to relieve himself of karmic matter in order to attain perfection. Another possible feature of Jaina naturalism is its concern not only with the treatment of human beings, but also with the treatment of lower life. Jainism contains a humanistic ethics in its doctrine that man controls his own moral life, making ethical decisions and finding ethical goals without nonhuman assistance or intervention.

In broadest sense any sort of life whether seemingly happy or miserable is a symbol of suffering, because life as a whole is essentially full of limitations and imperfections and imperfection itself is the greatest evil. Hence what is to be avoided is any future birth. And for that, all sorts of actions done out of passions and desires, whether good or bad, are to be avoided and attainment of knowledge and performance of only non-attached actions are required. To get rid of evil, the removal of Karmas is necessary and the removal of Karmas is a difficult thing. But the greatest achievement requires our utmost effort.

IV. 4 Nyāya

The Nyāya Vaiśeṣika represent the analytic type of philosophy and uphold common senses and science. They applied the methods of logical enquiry and criticism. They take up the ordinary notions of traditional philosophy as space, time, cause, matter, mind, soul and knowledge and explore their significance for experience, and set forth the results in the form of a theory of the universe. Like Vaiśeṣika, Nyāya, views the innumerable souls as substances which have consciousness, cognitions and feelings as accidental rather then as essential attributes. Bondage is due to our ignorance regarding the natural, pure condition of the soul. Originally Nyāya was probably atheistic, but the later Naiyayikas developed a theory of grace, arguments for Gods existence and introduced the devotional elements. Still, knowledge of God and union with God were not the objectives, but rather knowledge of nature and of the soul (ātma).
Nyāya also believed in theological creation, the purpose of this world is to allow souls the opportunity to attain liberation.

Nyāya believes in the law of karma. According to Nyāya, good action tends towards the realization of the highest good and are called meritorious (dhārmika) and those which are bad or evil acts are called demeritorious (adḥārmika). “Nescience (Avidyā) is considered to be without any beginning. The law of karma is the manifestation of this very nescience. Under its influence due to the effects of the meritorious and demeritorious deeds, the jivātmān passing through various births and deaths, imposes upon itself the qualities of kartṛtvā and bhokṛtvā. In fact it is due to these very attributes that there appear to be Ātmans, so that the chains of births and deaths, the experience of the dualistic nature of the self, the distinction between name and form all these continue until the Avidyā or its manifestations namely the law of karma is entirely annihilated”

According to Nyāya, a desire to obtain happiness and the prospect of rising above all pain once for all is strong enough to impel a person convinced of the misery of empirical existence to do this utmost for reaching that end. But the aim of life should not be desirable; it should also be possible of attainment and the doctrine holds that evil though real can be avoided. According to Nyāya, Mokṣa is one in which the self is able to cast off all its nine (cognition, pleasure, pain, desire, aversion, volition, impression, merit and demerit) specific qualities. According to Nyāya, a person is under the influence of attachment, aversion of ignorance is known by his activities, for only a person under the influence of attachment engage himself to the activity by which he obtains pleasure of suffering. Similar is the case of one under the influence of aversion or under the influence of ignorance. All these additional significances cannot be conveyed only by saying that attachment, aversion and ignorance are the evils.

Evils, the eight prameya which leads to motivation and therefore ultimately results in virtue or vice is three fold, these are attachment, aversion and ignorance of these evils, ignorance is fundamental. A person without
ignorance has neither attachment nor aversion. The worldly existence is the uninterrupted flow of false knowledge, etc. and ultimate resulting in suffering. When false knowledge is dispelled by knowledge of truth, the evils are removed because of the removal of false knowledge. Because of the removal of evils, motivation, too, is removed. Because of the removal of motivation birth comes to an end. With the cessation of births disappears suffering with the disappearance of suffering man attained final liberation.

So in Nyāya, emphasis has been laid on purity of life and sense of discipline, which result in good motives. Man is responsible for all his karmas and he himself is the cause of evil.

According to Nyāya "inciting means causing activity. Attachment incite, or cause the activity of man towards virtuous or sinful deeds; and whenever there ignorance, there are attachment and aversion". Rebirth consists in being born again - says the Sujra that is to say, rebirth is transference in to another body after the abandoning of the previously occupied body etc. The mention of the word 'repeated' (in the Bhasya) is with a view to indicate the beginning lessens of metempsychosis; the meaning being that birth and death recur again and again; which shows that metempsychosis is without beginning.

Gaṅgā Nath Jha states that according to Nyāya, “Metempsychosis consists in the unceasing process of effective causal activity among Paju, Birth, Activity, Defect and Wrong Cognition (mentioned in Sutra 2) And this process is without beginning; as there is no restriction as to any particular of sequence among the said ‘Pain’ and the rest. For instance, if it were held that pain comes first, then this could not be right; as there is no Pain without Birth; - If Birth were held to come first, this also would not be right; as there can be no Birth without Merit and Demerit; - if Merit and Demerit be held to come first, this also would not be right; as these are not possible without Attachment Aversion; - Lastly, if it be held that Attachment and Aversion come first, this also will not be right; as Attachment and Aversion never appear without Ignorance. That is why Nyāya
states that ignorance is the beginning of all evil. Nyāya states desire is sort of which for the attainment of an object which one has not got and which is expressed in the form- ‘may this be mine’ etc. It is the cause of effort, remembrance, merit and demerit. It has several forms.

Aversion is feeling which makes one think himself burning or being irritated. It proceeds from the contact of the Manas with the Ātman through the help of pain or remembrance. It is the cause of effort, remembrance, merit and demerit.

Effort is of two kinds – (1) that which proceeds from mere living, and (2) that which proceeds from desire and aversion. According to Gotama, the actions of men do not always produce an effect. Good actions do not always produce good result, nor bad actions bad result, as they ought, if every act continued to act (karmān). Hence there must be another power that Iśvara only. It is not denied there by that human actions are required, and that no effects would take place without the working of human agents, only they are not the sole cause of what happens, but we require another power or Iśwara, to account for what would otherwise be irrational results of human actions.

According to Nyāya, Everything in this world is full of pain, which is the result of evil, so the first step towards the end of evil is the cessation of Ahaṅkāra, here used in the sense of personal feelings, such as desire for a beautiful and aversion to a deformed object. Desire and aversion therefore has to be eradicated. Whenever a man can be wholly good he can be regarded as liberated and it is possible on this very earth. Here we find the similarity of Nyāya with that of cārvāka.

A significant part of human actions is determined by man’s own subjective mental condition. Where an action is not directly perceived as being under compulsion of social relations and obligations, we know that the quality of the action was entirely determined by one’s own will and resolve to act in a particular manner. We cannot talk of moral responsibility if we rule out freedom of the will to act.
According to Nyāya activity consists of the operating of speech, of mind and of Body- i.e. of operations by speech, by Mind and by Body. This activity is both virtuous and sinful; and is of ten kinds. Virtuous activity consists in – 1. giving shelter. 2. serving and 3. giving – these by the Body 4. telling the truth 5. telling what salutary 6. saying what is agreeable and 7. reading these by speech, and 8. mercy, 9. aspiration and 10. Faith. So according to Nyāya the opposite of these ten virtuous activity cause evil. As entire life of man consisting of his good and bad actions is regulated by raga, dvesha, moha, so man is responsible for evil.

IV. 5 The Vaiśeṣika Philosophy

The term Vaiśeṣika is derived from the term viśeṣa. Which means particularity. According to Vaiśeṣika, ether, space, time, souls, internal organs, and the atoms of earth, water; fire and air are eternal. Each of them has a particularity which is its distinctive feature. The Vaiśeṣika emphasizes the plurality and distinctness of physical things and individual souls. For them diversity is the soul of the universe. Its special feature is the doctrine of atomism. Kaṇāda speaks of the six categories: substance, quality, action or motion, community, particularity and inherence. The later Vaiśeṣikas clearly recognize non-existence as the seventh category. According to Vaiśeṣika valid knowledge is what apprehends an object in its real nature. Invalid knowledge is what apprehends an object as different from it. It is of four kinds: (1) doubt, (2) illusion (3) indefinite perception and (4) dream.

It does not recognize vedic testimony to be an independent source of knowledge. Thus the anti-vedic tendency is easily perceptible in the Vaiśeṣika system.

J.C. Plott says that Kaṇāda himself does not speak of God, thus he may well have been an atheist. But his later followers were theist. “The material cause of the universe are the atoms of the earth, air, water and fire. The atoms are
naturally motionless, motion is supplied by the unseen power (adrṣṭa) which is potential energy, inherent in karmic merit and demerits. God, using adrṣṭa, the efficient cause of creation. Atoms and souls are uncreated and co-eternal with God. God is the only supreme Ātman (paramĀtman)²¹.

The Vaiṣeṣika advocates the theory of atomism. Earth, water, fire and air are eternal as atoms, and non eternal as composite products. There are atoms of earth, water, fire and air. They are indivisible units of physical substances. They are inactive or motionless in themselves. The later Vaiṣeṣikas maintain that God produces motion in the atoms, combines them into composite products with the aid of merits and demerits of the individual souls for their enjoyments and sufferings. The physical order is subordinate to the moral order. According to Vaiṣeṣika, the world is not a fortuitous combination of atoms governed by the mechanical law of causality. It is governed by the law of causality subordinated to the Law of Karma. "The Vaiṣesika maintains that a dyād (dvyaṇuṅka) is produced by the conjunction of two atoms, which are active or moving. The motion of the atoms is produced by God. The two atoms are its inherent cause, their conjunction is their non-inherent cause; the unseen agencies, merits and demerits of individual souls, are its efficient cause. When there is an activity among three dyads, they comel into conjunction with one another, and produce a triad (tryaṇuṅka). A quartrad (caturṇuṅka) is produced by the conjunction of four triads, which are active. The quatrads are combined into larger and larger composite substances. The qualities of the composite products are produced by those of the component atoms, which are their inherent causes²².

Distribution of reward and punishment amounts to letting the souls enjoyment and sufferings in this world (and not in some hell or heaven), according to their acquired destiny or Karma. Vaiṣesika maintains that human souls are eternal and uncreated. They enjoy and suffer, depending on whether they act rightly or wrongly. So God is not the creator of evil. He is the distributor of justice, reward and punishment and creates the world accordingly.
Vaiśeṣika does not think that God's alleged omnipotence is incompatible with his dependence upon other factors in creation. It is probably allowed that He could have done otherwise and chose not to. Or, it may be argued that omnipotence is compatible with acting according to a rule or law. God in his creation abides by the law of Karma and Avidyā. According to Nyāya, "Dharma [merit or virtue] is the property of man; it brings about to the agent happiness, means of happiness and final deliverance; it is supersensuous; it is destructible by the experiencing of the last item of happiness; it is produced by the contact of the man, with the internal organ, by means of pure thoughts and determinations; and with regard to the different castes and conditions of men there are distinct means of accomplishing it"23. "Adharma (lack of merit, demerit) also is a quality of the self; it is conducive to sin and undesirable results; it is imperceptible; destructible by the cognition of the last item of pain (resulting from it). Its causes are-(l) the doing of actions which are prohibited in the scriptures and which are contrary to the causes of dharma; e.g., harmfulness, untruthfulness, undue possession; (2) the non-per-formance of actions enjoined in the scriptures; and (3) neglect [of duties]. These, along with impurity of motives, tend to the mind- contact bringing about adharma"24.

Pleasure, pain, desire, hatred and effort as well as knowledge are qualities of the soul. Dharma and adharma are qualities of the soul by virtue of which it enjoys happiness or suffers misery. Adṛṣṭa is the unseen power produced by soul which brings about the cosmic order which enables the selves to reap the harvest of their past experiences. Vaiśeṣika maintains that it serves as the general panacea for all logical difficulties whatever cannot be accounted for is traced to adṛṣṭa. The circulation of moisture in plants, the upward motion of fire, the motion of air and the original movement of the atoms are all assigned to adṛṣṭa. Radha Krishnan says that the Adṛṣṭa in Vaiśeṣika is the deus ex machina of the dramatist, whose function it is to descend from heaven and cut the tragic knot when other means to disentangle the confusion is not available. The limitations of the Vaiśeṣika philosophy are just the points where adṛṣṭa is said to operate.
The beginness of the universe, the order and beauty of it, the linking together of 
things is means to end are traced to adṛṣṭa. When the later thinkers accepted the 
reality of God, adṛṣṭa became the vehicle through which God’s will operates. 
When a man with due knowledge performs acts of dharma without any thought 
of the result he is able to remove pain and evil from his life. 

According to Vaiśeṣika true knowledge lead to the removal of false knowledge. False knowledge being the cause of evil (doṣa) its removal results in 
removal of evil. Evil being the cause of motivation, its removal results in the, 
removal of motivation. Motivation being the cause of birth, its removal results in 
the removal of birth i.e. the removal of the possibility of rebirth. Birth being the 
cause of suffering its removal results in the removal of suffering. This 
deliverance from suffering is possible only after attaining liberation. For 
Vaiśeṣika philosophy freedom is the total emancipation of the soul from the 
bonds of the material world and its experiences. Only liberated soul is completely 
annihilated from all physical qualities like consciousness, desire, motivation, 
pleasure and suffering.

IV. 6 The Sāṁkhya:

Tradition ascribes the origin of the Sāṁkhya system to Kapila. The 
Sāṁkhya system advocates the ontological dualism of Prakṛti and individual 
souls (Puruṣas). It believes in the evaluation of the cosmos including matter, life 
and mind out of the eternal and ubiquitous prakṛti to serve the ends of an infinite 
number of individual souls. The dualism of prakṛti and souls is the fundamental 
doctrine of the Sāṁkhya system.

The word Sāṁkhya means perfect knowledge. The system is called 
Sāṁkhya, since it gives perfect knowledge of the self (purusa) as quite distinct 
from prakṛti and its evolutes, body, sense-organs, mind (manas) intellect (buddhi) 
and egoism (ahaṁkāra, which all kinds of sufferings. In Sāṁkhya, twenty-six 
tattvas or categories have been postulated: prakṛti, its twenty three evolutes and 
the pursue its twenty three evolutes and the pursue constitute twenty five
principles, while Parmātman, the omnipresent, omniscient and omnipotent world-governor forms the twenty sixth principle.

Sāṁkhya gives less emphasis on karma than Jainism and Buddhism. According to them the soul cannot be polluted by karma and hence migrates in its original form. Karma influences are the result of the ego’s mistaking the ego for the soul, the ego being an evaluate of prakṛṭi and the soul being identifiable with purusa “Now if the body dies and only the soul persists after each death, then one would presume that karma would die with the body since it can only persist in connection with the body. Karma, according to the Sāṁkhya view, could not persist after death for there is nowhere for it to go. Since it cannot abide in the soul.”²⁵ If this be granted Sāṁkhya cannot account for the persistent evil in the world. Sāṁkhya advocates that prakṛti is the matrix of all things in the world. Physical causation is governed by moral causation. Kapila recognized the objective nature of the cause and effect links in nature. According to Sāṁkhya doctrine every phenomenon has its every material cause. Everything in nature has a cause of its own, including body and soul, sensations and intellect. The cause of all causes and effects i.e. prakṛti has no cause. So Sāṁkhya insists that the entire moral life of man consists of its good and bad action is regulated by this theory of causations. Therefore we can infer that man is morally responsible for his evil. The part of human actions is determined by man’s own subjective mental condition. The quality of action is entirely determined by one’s own will. Thus karma is something that results from the ethical decisions of individual ego. The individual can eradicate evil by means of Knowledge.

According to Sāṁkhya God is not the creator of the world and its evil. If God created the world out of compassion, He would create only happy creatures. If the manifoldness of the world be said to be due to variety of the soul’s merits and demerits, there is no need of postulating God as their supervisors. We cannot talk of moral responsibility if we rule out freedom of the will to act.
Sāṁkhyā regards Avidyā or ignorance as the cause of man's bondage and that causes evil and suffering. Avidyā represents man's entire mental set-up and includes not only positive misapprehension (Avidyā), but also egoism (asmitā), desire (Rāga), aversion (Dveśa) and fear or clinging to life (Abhinevēsa) which are the causes of evil. According to Sāṁkhyā, by cultivating two virtues, Viveka and Vairagya (Knowledge of self and not self) and complete detachment one can stay away from evil.

Kapila says "Intellect when it is under the influence of sattva element is also identified with virtue (Dharma), knowledge (jñāna.), detachment (Vairāgya), and excellence (aesvaryya), but when it is under the influence of tamas or darkness it is identified with (adharma) vice, ignorance (ajñāna), attachment (āsakti) and imperfection (anaisvaryya)".

According to Sāṁkhyā, there are three kinds of suffering, aadhyaatmik, aadhibhoutika and aadhidaivika. There are evil and sufferings in the world due to bodily disorders and mental agitation caused by emotions and passions and these are known as aadhyaatmiks. Sufferings which are caused by men, beasts, birds, reptiles and the like are called aadhibhoutika and the sufferings which are caused by the supernatural agencies, planets, ghosts, demons, the elements like heat and cold are called aadhidaivika. Sāṁkhyā states that the direct and immediate knowledge of the distinction between the self and prakṛti is the means to the total destruction of three fold pain. Virtue leads to transmigration to higher spheres of empirical life and vice, to lower spheres of empirical life. So the virtue and vices determine situations of man's future life. Error and evil deeds leads man to bondage and knowledge leads one to release. So suffering is due to ignorance, desire, merit and demerit. The true knowledge of self only can destroy ignorance. Destruction of suffering is the total extinction of its cause, and non-production of suffering in future. The direct and immediate knowledge of the distinction between the self and prakṛti is the means to the total destruction of three-fold pain. "Man's karma, the material world and God constitute man's environment is not only material but also spiritual and ethical. Thus man lives in
a common world where they are bound either by human karma, or by prakṛti or by God or by any two or by all the three. For early Mimāṃsā, it is karma only, for the Sāṁkhya, it is prakṛti only and for the other systems it is all three.²⁷

For Sāṁkhya the environment of man is not only material but also spiritual. Man lives in a world according to their own karmas. Every man tries to get rid of pain and he can avoid it only when he keeps himself aloof from the hedonistic ideal of pleasure. They declared that complete removal of the three types of afflictions is the highest good of man.

Virtue is the cause of highest good. Virtue leads to heaven and vice or evil deeds lead to hell. Pain is a specific mode of rajas. According to them subtle body is the seat of disposition of actions performed in previous births of virtue and vice of pleasure and pain. Vācaspati interprets the Sāṁkhya doctrine as atheism. Though the Sāṁkhya believes in future life, it does not recognize the existence of God. According to them God is not the creator, preserver and destroyer of the world. Human souls evolves into the manifold world in accordance with their moral deserts. Virtue is the cause of transmigration to a higher sphere. The virtue lead to dharma (righteousness), while the vices lead to adharma. According to Sāṁkhya System dharma stands for specific functions of the mind. It is the result of pure intention regardless of actual results of the action. It is subjective category determined by purity of intentions. In the practical life of action one may be inclined towards evil as well as virtues. “The object of Sāṁkhya system is to effect the liberation of the soul from the fetters in which it is involve by union with prakṛti. It does this by conveying the pramāṇa or correct knowledge of the twenty four constituent principles of creation and rightly discriminating the soul from them.”²⁸ The Sāṁkhya recognizes the following categories of Kapila, the knowledge of which helps one to attain liberation:

These are:

1) Prakṛti, 2) Buddhi, 3) Ahaṁkāra or consciousness 4) Five subtle elements 5) Five grosser elements, such as ether, air, light, water and earth.
6) The five senses  
7) The five organs of actions viz.- Hand, Mouth, feet, anus and organs of set.  
8) The manas (mind)  
9) The soul.

According to Sāmkhya adharma is evil and dharma is good. Dharma consists of virtues of the body such as charity, helping the distressed, social service and virtues of the mind such as speaking truth, politeness and virtues of the mind such as kindness, unworldliness and reverence. The opposites of these qualities lead man to evil. Due to ignorance man falls in evil. Knowledge helps man to get rid of evil. It is the direct means to liberation. As knowledge annhilates, so according to Sāmkhya it helps man to stay away from evil deeds. It is aided by the practice of eight-fold yoga, such as 1) Yama  
2) niyama  
3) āsana  
4) prāṇāyāma  
5) pratyāhāra  
6) dhāranā  
7) dhyāna  
8) Samādhi. So according to Sāmkhya man himself is responsible for evil and he may be free from evil by attaining true knowledge of the self which destroys ignorance and evil.

These philosophic knowledge helps man to stay away from evil deeds. He who understands thoroughly these twenty five categories attains to the highest state of man in this life. He will be freed forever from any contact with matter and thereby he will be freed from pain and evil. He becomes jivana-mukta and this is the state of liberation.

IV. 7 Yoga

Patañjali is the founder of yoga school. The Sanskrit word yoga literally means ‘union’, i.e. spiritual union of the individual soul with the universal soul. It is a method for attaining unity, consolidation etc. Some regarded yoga as a method of freeing oneself from suffering, some others as writing man’s individual soul with the absolute soul (ātmā). The yoga-sutra is the first major work of yoga school. This is divided in to four parts, 1. Samādhipāda (discusses the nature and goals of Samadhi)  
2. Sādhanapāda (defines the means for attaining the goal)  
3. Vibhutapāda (describes the inner aspects of yoga)  
4. Kaivalyapāda (deals with the nature and forms of release). The yoga accepts
the Sāṃkhya metaphysics and the concept of God, so some called it the theistic Sāṃkhya while Sāṃkhya system is called atheistic Sāṃkhya. The difference between Sāṃkhya and yoga is lying on two points i.e.

1. Sāṃkhya philosophy is atheistic where as yoga philosophy theistic.
2. According to Sāṃkhya the only means to liberation is the metaphysical knowledge but yoga philosophy considers the importance of techniques for obtaining liberation. As to the theoretical framework and the metaphysical foundation that Patañjali provides for these practices, his personal contribution is of the smallest. He merely re-handles the Sāṃkhya philosophy in its broad out lines, adopting it to a rather superficial theism in which he exalts the practical value of meditation. Sāṃkhya is theory, yoga is practice.

Like Sāṃkhya and other philosophical systems of Indian yoga believed that life is full of sorrows and sufferings. Both Sāṃkhya and yoga systems believed that knowledge helps man to overcome from evil and sufferings. But according to yoga system mere theoretical knowledge cannot help us in removing our sorrows. "The main interest of Patañjali is not metaphysical theorising, but the practical motive of indicating how salvation can be attained by disciplined activity"29.

This system holds that it is necessary to control our mind. In Gitā and Upanisads the word yoga is used to mean spiritual union of the soul with God. The separation of soul from God is the cause of all sins and sorrows. Yoga also is used to mean different method which enable one to realize the ends. Yoga means process like "the turning away of the senses from the external world and the concentration of the mind within, by which super natural powers can be acquired.

According to yoga system, karma yoga is the path of action. Action is something which man shares with the Divine. "The problem lie in what sort of action should perform, and how it should be performed. An action motivated by selfish desire (kama) or anger (krodha) leads to evil and blinds man so that he cannot see wisdom and can act only foolishly"30.
According to yoga, there are four basic requirements of gnana yoga discipline:

1) Viveka (discrimination): The aspirant has to develop and cultivate the ability to recognize what is impermanent what is temporary and fleeting in life as he experiences it. If he tries to discriminate between the superficial and essential, between the illusory reality surface and the absolute reality in the inner, deep dimension of existence then he will be able to make himself free from evil.

2) Vairāgya (dispassionateness): According to yoga system the yogi has to guard his mind against becoming possessed, infatuated or later, even slightly disturbed by passions springing from sensual desires.

3) Satsampatti (six attainments): It is the programme of self education for success which may help man to be freed from all evils. (a) Sama or the cultivation of tranquility of the mind. (b) Dama or self control in acting (c) Uparati or eradicating the edge to progress (d) Titiksā or patience (e) Sraddhā or confidence also meaning sincerity (f) Samādhāna or intentness of the mind.

4) Mumuksāktva (longing for liberation): The aspirant must develop a positive longing for liberation. The aspirant must be able to discriminate between the unsatisfactory superficial reality and the safety-promising, spiritual dimension of higher experience.

The yoga discipline incorporates into itself the following necessary steps. First, there should be purification of the mind, the body, the sense so that God may take possession of them. Secondly, the mind should withdraw itself from the diverse movement of thoughts that seen after the senses and concentrate its attention on the supreme. Thirdly, we should identify ourselves with the real when we reach it. Gitā adopts the yoga system to train the mind. By perfect knowledge man can control his mind and destiny. Perfect knowledge is important for one to be free. Gitā says, “Even if thou shouldest be the worst of all sinners, merely by the boat of knowledge thou shalt cross over all the sea of evil”31.
So we can get rid of the evil consequences of actions with the help of perfect knowledge. “As a kindled fire burns fire wood to ashes, so the fire of knowledge burns all deeds to ashes”³². Yoga offers some positive suggestions to eradicate evil. It observes that certain evil prosperities of the mind like egoism, attachment, aversion etc. obstruct the task of self discipline. According to yoga the best way to curb them is not to suppress them forcefully, but to counter them by the development of positive feelings that are directly opposed to them. The yoga sutras advise the development of four great positive feelings, viz. friendliness towards all (maitri), compassion towards the suffering (Karunā), happiness at the good fortune of others (muditā) and detachment towards evil persons (upekṣā). “There are not two worlds, as world of nature and a world of human consciousness, standing over against one another but one world of nature, where of human consciousness is an evolution”.³³ “All conscious mental activities can only come to pass by normal function of the brain”³⁴. According to Yoga, “The objective world is not a cause of bondage, the cause is bound up in the objective world, the passions are destroyed by knowledge, which is a sharp sword gained by discipline”³⁵. The heart is the seat of the conscious soul. The self is the knower. “Every cell of our body is possessed of feeling and consciousness. Through ignorance, we ascribe it to the soul or spirit, which is entirely different and become conscious of ourselves as one with the body”³⁶.

An empirical individual is an aggregate of five groups of body, feeling, perception, disposition and self-consciousness. The mind body complex is produced by ailments. Ailment is caused by craving. Craving is caused by feeling. Feeling is caused by contact. Contact is caused by five sense organs and mind. They are caused by mind body. They are caused by consciousness. Consciousness is caused by disposition. “The disposition in the past life produce an initial consciousness in the embryo. This consciousness generates, the new mind body complex. If consciousness did not enter in to the womb, mind body complex would not arise in the womb. Yoga Vārtika, Commentary on Vyāsabhāṣya 2, 15 says all mental states as well as all kinds of things are
characterized as pleasurable (Sukha), painful (dukha) and blinding (Moha). It is therefore, that the gunas such as satta etc. being also transformed as the external objects such as jug etc. produce mental correlation with the feelings of pleasure, pain.\textsuperscript{37}

According to Patanjali, God is a particular self untouched by afflictions, actions, fruits and dispositions. He is eternally free from ignorance, egoism, attachment, aversion and fear of death. Due to ignorance the souls are entangled in empirical life. So God is not the creator of evil. Man and his past deeds are the causes of evil. If soul are devoted to god or dedicate all their actions and their fruits to Him, He removes all their distractions and helps them attain liberation. "Patanjali says in his yoga-sutra, that the class of society in to which one is born, the length of life which one is to live and the nature of experiences which one has to undergo are all determined by the residual potency of past karmas. Bondage to worldly existence is the out come of karma.\textsuperscript{38}

The yoga enjoins the path of discipline as follows, which may help man to keep away from evil:

The first discipline of restraint consists in non-injury, truthfulness in thought and speech, non-stealing, sexual restraint and non-acceptance of unnecessary gifts. These are negative virtues. Non-injury consists in the absence of cruelty to all creators in all possible ways and at all times. It is tenderness, good will and kindness for all living beings. Non-injury is the roots of all other negative and positive virtues. So, absolute non-injury is prescribed by the yoga system.

The second discipline of observance consists in cleanliness, contentment, austerities, study of the scriptures and dedication of all actions to God. Cleanliness is of two kinds, external and internal. The former is cleanliness of the body by means of water and other purifying articles. The latter is cleanliness of the mind by purging it of all impurities-attachment aversion pride conceit, envy, and the like by cultivating good will compassion and cheerfulness.
The third discipline is bodily posture. It is a steady and pleasant posture of the body. It should not be painful and distract the mind. The control of the body is the basis of the yoga discipline.

The fourth discipline is breath control. It consists in controlling natural breathing and subjecting it to a definite law. It consists in slow and deep inspiration, retention of breath and slow expiration. These three functions should be performed for definite periods.

The fifth discipline is withdrawal of the external sense organs from their objects due to withdrawal of mind from them. If the mind is withdrawn from external sensible objects, the external senses are automatically withdrawn from them. The five disciplines of restraint, observance, bodily posture, breath control and sense-control are the external aids to yoga. The last three disciplines, fixation of mind, meditation and absorptive concentration are the internal aids of yoga. They directly lead to conscious trance.

The sixth discipline is fixing the mind on a particular object. The object is either intra-organic or extra-organic. The mind is fixed on the navel, the heart, the tip of the nose, the tip of the tongue, the middle of the eye-brows, the throat and the like. It requires withdrawal of the mind from other objects and prepares it for meditation.

The seventh discipline is meditation. It consists in the continuous flow of then same cognition of the object of attention undisturbed by any other cognition. Fixation of attention on an object to the exclusion of other objects leads to meditation, if the cognition produced by it continues unbroken for a long time.

The eight discipline is absorptive concentration of trance. It is the manifestation of the object of meditation only devoid of the cognition of meditation. Dhārana is fixation of attention on an object undisturbed by the cognition of any other object. Dhyāna is unbroken flow of the same cognition for a long time.
The performance of the eight fold aids to yoga purges the mind of its afflictions. Sins are always counteracted by thoughts and habits of opposite virtues. These vicious habits which lead to evil are broken by cultivating virtuous habits. Evils are actuated by greed, anger and illusion and produce infinite pain and false knowledge. By the performance of the eight fold yoga when impurities and afflictions of false knowledge, egoism, attachment, aversion are completely destroyed, the mind attains perfection and evil goes away.

According to Yoga system Dharma indicates the way of life and yoga takes one to the art of living a perfect life. Yoga and Dharma are refined through discipline, defining its movement in action, thought and worse for the betterment of the individual as well as humanity. Through the technique of yoga, dharma helps us to move from Avidyā to Vidyā, from Apurna to Purna. As man is blessed with, hands, heart and head, which corresponds to karma (work), bhakti (worship) and jñāna (wisdom), so man is able to be freed himself from evil by karma yoga, bhakti yoga and jñāna yoga. According to yoga system the different virtues of fortitude, justice, love. Compassion, self-control are the different facets of personality which may help man to remove evil. Moral discipline makes for spiritual inside. Man are given freedom and evil is there because we sometimes abuse free will. God permits evil because he does not interfere with human choice. Thus it follows that yoga helps in concentration and to acquire certain physical and psychological power. So we arrive at the conclusion that according to yoga system if we practice yoga it gives us mental concentration and controls our sense organs by making them withdraw from enjoying sensualities and it would help us to overcome evil of this world.

IV. 8 Mīmāṁsā :

As a philosophy Mīmāṁsā falls within the Vedānta group or it may be said that Vedānta philosophy falls within the Mīmāṁsā group. Mīmāṁsā is based upon the vedas and Brāhmanas and Vedānta on the upaniṣadas. Mīmāṁsā is primarily concerned with the first part of the vedas (the Brāhmanas) and is thus
called pūrva-Mīmāṃsā or prior Mīmanisā, while Vedānta is primarily concerned
with the last part of the Vedas (the upaniṣadas) and is thus called uttra-Mīmāṃsā
or posterior Mīmāṃsā. Mīmāṃsā emphasizes action (Karma) while Vedānta
enphasizes knowledge (jñāna). Vedānta is idealistic and monistic. The only
reality is Ātman-Brahman, all else is Māyā (illusion). It endeavors to explain the
apparent contradictions in the Vedas, establish on rational grounds the authority
of the Vedas, and present Philosophical justification for the various aspects of
Vedic ritualism. Mīmāṃsā belives in mundane happiness. For the betterment of
mundane life yajñas are performed. Mīmāṃsā lays emphasis on dharma as a
purusārtha and not on Mokṣa.

According to Mīmāṃsā the real knowledge of the self or Brahmān
is the sommum bonum of life. Dr. K.P. Sinha says, "The task under taken by
Mīmāṃsā is to show that some particular results can be attained by the
performance of some particular actions. It does not tell us as to which action is
the best one or what should be the highest goal of life. If health science says that
a person taking such food will cause one’s death, we should not conclude that
health science advises us to take such food. And if a person, having learnt from
health science the poisonous character of a particular kind of food takes same to
commit suicide the health science is not to be blamed. In the same way Mīmāṃsā
ordains some particular action or actions for those who desire to get some
particular results. It never says that these performances are the highest or noblest
forms of action. Nor does it say that the attainment of heaven through these
actions is the highest goal of man.. This is clear from the fact that, in the view of
the Mīmāṃsā themselves, the performance of some sacrifices produces sins, for
which some propitiatory rites are also prescribed."³⁹

One of the most important questions in any system of philosophy is
who regulates the world and the rewards and punishments of the good and evil
deeds of men. The answer of the Mīmāṃsā on the latter point is that 'it is not
God or the deity of a sacrifice that gives the reward, but that it is the Apūrva (an
invisible potency) produced by the acts performed that gives the reward"⁴⁰. The
Veda connects a deity with the sacrificial act and the offering is directed to be made to a deity. Therefore the agent has to do all that. But the deity has no body, the sacrifice is not intended to please the deity, the deity is not lord of all things, it does not bestow favours and the fruit of the sacrifice does not proceed from the deity. These are the conclusions that follow from Jamini Sutras and the bhasya of Sabara thereon.

An important question which all philosophy has to tackle is that of the creation of the world. Here we find the attitude of the Mīmāṃsā more or less on atheism. Both Prabhākara and Kumārila deny the existence of a personal God who created the world or that by God’s will movement was produced in the atoms and the world was produced (as the Vaiśeṣikas think). They maintain that the world is without beginning and not created and that the Veda is not created by God but is self-existent. They practically deny the existence of an intelligent and omniscient creator of the world. ‘It is this attitude towards the creator, towards the creation of the world and the self-existence of the Veda independently of any author, human or divine, that earned for the Mīmāṃsākas the notoriety of their being atheists’⁴¹. ‘Kumārila admits that the Mīmāṃsā was brought to the level of the Lokāyata view (rank atheism that denied God and soul, that denied that any actions were morally good or evil or yielded good or evil results and so forth) by some of his predecessors and that his endeavour would be directed to bring it on to the path of belief (in moral good or evil)⁴²’.

According to Kumārila whatever is positively enjoined by scripture is an artha as well as dharma or duty. Śyena is the object of a Vīdhicodanā or positive injunction. Hence it is svarupatathā dharma, i.e. moral duty considered in its own nature as scripturally enjoined. But śyena also leads to an anarthaphala, i.e., evil consequence or result, viz., the destruction of the enemy. According to Kumarila the consequence or end, being only a non-moral imperative of the duty, does not affect its nature as morally authoritative. The duty as a moral imperative is an artha even though there may be an anartha or evil in its implication of an end or phala which is nonmoral. So the evil or anartha means hiṃsā or or
destruction of life which is the object of the scriptural prohibition “thou shalt not take the life of a sentient being”. Hence it is not merely anartha or evil but also adharma or moral evil. ‘This evil being destruction of life which is scripturally prohibited must mature into its own punishment in due course but not because of the ceremony of ‘śyena as an enjoined duty but because of the forbidden consequence of injury to life which is not necessary to its moral authority as scripturally enjoined. There are indeed certain exceptional or special cases in which destruction of life is allowed by the Vedas. These are the six exemptions, i.e., the exceptions to the general rule prohibiting such destruction. Destruction of life is legitimate, e.g. (1) in protecting the life of a cow from the attack of an atatai or enemy, (2) in saving the life of a Brahmin, etc. In such circumstances there is no evil in syena if there is no natural or laukika means available. In all other cases śyena involves evil, but only indirectly or mediately through the consequence or end and not in its own nature as duty. Such evil brings about this suffering.”

“According to the Prabhakaras evil or wrong can be justified only as implicated in or as a necessary part of the duty itself. It cannot be justified as an end aimed at. According to Kumārila however such evil or wrong may be indirectly implicated in a relative or conditional duty depending on the agent’s desire though it cannot be primarily imported by the Imperative. Thus there is a duty even with reference to the accomplishment of an end which is morally evil or wrong.”

According to the Prabhākaras, an anartha may be anartha or evil merely from the laukika, secular standpoint. It is only anarthas which are scripturally prohibited that constitute adharma or moral wrong.

According to Kumārila the desire for an end is a psychological condition of volition in every case. Thus there is hitaprapti or attainment of the good as a motive in positive willing (pravṛtti) while there is ahitaparihara or a voidance of evil as a motive in negative willing or nivṛtti. Ahita or evil is sought to be avoided by vidhi or positive injunction. According to visvanātha there is no
sin only where adṛṣṭa or supernatural means are used in every other case the sin
depending on uddesa or subjective intention of the agent. Hence there is no sin in
syena. The agent is responsible for every acts including evil.

Thus we can conclude that according to Kumārila, whatever is
positively enjoined by scripture is an artha as well as dharma or duty, and the
opposite is evil or anartha. The moral evil of the consequence will bring on its
own retribution in the form of naraka or suffering in hell. According to
prabhākara, evil or wrong can be justified only as implicated in or as a necessary
part of the duty itself. According to mīmāṁsā the world is dynamic and there
must be some Law governing such movement, what is really good is what is in
conformity with this Law. This is good as distinct from evil and suffering but the
distinction between what is good and what is evil cannot be made on the basis of
mere experience. The individual are responsible for deviation from the real
nature of the law. Such deviations constitute the evil in the world and this
produces a suffering. Evil is not independent so we can speak of good and evil
only in relation to the actions of man. Abstention from prescribed act which is
needed to avoided evil and the performance of obligatory duties are the means of
attaining release. So regarding evil mīmāṁsā says that it is not God or the Deity,
who gives the reward but that it is the Apūrva (an invisible potency) produced by
the acts performed that gives the reward.

IV. 9 Vedānta

The Vedānta stands for the teaching not merely of the upanisads,
together with the earlier portions of the Veda, but also of other parts of the sacred
literature like BhāgavadGītā and the Vishnu purāṇa. Thus it combines the results
attained by all previous orthodox thinkers and looked upon as the most perfect
expression of Indian thought. The schools of Vedānta may be classed as either
absolutistic or theistic. The former representing Brahmaṇ, the ultimate reality, as
an impersonal principle and the latter as personal God. It includes different types
of teaching. The chief of them are three known as Advaita, Visistādvaīta and Dvaita, associated respectively with names of Saṃkara, Rāmānuja and Mādhva. Now we shall confine our study mainly on saṃkara and Rāmānuja. Most of the commentaries, like those on the Vedānta sutra and nearly all the classical upanisads are done by samkara. Saṃkara regards all diversity as being an illusion (mithyā). Saṃkaras conception of the real (sat) is that of eternal being and the Brahman is the sole reality. The conception of the unreal (asset) is that of absolute nothing. They are totally non-existent. This is the reason why the world is described in Advaita as other than the real and the unreal (Sadā Sadvilakṣana) or as an illusory appearance.

According to Advaita system of Saṃkara the phenomenal world with all its evils, is Māyā or illusion. For the Advaitin, the ultimate Reality is not a personal, God, but an impersonal Absolute ultimate reality which is Ātman or Brahma which is pure consciousness (jñāna swarupa) or consciousness of pure self (svarupa- jñāna) which is devoid of all attributes (nirguna) and all categories of the intellect (nirvishesa). Brahma associated with its potency (Shakti) Māyā or mulaAvidyā appears as the qualified Brahma (saguna or savishesa or Apra Brahma) or the Lord Ishwara who is the creator, preserver and destroyer of this world which is his appearance. Brahma is the ground on which the world appears through Māyā. When right knowledge dawns, Māyā or Avidyā vanishes.

Saṃkara emphasizes that from the phenomenal point of view the world is quite real. It is not an illusion. It is a practical reality. Things seen in a dream are quite true as long as the dream lasts, they are sublated only when we are awake. Similarly the world is quite real so long as true knowledge does not dawn. But dreams are private. They are creation of the jiva. So the phenomenal world is only empirically real, real as far as it goes. So is the case with evil. It is not ultimately real. We are its author. Brahma is beyond good also in the human sense. Pains and evils are due to our past Karmas. God as the dispenser of justice does not give us more or less than we desire. He may be compassionate and omnipotent, but He cannot help. He cannot override the principle of Karma.
Due to ignorance (Avidyā) man take rebirth in this samsara. ‘The soul accompanied by the chief vital air, the sense organs and the mind and taking with itself nescience (avidyā), moral good or ill-desert (karman), and the impressions left by its previous existence, leaves its former body and obtains a new body’.

“We must understand that the soul when passing from one body to another is enveloped by the subtle parts of the elements which are the seeds of the new body”, these seeds are karma determined and they form the continuity between the present and the past. Presumably though sanākara does not explicitly say so in these passages, the subtle parts and thereby maintain the continuity of the self with the past. It is these seeds, produced by past acts and curried along as Karma in the soul, that determine the future place of the soul. The famous Karma dictam is that as one conducts himself so does he become bad by bad action, God by good action. Sanākara in his bhasya on the Vedānta sutras explains that it is Karma from a previous life that determines the nature of existence in this life. We are the masters of our own fate and none but we are responsible for our evils and suffering. From the ultimate stand paint only Bṛahman is only real. Evil to an empirical phenomenon and there is an empirical phenomenon and there is an empirical cause of it, we can not carry it to Bṛahman, the only ultimate Reality. Persons in their ‘imagined’ (due to Māyā) bondage in the world evils and suffering are there; for the liberated ones immersed in the non-dual Bṛahman there has never been the world. So the question of evil does not arise. The Upaniṣads states that one who realizes the self surpasses grief or evil. But the knowledge of one thing cannot destroy another thing. Knowledge can destroy ignorance only nothing else, therefore it is postulated that grief, evil or bondage – these all are products of ignorance of the reality of the self. “Since it is destroyed, it cannot be a reality, it is anṛta, non real or pseudoreal. An Upanisadic text clearly states ignorance to be anṛta or false. After stating that in deep sleep the Jiva is united with God or ‘Sat’, it does not know that it has been united with
God, because it is covered by something false" (Anṛta Pratyudhah).  

'Good and Evil of this world of duality are unreal are spoken of by words and exits only in the mind'

According to Vedāntins evil-is-illusion. It is privation, non-being, illusory or non-existent. This same conclusion has been reached by many Indian commentators who have also held that evil in the world is mere appearance illusory or unreal. For many contemporary vedāntins, evil is indeed unreal. According to vedāntins merit and demerit endow the soul with his fresh body. “Pain is the result of being embodied, the body has its root in the previously acquired merit and demerit are the fruit of prescribed and prohibited acts. These acts are dependent on appetite and aversion. These appetite and aversion are conditioned by attractiveness and unattractiveness which are superimposed on sense objects. This is caused by the world of duality which appears to be real on account of non-enquiry, the world of duality is illusory like nacre-silver. It is the result of the ignorance, which obscures the non-dual self. Hence ignorance of the self is the sole cause of all evil." Attachment and aversion and conditioned by super imposition of attractiveness and repulsiveness on objects. The object constitute the world of duality which is the result of non-discrimination between the self and the not self. The world of duality appears because of nescience which veils the nature of the real non-dual self. It is clear from this that nescience is the cause of sorrow which is evil (anartha). In other words it is on account of ignorance which is the cause of evil that one imagines one self to be in sorrow, forgetting one’s true nature as the self which is unexceptional happiness. The true happiness is not transient but eternal and independent; it does not come from anything nor does it ever become non-existent. When this truth is realized through knowledge, which destroys ignorance, the problem of sorrow or evil gets finally resolved.

Vedāntines say that though the seeds of good and evil deeds or of our own sowing, their growth in the next world depends on the Lord, just as the
growth of natural seeds depends on the rain and sunshine of heaven. Though we are skeptical on the power of any ethical teaching and its influence on the practical conduct of men and women, there can be no doubt that this doctrine of Karma has met with the widest acceptance, and has helped to soften sufferings of millions, and to encourage them not only in their endurance of present evils, but likewise in their affords to improve their future condition.

Rāmānuja's Visistādaiva is a standard theistic system of Indian philosophy. According to Rāmānuja only baddha (bound) Soul suffers not the nitya-mukta (eternally free) and Mukta (free). The souls are bound on account of their ignorance and Karma. Due to its Karmas, the soul becomes associated with particular body, senses, mind and life. For obtaining release from evil and suffering of Samsāra the soul has to remove its Karmic obstacles. This can be done by a harmonious combination of action and knowledge. (jnāna karma samuchaya). The duties enjoined by the Veda, if rightly performed, help the soul in removing its Karmic dross. Nitya - mukta souls are ever free from Karma and live in Vaikuntha. Mukta souls who were once bound but who obtained liberation through their action, knowledge and devotion. Bound (baddha) souls are wandering in Samsāra on account of ignorance and bad karmas. Evils are there for the souls in bondage and not for the liberated ones. The general Indian explanation for evils, sins and sufferings is karma and ignorance. Rāmānuja also express evils with the help of these. To that extent he has also a free-will defense. Man suffers because of his own bad actions which in turn are due to ignorance, about the truth of the universe God and himself. Saṅkara’s explanation of evils is also on the basis of Karma but the difference between Saṅkara and Rāmānuja’s explanation is regarding the status of evil and not regarding its ‘cause’. Saṅkaras type of absolutism can explain satisfactorily the problem entailed by evil.

The theistic answer to the question of evil can be summed up in three heads (a) that man as a free agent is responsible for the evils. (b) from evil will emerge a good future and a perfect world has to have evils. (c) God as an omnipotent and benevolent, person should have made a world perfect without
“evil”. There is inherent contradiction between good and evil and to think that there cannot be good without evil is a bad logic.

If pessimism means the approach of the world and life as being the ‘worst’ and escape from life and its sufferings then there is no point of contact between pessimism and vedic philosophy. If optimism means the thought of the world as being the most happy than term optimism will based express the spirit of the philosophy of the Vedas. Because though there is evil and suffering, the remedies are also available and happiness is not a theoretical possibility but rather a practical possibility. There is evil only to the extent that it is experienced. According to Saṅkara Vedānta, man can manage protection from evil and suffering by himself. Thus good and evil exist in our mind. That which fulfills our interest is called good and that which brings to us misery which we don’t want is called evil. Saṅkara states that good and evil are two aspects of one eternal substance which is neither good nor evil, but is the Absolute or Bārhman. If we accept this, then we shall transcend good and evil and enjoy the eternal Bliss in this life.
References

2. Franwallner E, Materialism P. – 479.
5. Cowell E. B. and Gongh A. E., Sarva Darsana- Samgrha, p. 3
6. Radhakrishnan S., Indian Philosophy vol-1 p. 281
7. Ibid P. 281
8. Sarmah I.C., The Ethical Philosophies of India, P.156
9. Hiriyāna M., Outline of Indian Philosophy P. 137
10. Sarmah I.C., Ethical philosophies of India, P.160
11. ibid, P. – 162
12. Stevenson, Mrs. S., The Heart of Jainism, P.192
15. ibid P. 147
16. Tattvasamgrah, Sarvarthasiddhi, IX, 4, 6-7
17. ibid IX, 9,18
18 Jha, Ganga Nath, “Conception of Matter According to Nyāya-Vaiśesika by p. 275)
19 Jha, Ganga Nath, “The Nyāya Sutras of Gautama”.
22 Mishra Kesava , Tarkabhasa, p-21
23 Radhakrishnan S., Source Book of Indian Philosophy vol-1 p. 416
24 Ibid, P-417
25 Ripe D, The Naturalistic Indian Thought, P.217
26 Sāṁkhya Karikā, XXIII
27 Raju P.T., Radhakrishnan S., P. 281)
28 Williams Monier, Indian Wisdom or Examples of Religious, Philosophies and Ethical Doctrines of the Hindus. P-92
29 Radhakrishnan S, Indian philosophy, Vol.-11, P. 838)
30 Warner Karel, Yoga. An Indian Philosophy, P-142.
31 Bhāgavat Gitā. IV.p.36)
32 Bhāgvad Gitā- IV.p.37
33 Iswara Krishna, Sāṁkhya. Karikā p.11
34 Hartman, Philosophy of unconsciousness, p. 64) (Nature of consciousness in Hindu philosophy. Setera p, 102)
35 William James, ‘Principles of Psychology.... P-285
36 Abhedānanda, Yoga Psychology....p.211)
37 Das Gupta, Yoga and other Studies ......., p. 85
38 Bali D.R., Introduction to philosophy, Pp. 118
39 Sinha Dr. K.P., Reflections in Indian Philosophy. P-203-204
40 Pūrvamimāṁsa II. 1.5
41 Slokavartika, Purvaṁmāmsa II.1.5
42 Chattopadhya D., Studies in History of Indian Philosophy, P.180
43 Mitra S.K., The Ethics of the Hindus, Pp-172-173
44 Ibid. p. 174
45 Chāndogyā Upaniṣad, P-8, 3,2.
46 Bhāgavatam, XI, Ch, XXII
47 Naiskarmyasiddhi, I, 24