The term 'Vaisesika' is derived from the Sanskrit word 'visesa' which means the special properties or essential differences of Eternal Realities. According to this system, there are nine eternal Realities. They are: Earth (Prthivi), Water (Apas), Fire (Tejas), Air (Vayu), Ether (Akasa), Time (Kala), Space (Dik), Soul (Atman) and Mind (Manas).

The founder of the Vaisesika system is Kanada, also known as Kanakhuj or Kanabhaksa or Kasyapa. The name Kanada is derived from 'kana' meaning a very little food and 'Ad' meaning "to eat". Literally, it means a person who lives with a little food.

According to Theos Bernard, he is so named because he resolved reality to its smallest possible division, which is called 'Anu' or 'Atom'.

This system is also known as Aulukya Darshana which comes from Ulluka, as he was the son of sage Ulluka. According to some, his real name was Ulluka, that's why his philosophy is known as Aulukya Darshana.
The possible date of Kaṇāda is 3rd century B.C.

Kaṇāda here discusses the definition of matter, kinds of matter and their similarities and dissimilarities. As the special (vīśeṣa) qualities of matter discussed here so it is named as Vaiśeṣika system.

The Nyāya and Vaiśeṣika are the allied systems or Samāñatantra. Kaṇāda himself is the composer of the Vaiśeṣika Sutra where from we get the systematic exposition of the Vaiśeṣika Philosophy. Some of the famous commentators on the Vaiśeṣika Sutra are Prasastapāda, Śridhara, Udayana and Śivāditya.

The first four Eternal Realities - Earth, Water, Fire, and Air are considered together under the term 'Paramāṇu'. 'Paramānu' is a Sanskrit term - composed of 'Anu' with a prefix Parama, which means the smallest possible division of matter, beyond which further division is impossible.

The followers of Vaiśeṣika system believe that this material world come into existence with the help of this 'Anu' and Paramānu.

Some common manuals of Nyāya and Vaiśeṣika system are Śivāditya's Saptapadārthi (11th century A.D.), Varādāra-ja's Tarkikarakaśa, Kesāva Misra's Tarkabhāṣā (13th and 14th century A.D.), Annambhatta's Tarkasamgraha and Dīpikā (16th
and 17th century A.D., Visvanātha's Bhāṣāpariccheda (17th century) and its famous commentary Siddhāntamuktavālī etc.

Both the Nyāya and Vaiśeṣika have some similarities and dissimilarities. Both of them recognise the reality of God, individual souls, mind, physical things, atoms of earth, water, fire and air, ether, space and mind. It is said that Nyāya is a system of atomistic pluralism and logical realism.

Vaiśeṣika develops metaphysics and ontology, while Nyāya emphasises logic and epistemology. According to both the systems, bondage is due to ignorance of reality. Both the system advocate the doctrine of the creation of non-existent effect or Asatkāryavāda and the doctrine of initiation which makes the Universe an effect newly produced from the eternal atoms or Ārambhavāda.

In the state of liberation, the Vaiśeṣika calls it as 'Nihāreyasa' or 'Mokṣa' and the Naiyāyikas call it as Apavarga. Mokṣa with Vaiśeṣika is permanent cessation of connection with body while Apavarga with Nyāya is cessation of pain. The soul in Vaiśeṣika conception has no consciousness (jñāna), while in the Nyāya the released soul is conscious.

They also differ in some points. Firstly, the Vaiśeṣika recognises seven categories, while the Nyāya
recognises sixteen categories and includes all the seven categories of the Vaisēsika in one of them called 'Prameya'. Nyāya categories are logically categories, on the other hand Vaisēsika categories are mainly object of knowledge.

The Nyāya recognises four means of valid knowledge viz., perception, inference, comparison and testimony. The Vaisēsika, on the other hand, recognises only two, viz., perception and inference and reduces comparison and verbal testimony to inference.

The system of Kaṇāḍa is an important system that helps in understanding all other Śāstras. This system is also famous for its theory of atom.

The Vaisēsika View on Dharma, Artha and Kāma

The Vaisēsika believes that all beings in this world occupy their respective places according to their past deeds. They also admits Adrṣṭa which determines the time, place, circumstances of birth, family, parentage and the periods of life.

There are two types of activities mentioned by them. One is voluntary and the other is involuntary. Acts due to organic life i.e. Jivanapūrva are involuntary and

1. paninīyam kaṇādaça sarvasāstropakarakam.
they have organic ends. While those acts which spring from desire and aversion i.e. Icchādevasapūrvaka are known as voluntary acts and aim at the realisation of the human values i.e. Hitapraapti.

Dharma, according to the Vaiśeṣika, treats for the attainment of Abhudaya i.e. worldly prosperity and as well as Nihsreyasa or spiritual good. Former is the result of deep respect for God and religion while the latter is the result of spiritual insight (Tattvajñāna). Veda is the authority but it is neither eternal nor authorless. It is said that the Veda is the word of God which makes it authoritative.

Kanāda believes in the authority of the Veda and laws of karma but nowhere in his sutra he mentions about God. They believe that God is the efficient cause of the world, while the atoms are the material cause. From the expression 'Tādvacanād', it seems that the Vedas are the works of seers and not of God. God is omniscient, eternal and perfect. He is the lord and has the unseen power to control each and everything of this Universe. Atoms and souls are co-present and co-eternal with God. The great writers of the Vaiśeṣika, and the Nyāya system like Prasastapada, Sridhara and Udayana are theistic and of them

2. VS. 1.1.2
3. athato dharmaṃ nyākhyasyāmah. Ibid, 1.1.1
   yato’bhuyāyanihśreyasaśiddhiḥ sa dharmah. Ibid, 1.1.2
4. tādvacanaṃdānayasya pramanayam. Ibid 1.1.3 and 1.2.9.
adds some points to prove the existence of God.

In the last chapter of the *Pāḍārtha-dharma-samgraha*, Prasastapada says that Kanada pleased the Lord Siva by his meditation or Yoga and by His grace he starts the *Vaiṣeṣika Sutra*.

Chandrananda mentions in his *Vṛtti* of the first *Sūtra* a story like this:

Once a brahmin came to Kanada, with a quotation from the *Chandogya Upanisad*, His enquiry is, from the above statement how is it possible to attain highest good of man, what is the way? Then Kanada replies him by saying that it is Dharma. Again the brahmin asks, what is Dharma? What is the characteristics of it? What's the way to observe it, what is it's aim and who will possess the authority of it? These questions forced Kanada to think repeatedly and then he promised to explain Dharma in his Sutra.

He the word 'Atha' symbolises that 'after that promise' he starts *Vaiṣeṣika Sūtra*.

Here a distinction is drawn between the universally obligatory duties and those which are obligatory for particular conditions of life.

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5. Ibid, 1.1.1
7. HVD, p.10.
The universal duties are mentioned by Dr. S. Rādhākrṣṇan as (1) faith (sraddhā), (2) non-violence (Ahimsā), (3) wellbeing for all beings (Bhūtahitavatva), (4) truthfulness (satyavacana); (5) integrity (Asteya); (6) sexual purity (Brahmacārya); (7) purity of mind (Anupadhā Bhāvasuddhi); (8) renunciation of anger (krodhavārya); (9) personal cleanliness through bathing (Abhisecana); (10) use of purifying substances (śucidravyasevana); (11) devotion to the deity (visiṣṭādevābhakti); (12) fasting (upavāse); and (13) non-neglect of duties (Apramāda).

The specific duties of the four castes and four asramas are laid down in the usual way. When the duties are done without desiring any visible result, Prasastapāda concludes that the observance of duties results in virtue (Dharma). Complete the second Āhnikam of the sixth chapter deals with Dharma.

In short, we can say that in between Drṣṭa and Adṛṣṭa phala like Abhyudaya i.e. worldly prosperity. Proper bathing, yajna, dana etc. are performed to get Adṛṣṭa phala. Besides this, the specific duties for the four castes and four Asramas also helps us to attain Adṛṣṭa. Raga etc. are defects and called Upadha while purity of mind is known as Anupadha. The way of performance of Dharma and Adharma also clearly depicted here.

8. PP. p.-273 and VS. VI.2.1-9 i.e.

\[ \text{drṣṭa} \text{dṛṣṭa} \text{prayojanānām} \text{dṛṣṭabhāve} \text{prayojanam} \text{abhyudayāyāya/} \]
\[ \text{VS. vi.2.1} \]
\[ \text{..............} \text{...... asati cābhāvāt} // \text{VS. vi.2.9}. \]
Inspite of this, if the ways of Dharma becomes impure by mind and speech. That Dharma becomes Adharma. For attainment of Dharma it is necessary to take purified object. According to Radhakrsnan, Dharma is Ahimsā alone. So Dharma in the Vaiśeṣika does not mean the morality only but it also refer the power or quality of human being and not their action.

Now, whatever be our Dharma it must have a limit and only true knowledge or final release puts an end to it. That final release comes only from the selfless insight into the truth of things. Dharma and Adharma or Adrsta depends upon our deeds, desire, aversion etc. add force on us as an embodied existence. The earthly body is the abode of enjoyment. Samsāra is nothing but the union with Adrsta and its effect on body and finally, Mokṣa is the separation from Samsāra.

Souls in Samsāra always represent itself in the form of body or other, which is subtle in pralaya and gross in creation. It is mentioned in the Upaskāra that Sāmkāras of the previous life remains and some of them may have to wait for future life. And all beings according to their merit occupy their respective places.

According to the performance of the Laws of Karma, individual has to enjoy the fruits of actions. The actions which are prohibited by the Veda, lead to demerit is nothing

9. Upaskara, V.2.18; VI.2.16
but the Adrsta, guided by the Gād, imparts (contributes) motion to the atoms and lead to creation.

There is a belief, that there is one creator and He is Gād, because the plurality of Gods may generate a chaos. Gods intelligence, desire, effort etc. all the eternal. But Sridhara puts a number of objections to the creation of the world by Gād.

Every God-fearing man never does any dishonest work in the name of God. They generally believe in virtue and vice. So naturally a good desire always used to generate from the corner of their mind which in other words helps them in their personal, social and spiritual life. So, we feel it is necessary to mention about God in the discussion on Dharma. In this system also we do not find any discussion regarding Artha and Kāma.

The Vaiśeṣika View of Mokṣa

The Vaiśeṣika sūtra of Kāṇḍa is frequently called a Mokṣaśāstra, because it teaches that self-knowledge and self-realisation are the means of attaining liberation (Mokṣa), it is sometimes called an Adhyatmasāstra, 'treatise about the Supreme Spirit'. It contains 370 sutras.

10. dharmaviśēṣaprasūtādhravya. ....................... ........

...... tatvajñānaniḥsreyasam.          VS. 1.1.4.
The Vaiṣeṣika conception of released soul is that it has no consciousness (jñāna) while in the Nyāya view the released soul is conscious.

As mentioned by Dr. C.D. Sharma to the Vaiṣeṣikas, the real state of soul free from all qualities reduces the soul to a more nothing, where we think the subject as an object. To regard the soul, it is nothing if it is not a subject and its consciousness is not its essence. The essence of the soul is not the empirical and relative and analytical intellect or understanding nor is bliss in liberation identical with earthly happiness. Discursive intellect presupposer the foundational consciousness, the transcendental subject and bliss in liberation transcends experiential happiness and pain alike. This truth has been forgotten by the Vaiṣeṣika.

The state of Mukti, according to the Nyāya-Vaiṣeṣika, is neither a state of pure knowledge nor of bliss but a state of perfect qualitilessness. Here the self remains itself. Mukti is the negative state of absolute painlessness. It can never be a state of happiness. It is a passive state of self in its original and natural purity unaccompanied with pleasure pain, knowledge, willing etc. 11

According to Theos Bernard, as there is still the memory of past pain and the potentiality (Adrṣta) of future

11. NM, pp. 499-533.
pain, so liberation can not be attained by the cessation of pain only. This potential energy is the consequence of previous action. This is said to be the cause of all suffering. It is possible to neutralise this resultant energy by the practice of Yoga, the third stage of self-culture.

Kanada is of the opinion that the working of the invisible forces of nature and Samskāras of the mind is nothing but a reflection of the nine basic realities which after realisation will enable us to attain the goal by absolute freedom.

As Theos Bernard says that insistence on negation commits the Vaiśeṣika to the ideal of the world as harmony of elements, though such as ideal falls short in principle of Ultimate truth and reality.

Kanāda explains Dharma as what enables man to acquire prosperity (Abhyudaya) and highest good (Nihṣreyasa). He says that by the knowledge of the real characteristics of substance (Dravya), quality (Guṇa), genus (samanya), particularity (Viśesa) and inference (Samavāya), an individual gets the highest good or freedom or Mukti.

From the real characteristics of substances (Dravya, Guṇa etc.) and the actual knowledge of them, a person gets rid of present past and future pain. Then there is no bondage and sorrows due to Samskāra i.e. total non-existence of Sorrow otherwise called as Mukti or liberation which is the Parama-
Puruṣārtha. Kapāla also holds the identical view on mokṣa like Gautama. When good and bad deeds cease to be, the cycle of action ceases to move of its own accord. As soon, the relationship of self becomes detached from the body and the rotation of birth and death ends. Then one attains freedom from all mundane afflictions and this is the state of liberation.¹²

Prasastapāda maintains that in Nyāya-Vaiśeṣika system there is a peculiarity in view on liberation. In the state of liberation, the self is said to be devoid of consciousness just like an inert stone. In final release, self becomes pacified just like the extinguished and tranquil fire when faggots are burnt and reduced to ashes.¹³ Sridhara observes that in the state of liberation, all the nine particular attributes of the Self completely parish and the self stands in its own status.¹⁴ According to Prapañca-Hṛdaya, in the system of Vaiśeṣika, liberation is a state like an inert state and it is the absolute cessation of sufferings.¹⁵

Thus it may be contended that the realised self reaches its pure status like the stable and inanimate state of a stone. On the realisation of self, its nine particular

¹². tadabhāve samyogabhāvaḥ prādurbhāvasēa mokṣah, VS. 5.4.13
¹³. dagdhendhanānalavad upasamo mokṣah. PPB, p. 235
¹⁴. samastatma visēṣa-guna cchedopalaksita svadupā-sthitā. NK, i. 692
¹⁵. ātyantika duḥkha-nivṛtti-laksanah pasānasairṣomokṣo bhavatīti vaiśeṣika-matam. SP, v. 65
attributes such as pleasure, pain, desire, aversion, activity, merit, demerits, knowledge and impression are entirely dissipated. The five afflictions viz, nescience, attachment, avarice, birth and death are also attenuated forever. With the destruction of these attributes, body, senses and mind also absolutely perish. Thus the self remains as a pure substance devoid of consciousness. The released self remains established in its nature.