Chapter-2

Conceiving World-View from Indian Tradition

2.1 Introduction

Indian tradition includes spiritual and philosophical systems of Indian thinkers, sages and saints either Hindus or non-Hindus. Generally, it is divided into two streams namely orthodox and heterodox. Vedas, Upanishads and six schools of speculative thought belong to orthodox tradition which prominently highlights supremacy of Vedic sruti and Sanskrit language. Heterodox category incorporates traditions of Carvaka, Buddhism, Jainism and Ajivikas which do not believe in the authority of the Vedas.

These traditions have tried to explore questions of human existence such as what is reality of human body and life? What is the nature of world? Is there any creator or controller that operates its dynamics? These are some problems discussed by ancient Indian thinkers and sages. Thus, to find out the roots of these problems, Indian philosophy depends on those sages, saints, and texts that claim to have a direct experience of Divine. But in modern times, to explore these queries scholars use logic and imagination but answers or solutions of these problems can’t be attained by mere observation.

Indian philosophical tradition is not only a pursuit of intellectual exercise but aims at living a spiritually enlightened life. Some schools though do not believe in religious ideals yet they deeply serve the esoteric end of life. Sometimes it is blamed as a pessimistic attitude but firstly, it must be understood as a trend and not as an overall nature of Indian world-view. Secondly, we must remember that assertive attitude may result in deviation because pessimism reminds us about the reality of life and matter, whereas optimism can create a superficial assertion of ego. Thirdly, though they reject world due to its transitory nature yet their spiritual pursuits can be defined as optimistic in which they are intended to elevate their self to higher reality or truth from lower levels. Indian religious personalities believed in eternal moral order that sustains balance in the whole universe. Concept of rita in Rig Veda confirms this view. Fourthly, above all atheistic schools also move parallel to theistic ones. Fifthly, concept of four ends (pursharthas) in human life is very important for these writers. Ethics enjoyed a respectful place in Indian philosophy. Sixthly, law of karma is an ethical concept which promotes values and merits. This law has been accepted by six orthodox schools as well as the Jaina and the
Buddhist traditions. No doubt, diversions are there but the overall nature of Indian philosophy can’t be defined as absolute pessimism.

Indian philosophy also affirms the space-time vastness as conceived by modern science. According to the popular conception of world, our planet is one of the fourteen ‘lokas’ which are separated by infinite distance. Thousands of millions of such ‘brahmandas’ are existing in the space. According to Indian scriptures, it is impossible to fix the beginning of creation; no particular time has been mentioned in any ancient text. Generally, world has been looked upon as ‘anadi’ the beginningless. Dissolution and creation is a continuous process, thus it is meaningless to trace the first point of time of creation. So realizing the vastness of universe, ancient seekers defined earth as a small particle and they were moved by the insignificance of physical existence of man. Life is just like a ripple in vast ocean of time and countless phenomena are happening in the universe simultaneously. Similarly, numberless ‘brahmandas’ are working at the same time, so duality of world is two sides of same coin. This attitude towards world helped Indian mind to think comprehensively and objectively. It is supposed that, being a very small and limited creature, a man should devote himself to know the ‘immortal spirit’ behind the universe and should avail the opportunity of eternal life.

The medieval Bhakti movement revitalized the society of India and injected a new vision and a passionate spirit in the minds of her natives. They rejected the rituals and practices that laid burden on their lives. Disappointment and frustration caused by political downfall made them to realize sufferings of Indian peoples. Before them, there was a society divided into a number of castes, sects and cults. In such situation of decay and decline, spiritual personalities appeared on the scene to awaken the society. Nirbhai Singh asserts that, “The Bhaktas and the Gurus made a palpable departure from the prevalent Indian practices and reinterpreted it from the existential standpoint. They ruled out the escapist mechanism of the envisaged otherworld and restored the stark social realities and the historical reality of action.” But to construct the Indian world-view we will have to go beyond the medieval period. Bhakti movement influenced the Indian mind to a great extent that voice of its exponents penetrated deep into the hearts of Indian masses. Of course, the founder of Sikhism, Guru Nanak inherited the tradition delivered by Indian saints and seers yet there was something distinctive and afresh that established Sikhism as a new social order. It is, therefore, imperative to look at Indian world-view briefly, in which Sikhism started to work out.
2.2 Vedic World-View: Nature Mysticism

To outline Vedic world-view, we will have to contemplate upon the creation of gods because these gods occupy very significant status and are almost personifications of every worldly object called nature. Predominantly, the Vedic world-view is based on sacred aspect of nature. Here nature plays a very important role in the evolvement of Vedic conception of world. Vedic seers looked every natural phenomenon with the sense of wonder. Bio-diversity in nature and variation in its disposition struck their minds with ecstasy and romance. They observed the matter more than mere physical objects. It led them to admire those powers working behind the different aspects of nature. M. Hiriyanna says that, “There is no thought in these Mantras of the physical universe or any aspect of it being unreal. On the other hand, the interest of the people in everyday world appears then to have been quite keen, for the prayers addressed to the gods are mostly for worldly prosperity for the grant of sons, cattle and wealth.”

At another place he indicates that, “The gods worshipped were the familiar powers of nature and the materials offered to them were such as milk, grain and ghee. The motive was to secure the objects of ordinary desires - children, cattle, etc. or to get one’s enemy out of the way.” S. Radhakrishnan reiterates the above view to say that, “True to this view, the Vedic worship of the natural powers is not quite sincere, but utilitarian. We fear the gods whose effects are dangerous to us and love those that help us in our daily pursuits. We pray to indra to send down rain, and yet beg him not to send the storm. The sun is implored to impart gentle warmth and not the world into drought and famine by scorching heat. The gods become the sources of material prosperity and prayers for the goods of the world are very common.” He further remarks, “The necessity to postulate a number of gods is due to impulse of mind which seeks to understand things instead of accepting facts as they are given to it.” He takes it positively, “Man knows that his limited powers can’t compass the transcendent vastness of the universal spirit. Yet he is obliged to describe the Eternal in his own small way. Bound down by his limitations he necessarily frames inadequate pictures of the vast, sublime, inscrutable source and energy of all things. He creates idols for his own satisfaction.”

This multitude of gods led the scholars to recognize Vedic tradition as polytheism, where as some name it as purely monotheistic, but both are extremist views. Radhakrishnan examines it as beginning of speculative tendency. According to him, “The Process of god making in the factory of man’s mind can’t be seen so clearly anywhere else as in the Rg-Veda. We have in it
the freshness and splendor of the morning of man’s mind…”\textsuperscript{7} So “Naturalism and anthropomorphism seem to be the first stages of Vedic religion.”\textsuperscript{8} Ravinder G.B. Singh also subscribes to the same notion. She says, “Moreover, both the content and the approach are not identical. Both the monotheistic and the polytheistic views run side by side. The minds of Vedic sages were very fresh and it was in initial stage that it is difficult to form a firm view regarding their belief in the multitude of gods or in the universalisation of them.”\textsuperscript{9} Jadunath Sinha has a different opinion on the issue. He says, “They are deities presiding over the diverse phenomenon of nature, they are not natural phenomenon.”\textsuperscript{10}

Sometimes this peculiar tendency is interpreted as a journey from polytheism to monotheism because in latter stage perception of Vedic seers resulted in independent deities known as \textit{prajapati} (Lord of all beings), \textit{visvakarma} (Creator of universe). Hiriyanna says, “what is remarkable about these supreme gods is that none of them retains his supremacy long. ‘The god that takes the hold of the scepter lays it down soon.’ One conception is felt as inadequate and there quickly springs up another in its place…”\textsuperscript{11} Concept of \textit{purusha} (Supreme man), as parallel to \textit{brahman}, is also found in the Vedas. “The \textit{purusha} pervades the world with only a fourth part of Himself and whose remaining three parts transcend to a region beyond and who is at once past, present and future.”\textsuperscript{12} Narendranath Bhattacharya analyses that, “These are productions of simple men who believed that each of the great provinces of nature was animated by its own deity. They had not then risen to a clear idea of one Supreme Creator. In the pluralistic stage, a number of gods like \textit{varuna}, \textit{indra}, \textit{agni}, \textit{visvakarma}, etc. were looked upon as authors of universe.”\textsuperscript{13} In this way all these approaches and trends culminated in monism. “In \textit{Satapatha-Brahmana}, \textit{brahman} is regarded as the creator of gods. After creating them, it is stated there, it ascends the world but in order to again descend, it extends the universe through its name and form.”\textsuperscript{14}

The creation of universe has been mentioned in the Vedas in various manners. It has been credited to so many gods, to whom the Vedic seers wanted to worship. Therefore, sometime heaven and earth have been entitled as universal parents while at another time \textit{aditi} and \textit{daksha} have parenthood of world. Sometime \textit{indra} appears as a creator of heaven and earth. \textit{Visvakarma} has also been respected as a creator of universe. Thus, it is a very puzzled situation. \textit{Purusha Sukta} helps us to understand the Vedic cosmology. This hymn of Rig Veda presents a vivid picture of different stages in the process of creation. The beginning of the world has been
explained here in a very mystic way. Before the origin of universe, it was enveloped darkness out of which world got manifest. There is only one power behind everything and its first manifestation was supreme mind. According to it, “Purusha is regarded as the whole universe, all beings are said to have come out of it; from the naval come the atmosphere, from the head arose the sky; from his feet came the earth and from his ears the quarters.”\textsuperscript{15} The Yajurveda also accepts that, “there is only one power who originated the whole universe.”\textsuperscript{16} To appease such a Creator God or gods, the ritual of sacrifice gradually established the law of \textit{karma}, by which sacrificial action produces its result. It was believed that human life is the result of actions done in past life and the future will be determined by the actions of present life. In this way the doctrine of transmigration got foot-hold. The law of \textit{karma} and doctrine of transmigration can’t influence the Creator \textit{brahman} and pure consciousness \textit{atman} because \textit{brahman} was regarded as substratum of everything existing in the universe whereas \textit{atman} is interpreted as something abstract and separate from the body. But when it associates with body then it becomes subject to transmigration due to subject of good or bad actions.

Performance of \textit{yajna} is also very important factor of Vedic world-view. It was conducted to gain the grace and pleasure of gods that means grant of all worldly comforts, health and wealth. “They give worldly prosperity, wisdom and moral qualities. They give victory in battles, wealth, long life, sons, grandsons and happiness.”\textsuperscript{17} According to them, sky, earth, rivers etc. are products of these gods who keep cosmic order and activities proper.

It is now clear that Vedic seers took the world as a true phenomenon. They supplicated the deities for a hundred years’ delightful life, good life partner, sons and daughters and all other necessities of life. They also believed that life does not come to an end after the cremation of the physical body and so they sought an abode in heaven after the death from deities. But all this can only be achieved due to the grace and pleasure of gods. \textit{Rita} was also there. It harmonized Vedic gods with one another that gradually gave rise to the concept of Monotheism. It is considered as impersonal order which upholds the gods and the world. Jadunath Sinha observes that “Rita is a physical order. It governs the uniformities of nature.”\textsuperscript{18}

Social and individual division also originated in Vedic period. The society had four fold division of society i.e. \textit{brahmin, vaishya, kshatarya} and \textit{sudra}. Even human life was also divided in four stages of \textit{brahamchari, grihasatha, vaanprasath} and \textit{sanyasa} known as \textit{ashrama dharma}.

\section*{2.3 Upanisadic World-View: Exploration of the Sacred}
In Brahdaranayka Upanisada, Yajnavalkya is asked by Gargi, a woman sage, about the support of all things and Yajnavalkya in his reply tells that *brahman* is the support of space. Next, in response to another question put by Uddalaka, he says that, “He who dwells in all things and yet is another than all things, whom all things do not know, whose body all things are, who controls all things from within He is yours.” This dialogue on one side reveals the unity of *atman* and *brahman* that is the greatest achievement of Upanisadic thought but on the other hand it also creates the ground on which Upanisadic world-view is based. Narendranath Bhattacharya points out that, “The culminating point of the Upanisadic philosophy is reached with the recognition of the Atman or the self as the highest cosmological principal. We have seen Brahman was conceived not only as the essence of cosmic phenomena, but also as that of the organic and mental functions of the human person.” It means the principle that lies behind both the cosmic and individual things is our own immortal self. Here *brarhman* and *atman* are identical to each other. *Brahman* and *atma* have been contemplated in equal terms. “The distinctive meaning of ‘Brahman’ is the ultimate source of the outer world while that of ‘atman’ is the inner self of man. What is remarkable about these terms is that, though entirely different in their original connotation and though occasionally bearing it still in Upanisadic passages, they come to be prevailing used as synonymous each signifying alike the eternal source of universe including nature as well as man.” S. Radhakrishnan remarks that, “The two, the objective and the subjective, the Brahman and the Atman, the cosmic and the psychical principles are looked upon as identical.” In above mentioned context of Upanisadas, world has two fold paradoxical mystery i. e. (I) world is a reality not separate from *brahman*. (II) It is just an appearance of *brahman*.

There are so many references that gives credit to *brahman* as the material and efficient cause of creation. The Taittiriya Upanisada proclaims that, “He desired, may I procreate myself, he performed austerity. Having performed austerity, he created all this, whatever is here. After creation he entered into it.” Brahadaranyka Upanisada reveals the same idea about the world, “First of all the world was unmanifest and later it became manifest through names and forms. Having manifested the world, the Self entered into it.” The origin of world out of Supreme Reality has been explained in different ways such as a thread from a spider, the sparks from the fire, the hair from the head and the herbs from the earth. All these metaphors show the relation between *brahman* and world. In this way, *brahman* becomes the Ultimate Reality having no
parallel, signifying monistic nature. But on the other hand world has also been described as an appearance. This problem has been solved by the conception of *maya* as mentioned in Vedanta but in Upanisads, the idea of *maya* is missing rather concept of *avidya* is there that conceals the true nature of objects. So all variations existing in the world are due to the names and forms but this multiplicity of ultimate reality does not affect the unity of *brahman*.

Upanisadic scriptures also describe the concept of *jiva*, the individual self- differentiated from Atman. In the words of Ravinder G.B. Singh, “Atma has been identified with *brahman* while *jiva* is taken as distinct from them in its essence, even *jiva* has been non-different from *brahman*. It is different from body, mind, intellect and senses and is subject to rebirth according to its own *karman*.”

Journey of *jiva* to Ultimate Reality is considered in four phases. These are:

I. *Jagrit*: When *jiva* indulges itself into luxuries and sensual experience of the world, it is called *vaisvanra*.

II. *Supan*: Here also *jiva* enjoys the world comforts from their internal essence through the mind, it is called *taijasa*.

III. *Sukhopit*: In this stage, *jiva* does not enjoy anything but becomes passive. Here *jiva* is conscious and in bliss, this state is known as *prajna*.

IV. *Turiya*: This stage is known as *atman* and is regarded neither conscious nor non-conscious but a state of unity beyond the duality.

In this way, individual self has to pass through four stages to realize itself. What we have discussed above is about the self-existing element within human body. In Upanisadic world-view body is also as important as human soul according to the Taittirya Upanisada, there are five *koshas* in which soul is folded. These are:

I. *Annamyakosh*: Outer most wrapper that maintains sense organs and human body.

II. *Pranamyakosh*: It exists within physical body and provides energy to move the body freely.

III. *Manomyakosh*: This envelope is psychological in its nature that depends upon the mind.

IV. *Vigyanamyakosh*: It is within mental layer and, is based upon intellect and its movements. It is also known as sheath of consciousness.

V. *Anandamyakosh*: It is a sheath of bliss that resides in consciousness.

As a whole to achieve the final goal of human life, soul has to dissociate itself from the physical body. “The Upanisadas are emphatic on a training which includes *sravana*, *manna* and
nidhyasana and this leads to the ascetic way of life as distinguished from the activist way taught in the Brahmanas.”

It leads to liberation from world or cycle of birth and death. To attain this goal, there are many steps towards the self-realization which contain the restraining of senses from the worldly objects, austerity and celibacy, practice of Yoga and concentration on Om. Renunciation is also considered as a most suitable way for self-realization. Primarily, Upanisadic philosophy is considered, “…a spirit different from and even hostile to ritual and embody a theory of universe quite distinct from the one that underlies the sacrificial teaching of the Brahmanas.”

2.4 Carvaka World-View: Experiencing the Spirit of Matter

Carvaka is one of the oldest schools of Indian Philosophy. Some references regarding to it have also been found in Rig Veda and Upanisadas, the earliest scriptures of India. This system goes against the Vedic tradition because it rejects all the traditional values that are sanctioned by the Vedas and other Hindu scriptures. Exponents of this school strictly criticize traditional concepts of God, soul and immortality. Ravinder G.B. Singh writes, “The main contribution of this school is its strong criticism of the traditional beliefs. It regards perception as the only reliable source of knowledge.”

Another name used for this school is lokayata. Due to their hedonistic approach, they hold a very significant place in Indian philosophical thought.

The Carvaka system is generally considered materialistic school of Indian philosophy. The Carvaka world-view is mainly based on perception. According to exponents of this school, only perception is a valid source of knowledge, inference and other sources are misleading. So man should only believe in things which are subject to his perception. What we can perceive with our sense organs is strictly proves to be physical. Only material objects or matter is the subject of our senses. Material world is composed of four bhutas or elements viz; air, fire, water and earth. Things are made up of these bhutas. As compared to Vedic tradition, Carvakas are strictly opposite to concept of non-material soul; but human body is totally product of matter. No doubt, consciousness is related with matter but it is a quality of matter, not of anything from outside the body. Mixture of four bhutas or elements of matter in different proportions results into different forms of objects, vegetation and creatures. It means when different elements are combined they produce qualities totally other than themselves. So a new formation acquires new qualities that may be absent in original elements. According to Carvakas when betel leaf, nut and lime chewed together, red color is produced by these. Similarly, combination of different
constituents gives rise to new physical forms having consciousness. When physical body ceases
to be, same thing happens with consciousness. Nothing is left behind to have reward of actions.

Combination of elements of matter is natural or automatic procedure. Concept of God is a
false myth, that can’t be perceived and believed. So any type of ritual, to appease God,
performance is meaningless. There is no need to perform these rituals and rites. Life after death
is also a myth and there is absolutely no use to have a faith in the Vedas and other scriptures.
Such views are fabricated by priests who are cunning people and know how to exploit masses by
defining natural order as spiritual. They are doing so to earn their livelihood.

For Carvaks, highest end of life is enjoyment of material pleasures to the extent a man
can enjoy. Everything should be enjoyed to greatest amount without any type of worries. So their
outlook towards world sometime has been termed as hedonism. Their philosophy strictly clings
to materialism which holds matter an ultimate reality and, mind/consciousness as a product of it.
Thus it rejects the interpretation of world in spiritual terms.

2.4.1 Perception: A Final Source of Knowledge

As already told, Carvaka’s world-view is totally dependent on perception. For them
tangible world is the only source of valid cognition and inference can’t prove itself in all cases.
Relation of smoke and fire is true but it can’t be accepted as universal truth. It is not sure that
something, existing in the past may be true in future. Universal relation only can be established
by perception, because knowledge acquired through inference will require another proof to test
its validity.

Can the material elements by themselves give rise to this wonderful world? In reply this
system of thought states that these elements have inherent nature that produces material world. If
fire is hot or water is cool, this does not show any higher law underlying the matter. According to
Carvakas, it happens so because of inherent nature of elements or objects. No supernatural
principle is regulating the world. Sometimes we act according to inference turned to be true
accidentally. It may come out to be true leading to positive results but it may go to error as well.
Thus inference does not establish itself as an unfailing source of knowledge. Therefore, it is not
considered as valid cognition according to the Carvaka.

We often approve of knowledge received from an authority. Knowledge of words may be
true and based on perception but problem is that knowledge suggested by words, does not mean
things are within the range of perception of receiver. So knowledge about unperceived things
may not be free from error. Accordingly, the Vedas should not be accepted true due to their esteemed authority. Verbal testimony or authority can’t be regarded as valid knowledge because they can’t be proved reliable. Only perception is a valid source of knowledge.

### 2.4.2 Metaphysical Factor

Metaphysical factors revolve around the conception of reality. Carvaka’s world-view stresses upon matter as an only reality that can be perceived. God, soul, heaven etc. all metaphysical issues can’t be believed due to their abstract nature. Thus reality of metaphysical objects cannot be asserted. We find that metaphysical aspect of Carvaka world-view follows the theory of materialism.

Before Carvakas in Indian tradition, material world was supposed to be made of five elements viz; ether (akasha), air (vayu), fire (agni), water (jal) and earth (srishti). Except ether, all can be accepted because they are visible physically but ether is invisible, so they hold material world to be composed of four elements. Animate and inanimate organism is made of these elements. Biological phenomena and non-living objects are produced by the combination of these elements, and after death they are reduced to their primal state. Regarding it M. Hiriyanna writes, “Whatever character an object might manifest to that very object and not to any extraneous agent. It accordingly rejected the idea that nature reveals any divine or transcendental power working behind it.”

Another metaphysical issue regarding Carvaka world-view is the conception of soul. For them, soul is nothing but a living body having quality of consciousness. No doubt there are some non-material qualities or traits in our body, it is not soul but is consciousness. They assert that existence of consciousness can be proved by perception but it is not something spiritual. It reveals through body that is perceptible. It means consciousness is relative to body. When we state ‘I’, it means ‘I’ (consciousness) is relative to physical body. Without it ‘I’ can’t exist, so consciousness is not a separate quality of body. Question may be put that consciousness is not perceptible. The Carvakas say that some qualities may be absent in original form but when constituents are put together or placed under different conditions, they may produce qualities absent originally. For instance jaggery is non-intoxicant but when put under on proper heat it becomes intoxicant. In similar way, combination of these four elements gives rise to physical body having consciousness. So as already told, it is relative to or a by-product of material. It does not exist independent of body. On the same lines, soul can’t exist apart from human body.
Demise of body means end of particular individual. So if soul does not exist, there is no need to prove the immortality of soul. Birth, rebirth, after life, that world, heaven or hell all becomes meaningless.

God is another important concern in spiritual tradition of the world. God is the central point around which everything revolves in religious world. But in the Carvaka philosophy there is no space for God as an ultimate reality. Material world is not the creation of God or something like this but four constituents produce world. It is also asked to Carvakas that how different elements can give rise to a well-designed world themselves? There must be some creator. As a pitcher is made of clay that is its material cause and on the other hand potter is efficient cause that causes material to be designed or shaped. From this viewpoint material elements are just material cause, how they can project themselves as an efficient cause of physical world. In reply, the Carvaka says that every material element out of four has its predestined nature, so due to inherent or instinctive laws, they combine together to form the world. Therefore, there is no need to imagine God as a sole creator of the world. Physical world and other objects can be interpreted reasonably. Thus theory of Carvaka’s world-view can be interpreted as naturalism or mechanism as well.

2.4.3 Ethical Concerns

Basically, ethics deal with human conduct as a standard judgment. In India, it was believed that goal of human life is to attain heaven or to achieve moksha by devotion by performing rituals and rites proposed by the Vedic seers. The Carvaka system rejects this view because it is based on unseen reality. According to it, heaven and hell are fake inventions designed by priests to sustain their profession. Generally, it is said that moksha or liberation is freedom from pain or suffering of human body. To imagine life as a pain-free state is an impossible ideal because life is a mixture of pain and pleasures. It is an impossible task to get rid of sufferings and to enjoy pleasures. The Carvaka argues that we can’t stop growing crops because animals destroy them. We can’t give up eating fish because there are bones.

Thus, for the Carvakas the aim of human life is not to achieve heaven or liberation after death but to enjoy life herein. The goal of human life is to enjoy pleasure to its full extent. Only bad actions create pain whereas a good action generates pleasure. In orthodox religious tradition of India dharma, artha, kama and moksha were four ends of human life that must be achieved or our life should be oriented towards them but Carvaka rejected the dharma and moksha and said
that only money and enjoyment are rational ends. Above mentioned four ends are proposed by scriptures which can’t be accepted as rational authority. Thus, we see that in the Carvaka worldview, religion has been reduced to ethics that leads to total enjoyment of pleasures and wealth. M. Hiriyanna interprets it negatively, he writes that “He (Carvaka) makes a compromise with evil instead of overcoming it. Every man according to him must make the best of a bad bargain and enjoy himself as long as he lives.”

After discussing the Carvaka world-view, we can criticise the system in terms of indulgence in worldly pleasures but we must remember that Carvaka thought emphasizes upon mind that accepts things after rational deliberations. Trends of skepticism or agnosticisms came into light with the system of Carvaka. As a whole we can say that the Carvaka is an extreme view of materialism.

2.5 Jaina World-View: Realizing Asceticism

The Jaina world-view is based on the teachings of twenty fourth and last tirthankra, Mahavira who was considered to be contemporary of Buddha. It does not believe in God but accepts tirthankras (teachers) as free souls who are perfect, omniscient and omnipotent. Jainism has two sects known as svetambara and digambra. Ascetics of digambra sect don’t have any type of possession even clothes. They think that woman can’t obtain liberation unless born as man. On the other hand, svetambra ascetics bear white clothes. Digambra is more puritan in nature whereas svetambra is moderate one. Philosophical outlook of Jaina world-view is realistic and pluralistic. According to this theory objects perceived by us are real and many. Ahinsa, like in Buddhism, also plays an important role in Jaina teachings. The Jaina theory of anekantvad and syadved is very significant contribution to metaphysical theory of reality. According to these concepts, every outlook is conditioned and limited in its own way. It means other’s judgment is also important to understand the truth.

2.5.1 Epistemology of Jaina World-View

World consists of two kinds of reality-living and non-living. Every living being has a spirit or soul. “The Jaina brings the whole universe one or other of two everlasting categories. The two classes of things are respectively described as jiva and ajiva, i.e. the conscious and the unconscious or spirit or non-spirit - the later including not merely matter but also time and space. The terms show clearly the realistic and relativistic standpoint of Jainism.” The Jaina holds that knowledge of ordinary souls is limited due to obstacles created by different karmas. The body,
the senses and the mind are composed by *karma*, consequently power of soul is also limited by them. There are two types of knowledge e.g. *aproksha* and *proksha*. *Aproksha* has been further divided into ordinary immediate and really immediate. Knowledge gained through senses or mind is ordinary, immediate but knowledge attained by removing its *karma* is really immediate. It is also further divided into three kinds. Firstly, when a person practically destroys *karmas*, he is able to know things which are distant to be observed by senses. Secondly, when a person removes hatred, jealousy etc., he becomes able to know present and past thoughts of others. Thirdly, when all *karmas* are removed from the soul there arises an absolute knowledge. *Mati* and *sruta* are two more terms in Jaina epistemology. *Mati* denotes knowledge obtained through senses and *sruta* is obtained from authority.

Theory of *syadvad* or theory of every judgment is very important to understand the Jaina epistemology. The Jaina points out that we are generally informed by different types of knowledge. It shows that every object has multiple characters. Only *tirthankra* or omniscient person can have complete knowledge of an object but average person grasp partial information. Omniscient man can know and understand an object in its all dimensions, but a human being knows objects under the limitations of time and space. It means our knowledge about objects of universe is conditioned by our bodily imperfections, so we should not impose our partial view on others. To explain it, a story of blind men who formed their ideas of an elephant by touching its legs, ears, tail and trunk respectively came to quarrel about the real shape of animal. We come across many viewpoints about universe and discover different descriptions. That’s why Jainas insist that every judgment may be termed as ‘*syat*’ or somehow. This word expresses conditionality of every standpoint. According to S. Radhakrishnan, “There is nothing certain on account of the endless complexity of things. It emphasizes the extremely complex nature of reality and its indefiniteness…the dynamic character of reality can consist only with relative or conditional predication.” The theory of *syadvad* holds that every judgment is imperfect due to its relativity to particular point of time and space. Several descriptions about world of matter disclose hidden sides of universe and these variations of thought may sometime defy each other too. In fact, they fail to know that many descriptions about same thing may be true like the story of elephant. It generates the possibility for others’ freedom and assures sincerity of observation. If we express our views in the extremist way, we are following a fallacy of exclusiveness, because each of us possesses only partial knowledge (*ekanta*) about reality. Hiriyanna states that,
“It regards reality as multiple in its character. It is what changes almost perpetually or is dynamic, and keeps its identity throughout.” It may create misunderstanding that Jainas are skeptic or agnostic but it is not the uncertainty of judgment rather it shows relative or conditioned character of a particular statement.

2.5.2 Metaphysical Concerns of Jaina Philosophy

The Jaina thought believes that every object, possible to be perceived, has many-sided characters. It may be negative or positive. Positively speaking a man has innumerable relations with other numberless objects of the world, whereas negatively speaking; he is in some respect, different from other objects. To know his distinction, he is differentiated from others. Complete knowledge about an object can’t be known by us, only an omniscient person knows everything fully.

The Jaina conception of substance could be useful for our purpose here. Substance is called ‘dravya’ in the Jaina world-view. Every substance bears two types of characters, essential and accidental. Essential character remains as long as an object exists such as consciousness in soul. Accidental characters have temporary disposition. They come and go in different situations such as pain, pleasure, desire etc. Former is known as guna whereas latter one is called paryaya.

The world made of matter which is visible to us, is made of substance. In the context of essential characters, it is permanent, while looking from latter viewpoint it undergoes modification and change. According to Buddhism nothing is permanent but everything changes from moment to moment. Monistic Vedanta holds that change is unreal because ultimate reality is absolutely unchanging; but Jainas oppose this standpoint because change and permanence are both real. It means each prediction is not absolute but relative. Permanence, origin and decay are three aspects of every substance. In its essence substance is permanent, while changing modes have origin and decay.

Jaina philosophy has classified substance into extended and non-extended. Only time can be categorized as devoid of extension. Extended ones have forms, that is why they are extendable, which are of two types, living and non-living. Living substances are identical with soul or which are further divided into (I) emancipated and (II) bondage. Non-living substances possessing extension are dharma, adharma, akasa and pudgala.
In the Jaina world-view four inanimate categories of objects namely matter (*pudgala*), space (*akasha*), time (*kala*), dharma and adharma are also very important. The Jaina conception regarding the world will be incomplete without mentioning them.

Our souls live in material bodies which are very important part of physical world. Even our surrounding environment is also made of material substances. There are time, space and the conditions of motion and rest. *Pudgala* is known as matter that causes integration and disintegration. Material substances get together to form an object and can break up an object into smaller parts. The smallest part, namely *anu* or atom, can’t be divided further. Human bodies and tangible objects in universe are product of combination of these substances. Mind, speech and breath are also made of matter. *Pudgala* has four qualities of touch, taste, smell and colour. Space is another inanimate substance. It provides room for extended substances. Soul, matter, dharma and adharma occupy space which themselves are invisible but extension of material objects confirms its existence. Without space existence of objects is not possible. Thirdly time is also a substance that makes things to bear continuity, modification and movement. Like space, time is also imperceptible and is inferred by above mentioned qualities of anything. Time denotes the duration of two points of any state and without it we can’t imagine continuation of something. It implies that how existence is prolonged. As a seed is sowed then it grows through different states of duration. These successive states show existence of time. It is regarded as non-extended due to its corresponding position everywhere in the world. Truly time is invisible, but indivisible as well. Time (*kala*) is necessary for the continuity, modification, movement, newness and oldness of substances. Like the space, time is also imperceptible. Continuity of things can be interpreted only in relation to time. Jaina writers also distinguish real time and empirical time. Real time is eternal whereas empirical time has division of moments and is limited by beginning and end.

_Dharma* and _adharma_ are other two substances of objects which imply the conditions of motion and rest. Both are considered opposite and complimentary to each other. As swimming of fish is impossible without water similarly everything requires supporting conditions to develop itself. _Dharma_ can only help the motion of moving objects. It cannot make a non-moving object move. _Adharma_ on the contrary is a substance that helps the immobility of things for example earth supports things to rest on it.

### 2.5.3 Ethical Concerns of Jaina World-View
According to Jaina thinkers, right knowledge leads to right conduct and goal of right conduct is to attain *moksha* that means removal of bondages of soul and attainment of perfection. Generally in Indian world-view, it is believed that bondage causes individual’s birth, death and rebirth. Jainism holds that soul is instinctively perfect having infinite potential but imperfection relative to body or matter comes to rob its natural purity. These obstacles are constituted by matter particles that overcome the soul. Limitations in any individual soul are due to material body, consequently a soul starts to identify itself through it. Formation of body is result of inward craving. Past *karmas* generate blind cravings that seek satisfaction. These cravings of a soul attract matter particles to organize body. Our families, in which we take birth, body’s colour, stature, shape etc. all are determined by our past *karmas*. Anger, pride, infatuation and greed are those passions which makes matter particles to stick with body. Each feature of our body is fixed by a particular type of *karma*, thus there are many *karmas*. Only by practicing *tapa* man can become pure. Through the practice of *tapa* it is led to spiritual isolation from the material conditions. As sun is obscured by the clouds but after the dispersing of clouds it shines. As already mentioned, a soul must get rid of these *karmas*. Freedom of soul has been categorized into three steps. For example:

I. *Asarva* : flow of *karmas* into soul.

II. *Sanvara* : to stop the influx of *karmas*.

III. *Nirjara* : removal of *karmas* in the soul.

Three more qualities are essential for freedom. Firstly, right faith means general acquaintance with teachings of omniscient *tirthankras*. Secondly, right knowledge is a necessary step that implies a careful study of these teachings. Thirdly, to follow right knowledge into right conduct is regarded as indispensable part of Jaina world-view. In this way, man controls his passions, senses, thought, actions, speech etc. The joint effect of *triratnas* paves the way for liberation.

Another important fact about Jainism is that it does not believe in God. According to Jaina philosophy, existence of God or creator of world can be proved neither by perception nor by inference. Wherever we see anything being produced, creator is also there. If God is bodiless, how He can work on matter to produce world. Furthermore God can’t be supposed to be the cause or creator of all things, because we find that many objects are not produced by God but by human beings. So, Jaina worships the liberated souls which had attained perfection. Prayers are
offered to them for guidance and inspiration. Everything needs instruments to be created or shaped but how God created the world without any help of instruments. We all know that universe has some inherent cosmic law that operates and stabilizes the life. It also means that God is not independent. If He has created the world in compassionate attitude, then there should be no evil but happiness, but we see both elements prevailing in the world. Every creation needs motion, and motion is attached with body; so God, having no physical form, cannot give rise to the cosmos.

We can conclude that though Jainism does not follow the way of \textit{sanyasa} but there is \textit{tapa} which indicates that Jainism is not fully devoid of ascetic attitude. Bhagat Singh writes that, “Jainism does not accept one’s mental efforts capable of eradicating evil from one’s mind. It’s all efforts are confined to attain the upper most state of non-activity. According to Jainism, the more one remains silent and non-active the more he becomes sinless. In its view the action (\textit{karma}) is a sin.”\textsuperscript{35} Because of these tendencies, monastic culture exists within Jainism. According to Jainism, \textit{tirthankras} are supreme. To study their teaching and to be faithful to them is the only way of liberation.

\textbf{2.6 Buddhist World-View: Pure Silence}

Founder of Buddhism, Gautam Buddha was born in a royal family but due to his inclinations he practiced great austerities and led a life of ascetic. He is generally considered the ‘Light of Asia.’ Primarily, Buddha avoided discussing metaphysical problems of speculative thought. His teachings were recorded by his followers on a later stage and are known as \textit{tripitakas} viz. \textit{vinaypitaka}, \textit{suttapitika} and \textit{abhidhamapitika}. First enunciates the rules of conduct for \textit{sangha}, second includes sermons and dialogues of Buddha and third describes expositions of philosophical theories.

Concept of four noble truths contains the basics of Buddhist world-view. These are: (I) world is full of sufferings, (II) there is cause of sufferings, (III) It is possible to stop these sufferings, and (IV) methods of \textit{astang marga} lead to put an end of sufferings.

The Buddhist world-view revolves around these principles. The first truth reveals the pessimistic attitude of Buddha towards world that is common to all Indian thought partially. “It no doubt emphasized the dark side of life; but the emphasis merely shows that life as it is commonly led is marred by sorrow and suffering and not they are its inalienable features.”\textsuperscript{36} But still, this attitude dominates the Indian world-view and became important feature of Indian
society. World is full of birth and death, old age, diseases, sorrow, grief, etc. and these sufferings originate out of our attachment with objects. But transitory nature of things causes loss and fear within man. So our mental clinging to objects is due to our desire for them. Now the question arises that where from these desires take birth? Sense-object contact generates it. Six organs of cognition (five senses + mana) depend upon mind and body. The path recommended by Buddha consists of eight steps known as astanga marga. These are (I) right views, (II) right resolve, (III) right speech, (IV) right conduct, (V) right livelihood, (VI) right effort, (VII) right mindfulness, and (VIII) right concentration.

It is known as middle path which is totally different attitude towards the reality. He neither rejects the argument that external reality is independent of any condition nor he rejects the theory of nihilism i.e. something existing can cease to be. According to him, what we perceive has an existence but is dependent on something else and thing does not perish without leaving some effect. The continuity of the life-series is, therefore, based on a causal connection running through the different states. Rebirth is not transmigration; it is an effect of the present life. On the basis of these thoughts, we can construct the ideas of Buddha upon world and man.

2.6.1 Theory of Dependent Origination

According to the theory, everything is conditioned by some reasons. Every existence has to depend on some condition. It is also called spontaneous or universal law of causation that works automatically without any help of external power. It denotes that if something appears or happens, it is followed by another event. Former is defined as cause while later is addressed as effect. This is known as theory of dependent origination. It is also called middle way that avoids two extremes of eternalism and nihilism. This theory is compared with that stair case by climbing which one can look the world around. The law of karma is an important aspect of theory of causation. Man exists due to effect of past karmas and future will be determined by present existence.

2.6.2 Doctrine of Universal Change

This doctrine explains that everything existing in the world takes its origin from some condition. Therefore they are impermanent i.e. things bear a transitory nature and are subject to change and decline. Every beginning has an end. All objects are generated by some conditions, when conditions decline things also disappear.

2.6.3 Non-existence of Soul
Change is a universal phenomenon; nothing can be exempted from its influence. It is generally believed that man, having a subtle substance called *atma* has power of eternity free from the birth and death. But Buddhist world-view denies the existence of soul. According to that life is a sequence of different phases proceeding from some condition and giving rise to another condition, thus it is based on causal connection. End of one state may be beginning of another. Concluding from this angle, rebirth in Buddhism is not transmigration but is causation of next life by the present.

Man is a collection of different constituents namely mind, body and consciousness. It is similar to a chariot that is a product of different spare parts such as wheels, axils, shafts etc. Man is regarded as mixture of five *skandhas*-five changing states namely (I) form (*rupa*), (II) feeling (*vedna*), (III) perception (*sangya*), (IV) predispositions generated by past experiences (*sanskaras*), and (V) consciousness (*vigyana*). Out of these five the last four are called *nama*.

Besides the above, four schools of Buddhist thought also hold different views about the reality. Philosophy of Buddha is some time analyzed from positivist point of view, according to that our thoughts should be limited to objective world and human existence. It may be termed phenomenalism because he talks about only experienced phenomenon. It is also called empiricism because, according to it, experience is the source of knowledge and admits the inability of mind to fix metaphysical questions; therefore it has also seeds of skepticism. Some schools of Buddhism interpreted Buddha’s silence neither a denial of supra-reality nor attainment of perfect knowledge. According to them, it shows indescribability of non-empirical reality. We mean to say that teachings of Buddha gave birth to different outlooks. Consequently, different schools came into existence to explore the truth of his teachings. “So, when speculative thinking stripped Buddhism of much that was living and personal, it became reduced to a number of abstract positions from which different thinkers according to their inclinations developed different systems.”

Four schools are considered significant and would help us to understand Buddhist world-view which has played a very important role to interpret the Buddhist philosophy.

### 2.6.4 Madhyamika or Sunyavada

Madhyamika School was founded by Nagarjuna. According to this the world is unreal, mental or non-mental phenomena are all illusionary. Universe is totally devoid of reality i.e. that everything is *sunya* or void, that’s why this school is known as *sunyavada*. Madhyamika view is
not really nihilism because it does not deny reality but only tangible world. There does exist a reality but not subject to our empirical knowledge and it can’t be described in any way. Being devoid of phenomenal character it is called *sunya*. Real thing must be independent but in our daily life we see that everything is dependent on some condition, so these objects can’t be accepted as real. Things appear to exist but when we try to understand the real nature of matter, our intellect is baffled by the complexity of object formation and we cannot grasp the essence of thingness.

### 2.6.5 The Yogacharya or Vigayanavada

This school holds that external objects are unreal. What we perceive through our senses is really an idea of our mind, so mind must be admitted as real. *Yogacharya* agree to the view that non-mental reality does not exist but mental one must be accepted otherwise it would be suicidal. World of objects around us is also an idea of our mind. As in dreams things we experience, do not exist, similarly objects, subject to our perception are just projection of our mind. An object can’t be known without consciousness. It means things are dependent on consciousness.

### 2.6.6 The Sautrantika School

It is also called school of representationism. It holds that reality is not only mental but material objects too. It means mental and non-mental both are real phenomena. If things depend on our mind, it means things exist without their external existence. We can’t perceive a tiger if it is not there. To prove the idea of tiger, his existence must be proved. If there is no external object, it would be meaningless to say that consciousness appears as objects. Being outside the self, it means, objects are perceived and felt. If a pot is identical with our self, we can say that ‘I am pot’ but it is not a proper statement nothing happens so. So we can only infer their existence from representations of objects in our mind.

### 2.6.7 Vaibhasika School

It is known as direct realism. *Vaibhasika* holds that external objects are perceived directly, physical things can’t be inferred from mere idea or representation in the mind. *Vaibhasika* agrees with the last ones but differs from the way things are perceived. It denotes that inference is dependent on perception. Person, who has never seen fire, can’t infer its existence. Unless we admit the existence of physical objects, their appearance in immaterial form cannot be established.
2.7 World-View of Six Systems of Indian Philosophy

Philosophy of the Vedas, the Upanisadas and Bhagvada Gita prepare the ground for orthodox system of India that are six in numbers e.g. Sankhya, Yoga, Nayaya, Vaisesika, Mimansa and Vedanta. These systems or philosophical traditions are generally known as ‘khat darshan’. Term Darshan, “…may be taken to indicate that what the Indians aspired after in philosophy was not a mediate knowledge of ultimate truth but a direct vision of it.”

These systems have contributed to and influenced Indian philosophy in many respects. In fact these schools attempted to provide logical support to Indian spirituality and a thought making process to all types of experiences. In a way, they harmonized scattered forms of experience in thought patterns. In Sikhism, these schools have been referred as different streams of thought:

Bhai Gurdas has also expressed his views about these schools. The specific time of the origin of these schools is not available. All appear as contemporaries because sometimes they reject each other where they differ. According to Ravinder G.B. Singh, “A common and chief characteristic of these systems is that all are basically concerned with epistemological dimensions of life. There is much divergence also in their outlooks in the context of nature and scope.” Now we present a brief treatment of these philosophical traditions.

2.7.1 Nyaya: Scale for Knowledge

Talking about the Nyaya M. Hiriyanna observes that, “Nyaya influenced all the other schools of philosophy. It helped especially the cultivation of precision in thought as well as expression.” This tradition of thought owes its origin to Gautama. Its basic concern is how to think in a correct way and how to acquire a true knowledge of reality. Therefore, Nayaya’s main contribution goes to epistemological structures of Indian philosophy. According to this school, true knowledge of the reality paves the way for liberation. Our chief concern is to deduce the idea of world-view from Nyaya philosophy. Nyaya follows four means of valid knowledge. These are (I) pratyaksa (perception), (II) anumana (inference), (III) upmana (comparison), and (IV) sabda (testimony)

Nyaya is a system of logical realism. It holds that objects of the world are independent of all knowledge or relation to mind. It means knowledge is not relative but independent of experience. Ideas and images are dependent on mind. But in Nyaya world has an independent
existence in its own way. According to it, realistic view of the world is not based on mere faith or scriptural testimony but on logical grounds too. Pramanas are methods of knowledge but prameyas are objects of knowledge which have been divided into sixteen categories of padartha, all prameyas are not to be found in physical form. It contains only those which have physical nature. For example self and mana are not physical. Time and space also fall in the same category though in some respects, they belong to physical world. Perceptible objects or world is composed of earth, water, fire and air. The constituents or atoms of these four substances are eternal and unchanging. Nyaya and Vaisesika share common views in this context. Both hold that self is indestructible and eternal. Different selves have different bodies and desire, pleasure, pain and cognition etc. are qualities of soul. These do not belong to physical world due to their non-physical nature. Consciousness is not the quality of human body or senses because our senses can’t perform functions like imagination, ideation or memory. Human body in itself is unconscious and unintelligent. Self is not only consciousness or knowledge, but also a knower or bhokta, an ego or ‘I’. Nyaya asserts that effect does not exist within cause, but it is a new beginning, new creation. There are three types of causes - (I) material cause, (II) efficient cause, and (III) introversive cause. Metaphysical tenets of Nayaya include the three aspects of worldview. (I) atom, (II) multitude of jivas, and (III) God.

Objective world is made of atoms and combination of these atoms results in creation of cosmos whereas their dissociation result in the end of the universe. This creative process occurs under the direction of God. Atom and jivas are always there. Though God does not create them yet is the efficient cause of universe but not the material cause. He is not the creator but governor of the world and dispenser of reward of action. Thus we can say that iswara, jiva and matter are all eternal.

The universe is created by the composition of atoms and ishwara is only its incorporator. Just as weaver weaves the cloth but the yarn and the loom are different from him. A potter moulds pots but the wheel and clay are his needs and are distinct from him. Basically, Atoms are true but the world created by them is false as the effect does not exist in the cause. Atoms, the cause, were in existence prior to creation but universe, the effect, was a non-existent. In this way the effect always remains different from the cause. So as far as the idea of God is concerned, He is eternal and ultimate cause of the world. Physical world is not made out of nothing but out of eternal atoms, space, time, ether, mind and soul. Souls enjoy and suffer according to merits and
demerits of their actions. As said earlier God is only an efficient cause, not material cause. This conception reduces God to a human craftsman who makes things out of given material. Hiriyanna writes that, “It is in elaborating this cosmological scheme that the system postulates the existence of God as the all-knowing Being, who disposes the atoms in the manner required for the emergence of the world as we know it. He does not create the atoms, because they are eternal like him. In other words, he is only an efficient cause possessing the will and intelligence required for bringing about desired results.”

2.7.2 Vaisesika: Highlighting the Particularity

This system was founded by sage Kanada. As already mentioned Vasesika is an allied system of Nyaya but there are also some differences between them. For example Nyaya gives us sixteen categories of padartha but Vaisesika recognizes only seven categories which are (I) substance (dravya), (II) quality (guna), (III) action (karma), (IV) generality (samanya), (V) particularity (visesa), (VI) relation of inheritance (sanyoga), and (VII) non-existence (abhava).

Dravya is a principal category of substances which are nine in numbers: (I) earth (II) water (III) fire (IV) air (V) ether (VI) time (VII) space (VIII) self (IX) mind. First five of them are called panchbhutas. The first four are in the form of atoms and the entire universe is made of them. The fifth one is the basis of sound and, is cosmic and external in character. Space and time are also eternal; space is inferred by here-there, near-far terms, whereas time is inferred by present, past and future. Atman is the basis of consciousness and is eternal as well as universal in its nature. It is a spiritual entity and has a plurality, and it can be perceived by mind. Atmas of human beings are known as jivatamas that are many in number. Cognition, desire, pleasure and pain are essential attributes of self. Mana is also atomic and eternal but unlike the first four, it is indivisible and is internal.

Guna is a category that is not subject some another quality. There are 24 qualities which are enumerated by the system. These are (I) color (II) taste (III) smell (IV) touch (V) sound (VI) number (VII) size (VIII) separation (IX) conjunction (X) disjunction (XI) remoteness (XII) proximity (XIII) cognition (XIV) pleasure (XV) pain (XVI) desire (XVII) aversion (XVIII) effort (XIX) heaviness (XX) fluidity (XXI) viscosity (XXII) faculty (XXIII) merit (XXIV) demerit. No other category of qualities exists except this, if exist they are other aspects of these fundamental qualities or combination of these.
Karma or action is devoid of any quality and is based upon substances like earth, water, air, fire and mind. It is divided into five types - (I) upward (II) downwards (III) contraction (IV) expansion (V) move from one place to another (locomotion).

Samanya or generality is a feature that enables an individual in becoming a class. It is a quality that makes an object to be distinguished from others. It differentiates the things which are similar in their form or nature. Abahva (non-existence) “is altogether different from the above said categories, it is a name for all negative facts, it is the absence of an object. It is also further divided into two branches (I) one object not being another (II) presence of one in the absence of another.”

It characterizes the atomic theory of world but also gives serious attention towards moral and spiritual cause that integrates and disintegrates the atoms. According to Vaisesika, ultimate source of action is Supreme Being who directs operations of atoms. In other words, order of world expresses the will of a wise monarch. The atomic theory of the Vaisesika explains the non-eternal world. According to it four kinds of atoms and five substances of akasa, space, time, mind and soul are eternal, neither created nor destroyed. All objects are constituted by the combination of atoms and destroyed through separation. Visible world is composed of atoms, that’s why the creation is called paramanuvada or atomism. The world is containing physical things and living beings having bodies, senses, mind, intellect and egoism. All these exist and interact with one another in time, space and akasa.

Vaisesika world-view also describes the creation of world as a creative will of supreme Lord (mahesvara). This process, being beginning less, can’t be determined or fixed at any particular time and space. In fact every truth is preceded by a state of destruction. Same thing can be said about destruction. When God wills to create the world, unseen forces begin to function in the direction of creation. The created world runs its course for many years but it can’t continue to exist forever. After some time God provides a way to escape from worldly sufferings and pain. This is done through the destruction and after the destruction of four physical elements (earth, water, light and air), there remains four kinds of atoms in isolated form and eternal substances.

Thus we see that it is a realistic philosophy that traces variety of objects of the world to the combination of material atoms. The special contribution of the Vaisesika philosophy is the conception of padartha, its classification of objects and its atomic cosmology. The atomic theory of Vaisesika indicates advancement in the field of materialistic theory and physical view of the
world. It integrates atomic theory with moral and spiritual outlook and theistic faith in God as an ultimate cause of the world. Vaisesika system of thought emphasizes on material aspect rather than to explore the means of knowledge. According to it every element is unique in itself and has distinctive features as compared to one another. Vaisesika accepts only two means to gain knowledge; these are perception and inference.

### 2.7.3 Sankhya: Probe of Duality

It is a philosophy of dualistic realism and pluralism that is attributed to sage Kapila. The Sankhya admits two ultimate realities, namely *purusha* and *prakriti* which are independent of each other. *Purusha*, the self, is distinct from the body, senses and mind. Being pure consciousness, it remains beyond the world of objects. It also witnesses the change and activities running into world but in itself is passive as physical objects like table, bed etc. which do not exist to enjoy themselves but for others. According to Sankhya there are many selves for different bodies. Therefore, it is also described to be plural. It is said that if there is only one spirit, birth and death should be one for the whole universe, merit or demerit of one person can be generalized. If one suffers or enjoys, all should similarly suffer or enjoy. Therefore, plurality of *purushas* is admitted.

*Prakriti* is considered as another ultimate cause of the world. It is an eternal unconscious principle that is changing in every moment. *Sattva, raja* and *tama* are three basic constituents. *Prakriti* keeps them in a state of passivity. These are three fundamental elements that compose *prakriti* together and they mutually cooperate and contradict, and are not able to exist alone. Each one out of three tries to dominate others. To what extent they are in balance, there is no process of creation, when imbalance starts among them the process of evolution begins at this very point. Thus two fold transformations happen:

I. When each *guna* is away from others it is a state of equilibrium before the creation this is svarupa prakrit.

II. When they are struggling to dominate each other this process results in the formation of various objects this is virupa prakriti.

Non-creativity of *prakriti* is developed into evolution due to proximity of *purusha*. “When by the proximity of *purusha* its equilibrium breaks, it splits into three modes and becomes creative.” So, association of both the elements (*purusha* and *prakriti*) gives rise to physical world. Association of these two elements creates movement and action into passive...
state of three *gunas*. Thus evolution of world starts. *Prakriti* begets *mahat* which is the seed of the whole universe, *purusha* reflects consciousness on it, consequently another element appears known as *budhi* that is the creative thought of the world. Then *ahankara* arises from intellect. *Ahankara* means feeling of ‘I’ or ‘Mine’. Self, due to its identification with ‘I’, considers itself *karta* which it is really not. *Ahankara*, with the excess of *sattva*, gives rise to five organs of knowledge (*gianendriyas*), five organs of action (*karamendriyas*) and *mana*, which is the organ of knowledge and activity. After this, *ahankara*, with the excess of *tama*, creates five subtle elements known as *tanmatras* e.g. sound, touch, colour, taste and smell. Further, these five subtle elements produce five gross elements called *mahabhutas* viz; ether, fire, air, water and earth. In this way, we have twenty five principles in the Sankhya. *Prakriti* is the cause of all other physical objects including mind, matter and life. The *purusha* or the self is neither a cause nor the effect of anything and due to our failure to realize the difference between self and body; we feel pain when body is harmed. When we realize know this, ‘self’ ceases to be affected by joys and sufferings of life.

This system also subscribes to the reasons of bondage and liberation of human self. According to the Sankhya world-view, suffering in the present life is the result of ignorance that exists due to non-discrimination between the spirit (*purusha*) and *prakriti*. When self realizes that it has nothing to do with *prakriti*, spirit attains liberation. When this discrimination is realized, there happens emancipation of the self but body remains alive, it is called *jivanmukti* or release while alive. Body is alive due to past *karmas* of spirit, when these *karmas* are exhausted; the spirit is released from body that is called *videhamukti* or release without the body. Now self becomes just an observer of events going on in the world. Only knowledge can’t help us to get rid of joys and sufferings. For this we require a long course of spiritual training with deep devotion. It also requires meditation on the truth that self is pure eternal consciousness. It is not under space-time, cause-effect and mind-body complexes. As Vaisesika is allied to Nyaya, similarly Yoga is considered as an assistant discipline to Sankhya. Above mentioned spiritual training for *mukti* has been elaborated in Yoga philosophy.

As far as problem of God is concerned, Sankhya is criticized for having no idea of God and considered atheistic system. According to this discipline, existence of God can’t be proved in any way and there is no need to admit God because *prakriti* is the cause of the world. God being
an eternal and unchanging spirit can’t be described as creator of the world. For the cause will have to transform itself into effect to produce effect.

2.7.4 Yoga: Formation of Transparent Body

The school of Yoga philosophy was founded by the great Indian sage Patanjali. It helps those who want to realize spirit or self-free from all limitations of body, senses and mind. Yoga sutra or patanjali sutra describes the basic tenets of this school. Yoga is closely associated with Sankhya and regarded as an application of Sankhya. Yoga accepts the Sankhya epistemology and metaphysics of twenty five principles. It is discussed in continuity of the Sankhya. Sometimes “both are believed to be identical. But Sankhya tradition deals with the theoretical aspect of ideology whereas Yoga tradition shows the practical path towards it.”

Its basic difference from the Sankhya is that it assigns a place for God. In the view of Patanjali, ishvara is also an eternal element. Bhagat Singh Hira writes that, “According to Patanjali the Trinity of iswara, purusa and prakriti is eternal. Patanjali too, determines the creation and dissolution of the universe in conformity with Kapila, the author of Sankhya system.” So in this way number of elements increases from 25 to 26. According to the Yoga tradition, the most premier element is citta or mind that is equivalent to buddhi as termed in Sankhya. It is the first creation of prakriti made of three gunas, namely sattva, raja and tama. Modifications in citta effect the spirit and self comes under the control of citta. But this self-identification of spirit is just an illusion. As we put some color before any crystal that seems to be of same color but it would be wrong to consider it true.

Similarly wrong identification of spirit is just due to the reflections of citta. All this is called bondage that can be removed by overcoming the citta. Thus, Yoga explores the way for controlling the citta. But the question is that how do these modifications take their origin and what causes citta to sway over human self. According to Bhagat Singh Hira, “Whenever our sense organs come across the objects surrounding them, their contact with the mind develops several waves…It is concentration that suppresses such waves and the real sense of the spirit is known accordingly just as a water tank shows it bottom if ripples caused by the air have a full-stop.” This system emphasizes the practice of Yoga to attain discriminative knowledge that is essential condition for liberation. Main purpose of Yoga world-view is cessation of all mental functions which are divided into five levels. There are two kinds of Yoga: (I) mind is trained for perfect concentration on particular object to have a clear apprehension of that object and (II)
there is a total absence of all mental modifications including the knowledge of contemplated. The system of Yoga has grouped modification of mind into five categories viz; (I) pramana (true cognition), (II) viparyana (wrong cognition), (III) vikalpa (imagination), (IV) nidra (sleep), and (V) smriti (memory)

These modifications of mind are afflicted by some negative values. These five negative values viz. (I) avidya (ignorance), (II) viparyana (erroneous cognition), (III) asmita (ego), (IV) raga (attachment), and (V) devesa (aversion) create problem for self releasing from bondages.

So to handle these negative values Yoga has suggested eight fold path i.e. (I) restraint (yama), (II) moral rules (niyama), (III) postures (asana), (IV) breath control (pranayama), (V) withdrawal of senses (pratyahara), (VI) attention (dharma), (VII) meditation (dhyana), and (VIII) concentration (samadhi). Yama includes abstention from injury, falsehood, stealing, incontinence and possession; and niyama are purity, contentment, austerity, study and devotion to God. In a way, both these paved the way of complete moral code that must be observed by a true yogi. Next three asana, pranayama and pratyahara constitute those Yogic disciplines that aim to control the body and its activities like breath and senses. Dharana is concentration of mind on a particular object. When dharana is completed, it becomes dhayana that means contemplation of self. Samadhi is a very mature stage of dhayana when spirit transcends the physical phenomenon. Last three collectively are called sanjama.

In this way, Yoga does not directly interpret the dynamics of world, universe or creation rather develops a very strict way of living that not only controls their body but also world around it. That’s why we find stories of those yogis who can handle objects, situations and human beings as they desire. It is said that a yogi can gain mastery over various kinds of super natural powers by following these disciplines. In fact it is a mysterious realization of matter or body on subtle levels. Yoga had a great influence on India particularly Punjab. During the medieval age Punjab was thrived with centers of yogis and Sikh Gurus, particularly, Guru Nanak had dialogues with siddhas and nathas several times on religious issues.

According to Yoga, God is the highest object of contemplation for self-realization. It holds that association of purusha and prakriti, from which evolution of world arises and cessation of this association leads to dissolution, does not occur spontaneously or naturally. It means there must be a Supreme Being who puts these into a relation. On the basis of above stated dimensions we can say that:
I. Yoga subscribes to the way of strict asceticism and renunciation.

II. Its positive contribution is that it analyzes the body to such invisible limits that it becomes transparent for a *yogi*.

III. It also delves deep into the psychology of human being by suggesting ways to control the *citta*.

IV. Yoga does not aim at the identification of God but to know the true image of self.

V. Materialistic and physical world only can be overcome in case *atma* is separated from the human body.

2.7.5 Mimansa: Ritualistic Attitude

The Mimansa or Purav Mimansa was established by Jamini, whose primary object was to defend and justify the Vedic ritualism. In a way it supports a world-view that is based on ritualism. The aim of this system is to investigate into the nature of *dharma* as propounded in the *karam kanda* section of the Vedas. Jamini accepts the physical world as real but without beginning and end. World is also independent of minds that perceive it. According to the system, world was never created and it would not have any end in future, so there is no need to conceptualize the God, even deities have been rendered insignificant.

The ancient *mimanskas* believe that ultimate goal of human life is to gain the comfort of heaven but on the later stage *moksha* was considered as a prime aim of being. For salvation or deliverance, performance of Vedic rituals has been insisted. “Speaking generally we may say that the Mimamsa attaches greater importance to the Brahmans than to the Mantras which means that it looks upon the Veda as essentially a book of ritual.”

Another contribution of *mimanskas* to construct the Indian world-view was the theory of *karma* or action. They formulated the theory of *apurva*. According to that, actions delivered in the world constitute an invisible power known as *apurva*. It plays the role of mediator between action and result. It is invisible potential that leads the self to the result of action. So *apurva* is a bridge that connects action and its effect. It is *apurva* itself that possesses the capacity to fructify automatically the *karmas*.

Purav Mimansa propagates *dharma* in accordance with the Vedas and accepts that *dharma* is the cause of moral excellence. “The avowed aim of the Purav Mimamsa is to examine the nature of *dharma*. Its interest is more practical than speculative. The philosophical speculations found in it are subordinate to the ritualistic purpose.”

It emphasizes the moral
duties of a man that he owes to himself, to his family and relations, to his community and nation, as enjoined upon him by the scriptures. In mimansik world-view action occupies a very important place. Religion is that potential within man that inspires him to do action, for positive and good results. Mimansa divides the human actions into three groups viz. (I) obligatory actions, (II) optional actions, and (III) negative actions.

Unconditional acts, such as sandhya (prayer), taking bath during eclipse etc., help man to secure room in paradise but if not done, it is a sin. Optional acts are done for particular motive and performed according to the man’s will. Negative acts are those which cause bad effects like hell for man. According to it God has no role to fructify actions.

Mimanskas hold the view of realism. According to them, world is not an appearance but a reality as it is existing before our eyes. Objects are independent of their knower and have separate entity. World is not subject to the senses. World of objects is eternal though entities existing in the world are subject to birth and death.

2.7.6 Vedanta: Framing Metaphysics for Vedic Tradition

The Upanisadas, the Bhagavad Gita and the Braham Sutra constitute the fundamental texts of Vedanta tradition. Sankra wrote elaborated treatises on them in 8th century. In fact he wanted to establish Vedic religion again by removing the atheistic school of Buddha. Ravinder G.B. Singh writes about the system that, “According to this system, the so called means of knowledge do not give any real knowledge. They only help in removing ignorance.”

Knowledge is ever existent and ignorance keeps it covered. The distinction of cognize, means of cognition etc. are creation of avidya. Anantanand Rambachan states that “Sankara suggests, the Vedas in his view are the appropriate and authoritative source for the knowledge of Brahman. In addition to Brahman, the Vedas for Advaita also serve as a valid source for the knowledge of dharma, which includes right ethical and ritual conduct and their respective results.”

Sankra’s school of thought is known as Advait Vedanta because he believes in only single reality namely non-dual that is without attributes. In Vedanta world-view, position of brahman is transcendental, without characteristics. Self and brahman are not two separate entities rather ignorance creates distinctions among the individual, the world and the God. The creation and destruction of the universe have only pragmatic importance. For Vedantins God have two forms namely I. brahman in its absolute form, and II. brahman in relation to the world or physical objects.
The former is unconditional whereas later form is conditioned by the \textit{maya}. The world is merely a reflection. When God is in itself, there is no question of difference or separate identities. But when it comes into the relation of world, it is called \textit{ishwara}. S. Radhakrishnan says “The moment we try to link up \textit{maya} with \textit{Brahman}, the later become transformed into \textit{Isvara}, and \textit{maya} denotes the \textit{sakti} as the energy of \textit{Isvara}. \textit{Isvara}, however, is not in any manner affected by his \textit{maya}.”\textsuperscript{52} And “\textit{Isvara} is the supreme spirit, all knowing, and possesses of all powers. He is the soul of nature, the principle of the universe, its animating breath, and actuating spring, the source and end of all existent modes.”\textsuperscript{53} The universe is full of names and forms so to operate such a system of diversity God is conceptualized. The plurality of the world makes it real but as it does not exist apart from God, it is unreal. God creates the world with the help of \textit{maya} that is His own power. \textit{Maya} is eternal like \textit{Brahman}. The world in its physical form is due to the influence of \textit{maya} that makes God active, creative but \textit{maya} is material and unconscious. S. N. Dassgupta reports that “\textit{Maya} is supported in \textit{Brahman} and the world-appearance being transformations of \textit{maya} is real only as such transformations. It is grounded also in \textit{Brahman}, but its ultimate reality is only so far as this ground or \textit{Brahman} is concerned. So far as the world-appearances are concerned they are only relatively real as \textit{maya} transformations.”\textsuperscript{54}

Vedanta world-view deals with questions related with God, man and world. How world was created? What is the reality of the physical phenomenon? What is the relation between God, man and the world? The primary problem for Vedantins was to interpret the relation between God and the world. There are so many schools of thought that deal with Vedanta system but here we will discuss only two. Firstly \textit{vivartavada} of Sankra and secondly \textit{parinamavada} of Ramanuja. \textit{Brahman} of Advaita Vedanta is strictly non-dualistic whereas Ramanuja holds the view of harmony in diversity. Hiriyanna remarks that “\textit{Brahman} is the sole reality and it appears both as the objective universe and as the individual subject. The former is an illusory manifestation of \textit{Brahman}, while the later is \textit{Brahman} itself appearing under the limitations which form part of that illusory universe.”\textsuperscript{55} Sankra also accepts the existence of world on empirical level. Empirical experience is a relative truth but cannot be realized as an ultimate reality. Sankra says that world ‘exists not-exist’ (\textit{Sadasad Nirvadchnia}). Anantanand supports the above view that, “Sankara does not describe the world as an illusion, and it is not often remembered that he argued strongly against the subjective idealists who reduce the world to a mere idea of the perceiving individual and who deny the world any existence outside of the
mind. He challenges the claim that what appears to be outside the mind is an illusion and argues for the objective nature of the world...what Sankara emphatically denies is that the world has a reality and existence independent of Brahman, the world derives its reality from Brahman, whereas the reality of Brahman is independent and original.”

As karma (action) was the best way to realize the ultimate reality for Mimamsikas. Similarly way of knowledge is accepted by the Vedanta to know the real self.

In Vedanta, self is not other than brahman. It is beyond external or internal, joy and sorrow, space and time and law of transmigration but the individual soul is a living being, conditional, limited and many. It is personal because of mind, intellect and ego. It has physical shell, body, so it feels pleasure and pain. The distinction between brahman and self, happens due to the ignorance. Knowledge is must that is attained only by the purification of mind that is motivated by actions without attachment. The Advaita system recognizes moksha as an extinction of ignorance.

“The world is also called maya by Sankara because of its unreality, this became a problem to the later Advaitavadians. If the world is maya, and therefore unreal, how could it therefore at all be produced? So need was felt to make the points more clear, and as a result of such attempts new theories came into light.” Generally, Advaita Vedanta dominates all other traditions of Indian philosophy, particularly other systems of Vedanta established by Ramanuja, Nimbarka, Madhava, Valbha and Chaitanya. It explained the triad of God, man and world in a very rational way of thinking that’s why Vedantic world-view is recognized as most authentic conception of world in Indian context.

Sankra interprets world with the illustration of rope and serpent. When a hanging rope is put into the light the shadow of rope seems to be a serpent but is not real yet not unreal. The shadow of rope will appear as a real serpent until the reality is apprehended. Similarly, we can’t treat the world either real or unreal. Just as shadow of rope is dependent on the existence of rope, the existence of phenomenal world is also based on brahman that is also unaffected by the theory of causation. Anantanand feels that “The implication here is that when the rope is properly known, the illusory snake will no longer exist. In addition, the disappearance of the snake is a condition for truly knowing the rope. Similarly when Brahman is known the world ceases to be, and Brahman cannot be known as long as the world is experienced.” Phenomenal world is dependent on brahman who Himself is unaffected by the influence of the world. This principle
can be applied only on phenomenal world but God is not subject to it. This law effects only objects of visibility which can be perceived through senses but brahman is beyond any empirical experience. His existence is not visible to anybody in a particular shape.

Dream seems to be real but awakening depicts its shallowness. Physical world of dream is only limited to the period of dream. It disappears as we awake. So similarly dream is ignorance and awakening is knowledge when knowledge comes, ignorance goes out. Now question arises that how did diversity of objects and other material world come into existence out of the One Absolute brahman. It is impossible to answer the question that’s why world has been called maya. So mortification, knowledge, and meditation are considered imperative means to achieve gnosis and renunciation of worldly ties. We can say Advaita world-view also supports asceticism in which secluded life from secular society is regarded as a valid means to gain knowledge. In this system, actions and knowledge are totally opposite like the light and darkness. When one comes, the other has to go.

After the Sankra, it was Ramanuja who took forward the tradition of Vedanta. He also initiated the bhakti movement. Prominent exponents of this movement basically belonged to the Ramanuja school of Vedanta directly or indirectly. Bhagat Singh Hira comments that, “Philosophical views of Sankra impressed the masses and attracted them. But this did not last long. The common folk could not follow the hard philosophical knowledge of Vedanta and hardly within two centuries it lost its impact and was out of the masses.” Ramanuja wrote the Sri-Bhasya, a treatise on the Braham Sutra which is the basic text of this system called Sri Sampradaya. Though, Ramanuja and Sankra discussed the same issues but their different understanding and interpretations shaped two separate schools of Vedanta thought. The system developed by Ramanuja is known as visistadvaita because it represents the qualified form of God that includes world of souls and matter as well. For Ramanuja God, soul and matter are three realities. Only God is independent, other two are effected by and are dependent on him. Though last two have different nature as compared to God, yet they are inseparable, this is the key concept of this school. While refuting Sankara’s concept of absolutely unqualified reality Ramanuja says that “those who assert that reality can be unqualified have really no means proving it; for all proofs are based on the assumption of some qualified character.” In the words of Bhattacharyya “Ramanuja protests vigorously against the doctrine of maya, but he is not at all
troubled regarding the question how the world of imperfection can take its rise from Brahman, the absolute perfection.”

Unlike the Sankra, conception of brahman in this school of thought possesses qualities. “Ramanuja concentrates his attention on the relation of world to God, and argues that God is indeed real and independent; but the souls of the world are real also, though their reality is utterly dependent on that of God.” According to him, self is a part of brahman but not identical as a part can’t be whole. Even when the human soul gets liberation the difference remains. Bliss is instinctive to soul but when soul is effected by the law of transmigration, it undergoes physical qualities of an object like pain, pleasure etc. Nothing is parallel to God and nothing exists out of God. All objects are living within unmanifest form of brahman and creation comes into existence out of God. Thus, God of visistadvaita is material as well as efficient cause of the world. Four kinds of liberation- I. becoming attached with God, II. existing in the vicinity of God, III. existing in the proximity of God, and IV. living in the land of land (vaikuntha) have been recognized by the school.

The final release comes after the death. It is not possible while man is alive. After salvation soul goes to God’s own world namely vaikuntha with a new subtle body. According to the world-view of Ramanuja, the world is real as it is dependent on Brahman who is the ultimate reality. All physical objects are subject to transformation or change and are called non-real. God is also infinite and can make infinitive the finite individual sustaining the individuality of jiva. While explaining the relation between God and world, Dr. Radhakrishnan compares the views of Sankra and Ramanuja and writes that “Ramanuja in his commentary refutes the doctrine of unreality of world and path of renunciation of action. World is no deception or illusion but is genuine and real. The world as the body of God, it is suggested that the world is not made from something alien, a second principle but is produced by the supreme out of his own nature. God is both the instrumental and material cause of the world.”

For Ramanuja determinate God is also a partial form of ultimate truth, so he rejects the absolute transcendental form of God as conceptualized by Sankra. He says that God, without attributes cannot become the subject of worship because nirguna brahman has no quality of world and jiva. He accepts three types of substances - (I) ishvara, (II) citta (man), and (III) acitta (universe). God dominates the other two though these three are in unity yet not identical to each other. God of visistadvata is identified as vishnu-narayana. The world of diversities is not
maya or ignorance but a play of God or creation of God. So, Ramanuja accepts the existence of cause and effect as real and transformation of cause into effect is a reality. Though its outer expression is manifold yet God is all-inclusive. Subtle matter transforms itself into three kinds of elements - fire, water and earth. These elements manifest three more qualities known as sattva, raja and tamas. Interaction and interrelation among them causes the rise of gross objects in the form of matter that we perceive. Here maya does not mean illusion or mithya but stands for brahman’s creative power that generates wonderful objects.

The bondage of soul is due to karmas performed by body. As the effect of karmas soul identifies itself with body. It is ahankara or ignorance that causes bondage. So need of moksha comes into light, the attainment of liberation must be sought through the reading of Vedas, sacrifices, donation, yajna, tapa etc. When Ramanuja talks about karma for liberation, he suggests different obligatory rituals and rites instructed by Vedas. In this way, he regards the study of Mimansa as necessary to obtain the real knowledge that has been described in several forms such as meditation (dhayana), prayer (upasana), devotion (bhakti) but constant remembrance of God dominates other forms.

2.8 Conclusion

To sum up, we can say that it is impossible to take Indian philosophy as a whole or a singular thought system because it includes so many schools, sub-branches and divisions within itself, going to counter each other or assisting preceding one with different standpoints. We see that even in orthodox tradition of India so many variations exist. We can conclude this chapter with these observations: (I) Vedic world-view is based on nature mysticism highlighting anthropomorphic tendency but Upanisadic world-view brings forth realm of pure sacred and displays a shift from nature mysticism to pure spiritual experience. Exploration of pure spiritual potential of human spirit is the chief target of Upanisadas whereas in Vedic world-view spiritual concerns were also there but attached with earthly commitments. (II) Six systems of philosophy are completely speculative in their nature, they are trying to provide logical formations to orthodox tradition. (III) Generally, we conceive that sruti rules over every faculty of life. (IV) Looking at the heterodox tradition Jainism, Buddhism, and Carvakas express a strong disagreement with the prevailing orthodox thought. The spirit of heterodox tradition is totally different though it shows some affiliation on theoretical level as well. (V) Carvaka’presents extremist attitude of matter. In a way it indicates the tantric symptoms however later one has
spiritual preferences too. It also declines the orthodox view of the world, man and soul. (VI) Jaina and Buddhist world-view demonstrate ascetic tendency. Jaina offers realistic pluralism through theories of syadvad and anekantavad that are chief characteristics of Jaina world-view. Tirthankras are ultimate reality for them. To study their teachings and to be faithful to them is the only way to liberation. (VII) Buddhist world-view seems to be ethical output of Indian philosophy that believes in dependent origination. The Buddhist world-view revolves around this principle, that’s why Buddha avoided discussing metaphysical problems of speculative thought however posthumously the very trend became an integral part of later Buddhism through intellectual exercise of different schools of thought.

Generally, pursuit of intellectual exercise by ancient Indian sages and thinkers served the esoteric aspect of life. Due to this sometimes it is misunderstood as a mere departure from social life. It is true but this is not overall nature of Indian world-view rather a trend.