Conclusion

In retrospect, our thesis has been concerned with the varied investigations of the concept of body in Indian philosophy. Accordingly in the first chapter we have attempted to account for the vedic, Vedantic, Upanishadic and Gita's understanding on the formulation of the concept of body.

Although *Rgveda* is the first and foremost document of human history available in the world library yet it does not provide us with a detailed account on the concept of body structure; But some of the Rgvedic suktas like *Hiranyagarbha, Purusa sukta* and *Nasidya sukta* opens a space where we learn the highly philosophical expressions on the concept of body. There are *mantras* which are sung for a healthy and strong human body so as to lead a happy span of life, say for instance, upto hundered years.

*Yajurveda* yearns for even more than hundered years of life span till the off-spring become the father. These considerations suggests that the principal of life which enlivens the human body is a profound secret of existence in Indian philosophy.

*Atharvaveda* discusses the human body in detail from its biological aspect. It bespeaks of the state of pregnancy and suggests precautionary measures for safety till the full development up to the stage of delivery. *Atharvaveda* also illustrates the same thereby recognizing the value of physical strength, health and excellence of sensory functions of the human body.

*Upanishads* have discussed in agreat detail the psycho-physical origin of the human body. Taittiriya upanishad has accorded special
appreciation of the aesthetic excellence of the lustre of the face brilliance of body and also fragrance of the body (taittiriya 3.2). According to this upanishad, there are five sheaths in the human body, the outer layer, that is the gross body, is annamayakosa, others are pranamaya kosa, manomaya kosa, vijnanmaya kosa and anandmaya kosa respectively. The anandmaya kosa is the innermost kosa where the self is located.

Garbhapanishad and Sarirakopnishad deal the biological dimensions of human body. These two upanishads give a detailed account of impregation, its development, nourishment, till it becomes a full developed body, upanishads further draw our attention towards the care that must be needed at the time of delivery. It amounts to saying that the upanishadic spiritualism does not deny the importance of bodily values.

Bhagvad Gita deals with the human body in different way. The Gita makes us understand the body as the basis of secular existence of man. It is also the basis of the spiritual existence. The body is product of mahat, ahankara, manas and the tanmatars are perishable while the soul is eternal, As a man puts off worn clothes and put on new ones, so with the death of body comes to an end and Jiva gets new body with a new birth.

The second chapter of our thesis is attempted to discuss the concept of body in the non-vedic school of philosophy, i.e. carvaka system which is popularity known as the materialistic philosophy-perception is the only source of knowledge accepted by the carvaka system. Accordingly in their system of thought concept like God, soul, life after death etc, are not recognized. They donot recognise soul except
as the human body. The death of body means the end of life. Body in this philosophy is formed out of four elements. They advocate the hedonistic doctrine of eating, drinking and be merry, for, death comes to all, closing our lives, "Mirtyu eva moksa."

To Buddhism a 'person' is a psycho-physical entity constituing of temporary aggregates of five skandhas, eighteen dhatus including twelve ayatanas. All things are conditional and there is nothing that exists in an of itself. All things are subject to change owing to the changing conditions on which they depend. Hence Buddha propounded a theory of universal change, impermanence and momentariness. According to Buddha, life is an unbroken series of states which are causally connected. Thus in Buddhistic philosophy, reality is a continuity of becoming and ordered succession. Buddha was concerned about human being in lessening or removing their suffering. According to Buddha nirvana is only the destruction of the fires of lust, hatred and ignorance.

For Jainism, the body is made of particles of matter (pudgala), and for the formation of a particular kind of body, particular kinds of matter-particles are to be arranged and organised in a particular way. All animate beings, according to Jainism, have a body and soul. Unusual is the Jain's belief that the soul has variable sizes in its empirical life, becoming larger or smaller because of expansion or contraction. According to the dimensions of the physical bodies that the Jiva occupy. The Karma of past life, its past thought and activity attract the matter-particle and arrange them in the body. A sansari Jiva is an organic unity of two distinct entities-Jiva and pudgala-soul and body.
Jaina admits five types of bodies i.e. audarika, Vaikriyaka, ahroka, taijsa, and karmana; Three types of births i.e. garbha, andaja, and upapadika and also ascertains mainly four kinds of prana i.e. bala-prana, indriya-prana, ayush prana, and uccchvasa-nihsvasa-prana. The soul is never completely separated from the matter until its final release.

Caraka and Sursurata who are regarded as the authorities over Indian medical sciences ascertained that the human body is formed by the combination of semen with ovum and entering of Jiva in the womb. A fully developed foetus with all its parts, such as the hands, feet, tongue, nose, ears, buttocks etc, and the sense organs is called sariram or body.

The third chapter of our thesis is an attempt towards a comprehensive understanding of the concept of body in Nyaya and Vaisesika systems of Indian Philosophy. According to Nyaya body is the support of actions, sense organs and objects. It is formed by the mother's blood, father's semen and the Karma done in the previous life. Nyaya divided the whole world into two realities viz. atoms and atman. The atoms constitute all physical objects of the world including human body, become associated with atman is not explained satisfactorily by the Nyaya philosophers. Gotama does not show much interest in metaphysical problems. He accepts both the spiritual and material reality atman and atoms.

Kanada the founder of the Vaisesika system and the atomic theory regards the human body as the vehicle of the experience of pleasure and pain (bhoga-adhisthana). According to Vaisesika, body is of two types (i) sexual born and (ii) asexual born. Asexual born means those bodies which are born independent of the conjugal mixing of parents which are
said to be the bodies of gods and sagas. The sexual body is again
divided into two types; womb-born and egg born. Men and animals are
womb-born, birds and reptiles belong to egg born category. Kanada laid
the foundation of a distinctive form of pluralistic of a distinctive form of
pluralistic realism with his theory of multiple categories that constitute
the world and regarded soul as one among the several substances
(dravya). Therefore, the metaphysical problems such as the question of
bondage and suffering, the issue of solvation etc. do not receive much
attention from Kanada.

In the fourth chapter we have discussed Samkhya and Yoga
philosophy. Samkhya system of philosophy and its development or
evolutionary view of the universe had considerable influence on early
Indian thought. The Mahabhart, the Puranas, and even some of the
Upanishads mention Kapila with reverence as wise man; the samkhya
thinkers speak of him as adividwan (the first wise man)

Samkhya admits three types of bodies; subtle body, gross body
(from the parent's mixing of blood with semen), and the whole associate
of gross elements. Subtle body is the first creation of pradhana. It
contains eighteen elements as mahat, ahankara, manas, five senses
organs, five action organs and five tanmataras. Subtle bodies are several.
Each purusa has its subtle body and remains with purusa till purusa
becomes enlightened and the subtle body vanishes.

Samkhya and yoga are closely related. The system of yoga is very
much based on the metaphysical views of samkhya yoga is not a
philosophical discipline but aims at laying down a method of
psychological and moral preparation for the individuals attaining of the
experience of isolation delineated by the samkhya system. Yoga has to
be practised by human body. Yoga applies a systematic methodology to train mind and body in order to attain the highest goal. Patanjali speaks of chitta which undergoes various modification. Commentators of yogadarshana divide the seeker of yoga in three categories. Men of highest capabilities should apply the means of "practice and detachment," the men of second category should apply the method of kriya yoga and the men of third category which is the lowest category should practise the way of astangayoga i.e yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-samadhi. By practising the astanga-yoga one must attain samadhi, the highest goal. The following chapters constitute a kind of panoramic survey of concept of body in Indian philosophy now in the concluding chapter, it is worthwhile to evaluate what we have already discussed in order to see the whole picture of this dissertation and determine what is the contribution of its. It must be pointed out though there is difference in regarding to origin of body yet its importance.