CONCEPT OF GOD ACCORDING TO THE NĀSTIKA SYSTEMS OF PHILOSOPHY

Indian philosophy is classified into two main streams- Āstika Darśanas and Nāstika Darśana. This classification is according to their acceptance of the authority of the Vedas. Āstikas accept the authority of the Vedas. At the same time Nāstikas neither accept God nor the authority of the Vedas. The most known Āstikadarśanas are six in number. They are known as Śaddarśanas. They are Sānkhya, Yoga, Nyāya, Vaiśeṣika, Purva Mīmāmsa and Uttara Mīmāmsa. The most known Nāstika Darśanas are Cārvāka, Jaina and Baudhā. This chapter is dealing with various Nāstika Darśanas and their approach to God and Soul.

NĀSTIKADARŚANA

Materialism is considered to be the other name of Nāstika Philosophy. The most prominent doctrine, in the area of
materialism is the distinction between spirit and matter. In different systems of philosophy, various terms are used to indicate these two categories. In Śāṅkhya it is said as Puruṣa (spirit) and Prakṛti (primal nature). In Jaina it is Jīva and Ajīva, in Vedānta it is Ātman and Anātman. The difference between soul and matter is that the soul consists consciousness or caitanya. The other-matter does not consist of this consciousness. The spirit is not identical with the mind. In the Vedānta the self itself is knowledge but mind is only an instrument of knowledge. In Śāṅkhya, the evolution of Prakṛti is said to be for the sake of Puruṣa. In Jainism the classification of reality into two Jīva and Ajīva shows the importance of the spiritual principle. All the schools of philosophy make a distinction between the independent reality and dependent realities. The independent reality is one and is spiritual by nature. The many finite realities are dependent on the one infinite reality. The final reality is the supreme ground of existence as well as the ultimate value and this ultimate value one and not many. Some philosophers call it God, others the absolute experience.
Cārvāka or Lōkāyata

Lōkāyata is the another name of Cārvāka philosophy. This is the most known atheist school of philosophy in ancient India. The name Lōkāyata is very appropriate to this system because of its doctrine of worldliness. The Cārvāka is a pramanika or philosopher who constructs his world-view on epistemological foundations. Bṛhaspati is said to be the founder of this system. There is a legend about this system that Bṛhaspati, the teacher of the Gods established this among the Asuras to divert them from merit.

According to Cārvāka system perception is the only Pramāṇa. They do not accept anything that is known through other Pramāṇas. They say no inference is possible without perception. The rejection of inference is on the fact that it is dependent, indefensible and invalid. Verbal testimony is also not accepted by Cārvāka. They say that testimony of other has no value. The Vedas are not valid because it consists of statements that are meaningless and misleading. They teach that the traditional concept of God, soul and immortality are
pure fictions, sheer imaginations of fevered brains. There is no survival, no other world and no God as the creator of the universe. This philosophy teaches that present-life is the only life of the individual and one has to try to enjoy life at its best. The aim of life is to enjoy pleasure and avoid pain. According to them if life remains let a man live happily and let him drink ghee even taking money from others. There is no rebirth. When one's body becomes ashes, how can it ever return again? If one who departs from the body goes to another world, how it does not come back again, restless for love of his kindred. As far as the ceremonies for the dead are concerned there is no fruit. The authors of the Vedas are foolish.

The Čārvākas accept the existence of only four elements-earth, water, fire and air. According to them, their combinations undergo production and destruction. The consciousness is a mere product of matter. The body, intelligence etc. are developed from the transformation and mixing of these elements, just like the fermentation of the yeast. When these elements are destroyed, intelligence
perishes. In this system soul is only the body itself accompanied by the intelligence. And there is no evidence for the existence of any other soul distinct from the body. They give importance only to the sensual pleasures. Life is always mixed with some kind of pain, but don’t move backward fearing this pain. They are of opinion that sacrifices like Agnihotra etc. are only useful as means of the lively hood of the priests.

There isn’t also any Adṛṣṭa. The only supreme is the earthly monarch whose existence is proved by all the world’s eyesight and the only liberation is the dissolution of the body. Soul is identical with the body. They ask if a beast slain in the Jyōtiṣṭoma rite will itself go to heaven, why then the sacrifice does not offer his own father. If the beings who are dead can be made satisfied by Śrāddha, the persons who go on journey also can be made satisfied by eating food by somebody in the house. There is no need of taking food to eat in the course of Journey.
**CĀRVĀKA LITERATURE**

The works of Cārvāka Darśana are not much available today. Sometimes they may be destroyed by their opponents. We get the ideas about Cārvāka Darśana from the pūrvapakṣa of the Āstika Darśanas. There are mentions about Cārvāka Darśana in Sarva Darśana Saṁgraha of Madhavaścārya. Tattvopaplavasimha is a work that deals with Cārvākadarśana. The author of this work is Jayarāśi Bhaṭṭa.

Things are produced by the inherent nature of things. 'The fire is hot and water is cool. The air is neither hot nor cold. How did this variety come?' It is only by nature. By this they mean that there is no cause for all these. There is no need of accepting God as the creator of the world.

**TATTVOPAPLAVASIMHA (Ist half of the 7th century)**

As mentioned above this is a work of the Cārvāka school. From the title of the work we can understand that it is the annihilation of all Tattvas. Jayarāśibhatta in this work says
'Laukikōmārgōnusartavyah.' There is no other means of valid knowledge other than perception. Earth, water fire and air are the realities and their combinations are called body, sense organs, objects etc. There is no soul or God other than this matter. To know the 'Summumbonam' one should follows the worldly path.

The knowledge of the existence of objects of knowledge depends on the instruments of valid knowledge. The perception of past (knowledge) is something like the vision of a tuft of hair. One can not perceive the absence of knowledge as an object of perception. There is no existence of past knowledge. Jayarāśi doesn’t accept the idea of a soul. So he does not recognize the knowledge, feeling etc as the attributes of the soul. They can not be understood as the material causes and its products. He emphasizes that the atoms are possible to be free and nature also in Samsāra. So the striving for liberation are unnecessary. In this work Jayarāśi Bhatta rejects all sorts of Pramāṇas other than perception.
The Nāstika system are so called because they don’t accept the authority of Vedas. This has been told so there is no relevance of this line.

Other Nāstika systems are so called because they don’t accept the authority of Vedas. They do not accept the theory of existence of God as controller of Adṛṣṭa or producer and distroyer of the world. But they have not produced much reasons against the existence of God. Cārvāka is the most opposer of the theory of God. They strongly reject the existence of God and soul. They did not agree with anything that is not perceptible.

**BUDDHISM**

Buddhism is a system of philosophy and a religion also. This system is mainly meant to establish the teaching of Buddha. Buddhism comes among the most known systems of Nāstika philosophy. Goutama Sree Buddha is said to be propounder of this system. It is said that he was the prince of Magadha. After getting enlightenment, he lived the life of a great teacher of a religion for fortyfive years. At this
period he tried to regulate the views on his followers according to his own. His teachings were very simple and ethical. They are to abstain from evil, to accumulate what is good and to purify one's mind. Buddha emphasises on śīla, i.e. living a life of good conduct, samādhi - attaining concentration to secure the balanced state of mind and prajñā cultivating insight by the four noble truths- suffering, the origin of suffering and the way leading to the cessation of suffering. He believes in the doctrine of Karma and Rebirth.

Buddha was averse of metaphysical speculation about the origin or end of this universe. He has not explained the subjects like eternity or non-eternity of the universe like, is it finite or infinite, whether soul and body are the same or different, whether a 'Tathāgata' exists or does not exist, after death etc. He does not explain all these because they are of no use or benefit for a holy life. There is no use of these to lead to detachment from the world, to a dispassionate state of mind to cessation or not to nirvāṇa.
Nirvāṇa is the highest end to Buddhist philosophy. It is possible for a person to bring about the destruction of all impurities and reach the state of Arhathood by the discipline of conduct, concentration and insight. When one reaches the state Arhathood (-saint hood) he will attain the perfect state of nirvāṇa and will not be born again.

PHILOSOPHY

The essence of the Buddhist philosophy is the notion of no-soul, non-eternity and sorrow. There is no such thing called a permanent soul in a living being. The notion of Ātman is a mere conception. All things except Nirvāṇa are non-eternal. Being non-eternal they are painful and devoid of any everlasting substance. Cycle of worldly life is explained by the law of dependent origination. According to Buddhism the successive births past, present, and future of an individual is related to one another. The ignorance of the four noble truths in the past life leads a man to perform activities in the past life. Ignorance and activities-of the past life lead a man to the birth-consciousness (vijñāna) of the
present life. From vijñāna originates name and form which are the physical and mental equipments of an individual. This leads to the six āyatanas\(^\text{10}\). These further leads to sparśa-contact of the internal organs of sense and mind with corresponding objects. This contact leads to sensation (Vedana). This may be either pleasant or unpleasant. These elements viz Vijñāna, nama-rūpa, sparśa and Vedana are the passive side of the present life. When one has no control over his mind and lets hankering (trṣṇa) arise in him, then he is sure of a rebirth. When one has control over his mind and sense organs, then he has the chance for attaining deliverance.

According to Buddhists the present life is covering three planes. The first is from plane of desire (Karma, Bhāva) which included the spheres of lower animals, spirits, demons, human being and certain Gods of a lower order. The second is from the plane of form (rūpa-bhāva) It includes gods of a still higher grade. The third is the plane of the formless (arūpa- bhāva) it includes gods of visible form.
They did not agree with the existence of soul but agrees with rebirth. That thing which migrates from one life to another is Karma. Karma continues effectively till the force is not exhausted. They preach of permanent 'śūnyata' which is neither eternal nor non eternal. World’s existence is something like a dream or mirage. It can not be destroyed by deeds. Nirvāṇa is something like space. To realise śūnyata, one has to practise meditation and acquire merits by the fulfilment of the six paramitas. Almost all yogacara works deal with these two aspects of the career of a Bodhisattva. The Yogācāras admit samsāra as the snake superimposed on rope, and gives a certain amount of reality to the snake so long as the actual identity of the snake and the rope is not found. They say that things did not originate accidentally but under certain causes and condition.

**BUDDHIST EMANCIPATION**

Nirvāṇa or emancipation is the highest goal of Buddhist philosophy. For this one has to attain ‘arhatship’. The mental property of insight contemplating soul-lessness and letting
to go the firm belief in a soul is a channel of emancipation. It is called the contemplation of emptiness. There are three kinds of emancipation according to the course taken by 'Insight leading to emergence'. When the insight discerns all conditioned phenomena as without soul is called empty release. When it discerns all conditioned phenomena as impermanent, the path is called 'signless release'. When it discerns all conditioned phenomena as evil, the path is called "not hankered - after release". The fruits also is in three names according to the three ways of coming into the path along the avenue of the path.

The Mādhyamika do not accept the existence of God as the creator of the world. According to Nāgārjuna, creation, Production, making etc. are ultimately empty and the creator, maker, producer etc. are not genuine names referring to reality. It is unintelligible to assert the existence of God as the creator or maker of the universe. "Something is produced by someone" can not be established. Therefore it makes no sense to say that the world was made by God. So making or creation of something is not a genuine question
and the assertion of the existence of God as the maker or creator of all things is not intelligible. According to Nāgārjuna, if God is accepted as the creator of the world and creatures, he need a place and time for creation. It must accept that he stayed another place to create this world. That place was created by another then there would be two Gods or creators. This is not acceptable. Therefore things in the universe are not created by God. If God is the creator a question arises that who created him. As nobody can create himself he himself is not his creator. If some one is accepted as the creator of God, then there would be an infinite regress. Evil in the world proves that God is not impotent or not all good. Therefore God does not exist. If God is the creator, omnipotent and omniscient, there should have been no obstacle to the process of his creation and the world might have been created in its totality at one and the same time. If God is the creator there is no need of Karma or causal conditions. Nāgārjuna asserts that all phenomena have a cause and hence are not absolutely real. All human concepts are relative and thus are not absolutely valid. Everything
except Buddha equated to Nirvāṇa, is empty. Nirvāṇa is the only reality. It lies beyond all concepts and possibilities of knowledge. He is against the validity of the instruments of knowledge.

Buddhists are of opinion that there are no real selves that are eternal. The Vedas do not need God’s authorship, since they are eternal. There is no need for their composition at all.

A Critique of God as Creator

In Buddhism God is not considered as the creator of universe. The main admirable characteristics of God are omnipotence, omniscience, omnipresence, perfect goodness and always loving. These characteristics were ascribed to him when the Buddha was deified as God. Buddha has not been considered as the creator of the universe. According to Nāgārjuna, if God is believed as the creator of the world, ruler and destroyer, and Īśvara, how he made the Kalpa or the world in genuine. Nāgārjuna is in wonder for the identification of Īśvara with God. Nāgārjuna
is less concerned with the description of the Īśvara than with a critical analysis of the concept of the deity. The Mādhyamikas do not assert that the existence of God is false or doubtful, but according to them his existence as the creator of the world is unintelligible.

According to Nāgārjuna - Mahāyanism, to realize the truth of śūnyata one should dissociate himself completely from everything worldly. Aṣṭāṅgayōga of Nāgārjuna takes the two extreme positions 1. Transitory objects are unreal and hence false, non-existent, 2. The real, the truth is eternal, and hence immutable indestructible and without origin and decay.

JAINA CONCEPT OF SOUL

Jaina admits the efficiency of individual deserts in determining individual fate. They did not postulate God as the dispenser of reward and retribution Karma takes place as the fructuater and determiner of the course of an individual through different births. In this system Jina is the
only object of worship. He is free from all attachment and envy. He has conquered all passions and removes all ignorance.

Jina is omniscient but not the creator of the universe. They say that the idea that the world is an effect is merely an imposition and it lacks validity. The world does not appear to us as a particular type of effect. The effect - character of the world is a super imposition. So the authorship of the world to an intelligent agent is also superimposition.

The Jaina retorts that effects are of two kinds. Some of them are preceded by an intelligent maker and some others not like this ie. the wild grains grow without any intelligent supervision. The Jaina philosophy brings the whole universe under the two everlasting categories viz. Jīva and Ajīva - the consciousness and unconsciousness. The Jīva is similar to the Ātman or self in other philosophies.

The Jīva is an eternal, spiritual substance. It is incorporeal, immaterial, and different from the body or sense-organs. But it is co-extensive with the body it occupies,
as the light of a lamp co-extensive with the room in which it exists. The number of Jīvas is infinite all being alike and eternal. In their empirical form they are classified in various ways such as those that have onesense, two senses and so forth. Its intrinsic nature is one of perfection and it is characterised by infinite intelligence, infinite peace, infinite faith and infinite power. Cognition feeling and conation are its qualities. Consciousness is not its accidental quality but if constitutes its essence. It is active and free. It can freely do right actions or wrong actions, and acquire merit or demerit. It is the master of its own destiny.

It freely enters into bondage, and is separated from Karman-matter in the state of liberation. The liberated soul moves upward to the summit of the mundane space. From the practical standpoint that is called the Soul which has consciousness. The Soul is absolutely different from the non-soul. The five sense organs and the body are its accidental adjuncts which are not conscious.
The Jainas accept that Jīva is active because of its association with Karman-matter. In the perfect state it is absolutely free from Karmans and becomes inactive. In the state of bondage, it is the agent of its own actions, and the enjoyer of their fruits. It is blinded by ignorance on account of its bondage to Karman. Matter created by itself and roams about in the world of birth and death. The faithful soul liberates itself from bondage by adopting the Path of Right faith, Right knowledge and Right conduct. But the unfaithful Soul roams about in the world of Samsāra for ever. The destiny of each Jīva entirely self-determined. The Soul is a spiritual substance and consequently unextended. But it is considered to be an extensive substance because it illuminates the whole body with its consciousness.

The Souls are of two kinds bound and liberated. The bound Souls are limited by adjuncts and have either gross body or subtle body. The liberated souls are free from bodily adjuncts. The former are impure and have false knowledge, perception, emotion and passions. The latter are pure and
have omniscience, infinite bliss and infinite power. The omniscient soul pervads the whole universe by its consciousness. Even the bound souls occupies innumerable space points. Though it occupies innumerable space points, it can occupy the space of a small body or a large body by the contraction and expansion of the space point like a lamp. The perfect souls are absolutely unconditioned. They have no causal relation to the cycle of Samsāra. They are entirely free from Karman-matter. But the imperfect souls are united with Karman-Matter.

The Jainas are of two types. One is the embodied and the other is disembodied. The former attain liberation but the latter never attain liberation, but roam in the world for ever. The embodied souls are of five kinds. Among these human souls are rational. The animal souls, plant souls and elemental souls are irrational.

Jainas did not accept that the world is a particular type of effect. It is contended that in the case of particular effects like dilapidated building, there is some intelligent
maker behind them. While in the case of wild paddy in a place where there is no human being. Then we do not think of an intelligent agent in the production of wild paddy. They retorts that effects are of two kinds. Some of them are produced by an intelligent maker and other are not so. According to Jaina, there is no absolute unchangeable substance. The nature of being in Jaina metaphysics is that permanent unit which acquires some new qualities and loses some old qualities. Jaina says all intelligence to be non permanent. They do not agree with the antecedent to the establishment of God. They enquire about the implication of the existence of God. They ask that if God is existent, what is his nature? Is his existence is of physical? They do not accept that God created the world out of his sportive mood, but without any purpose behind them. This assumption will lead God into the level of a child who takes to play without any ultimate purpose.

In this system the universe is finite with regard to substance. It is infinite, permanent, continuous, undecaying, constant, eternal and endless with that to time. In the Jaina
concept of the series of material substance, their qualities and modes are supported by the physical sciences to some extent. Prof. Bertrand Russel explained that "The substitution of space, time for space and time has made it much more natural than formerly to conceive a piece of matter as a group of events. Physics starts, now a days, from a four dimensional manifold of events, not as formerly, from a temporal series of three dimensional manifolds connected with each other by the conception of matter in motion. Instead of a permanent piece of matter, we have now the conception of a 'world line' which is a series of events connected with each other in a certain way. The parts of one light-ray are connected with each other in a manner which enables us to consider them as forming together one light-ray but we do not conceive a light-ray as a substance moving with the velocity of light. Just the same kind of connection may be held to constitute the unity of an electron. We have a series of events connected together by the causal laws; these may be taken to be electron, since anything further is rash influence which is theoretically useless*.
In the Jīva and Ajīva classification, Jīva dravya is non-corporeal, tasteless, smell-less, and indescribable. It is endowed with sentiency, it is soundless, non-apprehensible by a mark, and it is of indefinite shape. The Jīva possess some common characteristics. i.e. it is devoid of five colours, five tastes, two smells and eight touches, i.e. non-material. It is subtle and non-corporeal, neither heavy nor light. It is endowed with countless points and indefinite figure.

Ajīva comes under the category of matter Pudgala. It is the non sentient principle or 'Acetanatattva'. The most visible form of it is matter.

Reference

1. यावजीवेतसुखं जीवेदृष्टं कृत्वा घृतं पिबे।
   भस्मभूतत्व देहस्य पुनरगमनं कुत्। II S.D.S.

2. अत्र चत्वारि भूतानि भूमिवार्यनलानिता।
   चतुर्भर्म: खलु पूर्नेप्यचैतन्यपुष्पजायते। II S.D.S.

3. किण्वादिम्यो यदशक्तिवद।
4. अगिन्होत्रं श्रयोवेषद्विक्षति भस्मगुण्डः नमः ।
बुद्धि पौर्णमिश्राः संकार्यमा जीविको धातवनिर्मितो ।। S.D.S.

5. देहः श्रील्याक्षेयोगच्छ स पवात्मा न चावरः । S.D.S.

6. पशुशेष्वेत्तताः स्वर्ग ज्योतिषभेः गमिष्यति ।
स्वपितेऽथ जनमोनेन तन्न कस्मात्रहिंस्यते ।। S.D.S.

7. मूर्तानमपि जन्तृताः श्राद्ध चेतृसिकारणम् ।
गच्छ तामिह जन्तृताः च यथ्य पाचयकत्यनम् ।। S.D.S.

8. अगिन्हो जलं शीतं समस्पर्शस्तथानिति ।
के नेदं चित्रितं तस्मात्तस्त्वात्मात्वद्वस्थितिः ।। S.D.S.

9. The cultural heritage of India Vol.I page 462

10. The internal organs of sense and mind.

11. जिजेद्रो देवता तत्र राग्द्रेष्वििर्चितः ।
हत्योहम्हामः केवलनान्दर्शनः ।। S.D.Sm. Verse.45

12. उत्पादध्येपत्वायुक्तं सत् - T.S.Verse. 29

13. Studies in Nyaya Vaisesika theism Pg. 78.
CHAPTER-II