

# MIMAMSA

## Theory of Knowledge:

- 1) Perception
- Inference
- Comparison
- Upmana
- Testimony
- Arthapatti
- 2) Anuplabdhi

MIMAMSA : remembered object

was like wild cow.

"That cow was like wild cow"

जो OBJ.  
मेने देखी थी  
वो इस जैसी  
थी।

N-V: "This is wild cow"

Saw  
↓  
discription  
↓  
This is wild cow

MIM  
critic

- perception
- memory
- inference

i don't have any disc.  
we have no nyapti  
=> NO inference

## Synopsis

Mimamsa school accepts 6 pramans i.e (1... 6)

1) Upmana: i.e comparison

According to mimamsa view, we get knowledge on the basis of resemblance i.e remembered object is like the perceived one. Ex After seeing cow if one goes to forest and finds there a wild cow and perceives its similarity then by comparison he gets knowledge that 'cow was like gaura i.e wild cow'.

However, Nyay's view is different, according to them ground of our knowledge is a given discription of the object to be known and a perception of their similarity.

Ex: On learning that cow is like gaura, a person when sees a similar object first then by upmana he establishes that this is gaura.

However Mimamsa criticises such vyayas view because this knowledge can be claimed under perception. Knowledge of resemblance is through memory & finally that this is Ganya is more inference from the last knowledge.

Mimamsa claims that there Upmana is independent Pramana.

→ X → X → X

ARTHAPATTI



Supposition/postulation to bring consistency in contradictory things/facts. (Upapatti)

Ex: "Durdatt is growing fat. He observes fast in day" } contradictory

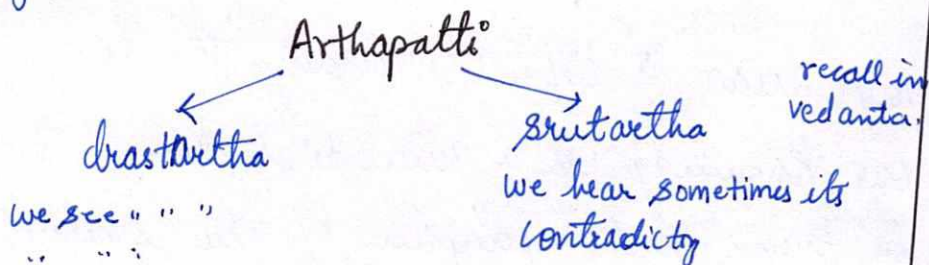
A: "He eats at night" ← independent source of knowledge.  
 ↑ only explanation possible to bring consistency.

Px we haven't seen him

Cx no two person involved

Tx no mention in Vedas

Infx no vyapti (wherever fat people, they eat at night then it will be inference.)



Prabhakar: element of doubt

- (∴ 2 contradict. things)

↓  
(A)

→ differentiates (A) and inference.

group fat → doubt  
see clear  
eat at night

Smoke → no doubt  
fire

Kumarila:

inference precedes Vyapti, ∴ no Vyapti here => no doubt in (A)

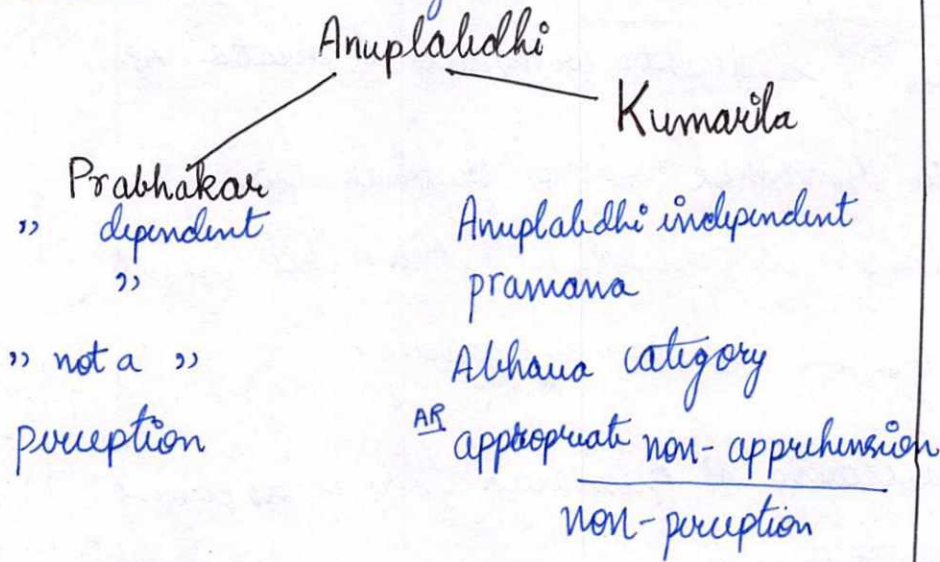
—x —x —x —x —

### ANUPLABDHI

AR Under perceptual conditions, a thing should have been perceived but it is not perceived.

Ex A person enrolled is absent - Anuplabdhi°  
A external person " " - Abhava

Its non-existence is known through pramana i.e anuplabdhi°.



em Vacant chair

P:

K: the absent thing can't come in my sense - object contact

Kumarila Justify Asatkaryavada

Arthapatti

It is supposition of unperceived fact to get arthapatti i.e consistency in inconsistent facts

What is known by Arthapatti is believed to be the only possible explanation ex:

"Deudutt is growing fat  
He observes fast in day"

It seems to be contradictory, Hence to remove that we postulate that "He eats at night"

This knowledge can't be secured by perception/testimony or inference.

It is of two types drashta arthapatti & shrouta AP.

According to Mimamsak scholar prabhakar there is an element of doubt in presumption, it is this element that distinguishes AP from inference.

However according to Kumarila there is no element of doubt in presumption

# ANUPLABDHI

It is the source of immediate knowledge of non-existence of an object.

Under perceptual conditions if a thing should have been perceived then its non-perception in those conditions would give the knowledge of its non-existence.

It can't be secured by perception, nor from inference but from an appropriate non-perception.

According to Kumaral unuplabdhi is independent pramana & non-existence is apprehended by non-apprehension.

However Prabhakara doesn't recognize unuplabdhi as indep pramana, neither he recognizes Abhava as reality.

Non-existence of a thing is known through perception.

— x — x — x —

Vedas - infallible (no authors)

T — personal (by apt purusa)

\ impersonal (Vedas)

↓ in the forms of

Commands (do's don'ts for Rituals)

Mimamsa - Ritualistic School.

AR

Nyaya testimony - write Mim. also

2 schools debated

- MIM
- N-V

# PRAMANYAVADA

“ Theory of Validity of Knowledge ”

MIMAMSA : ‘ Svatah pramanyavada ’  
‘ intrinsic validity ’  
‘ self validity ’

1) Validity arises from the same sources from where knowledge is coming.

2) Validity : Simltaneous [ Knowledge is intrinsically Valid ]  
‘ Svatah pramanyavada ’ → either you will not have knowledge but if you have then its valid knowledge.

Partah - apramanyavada

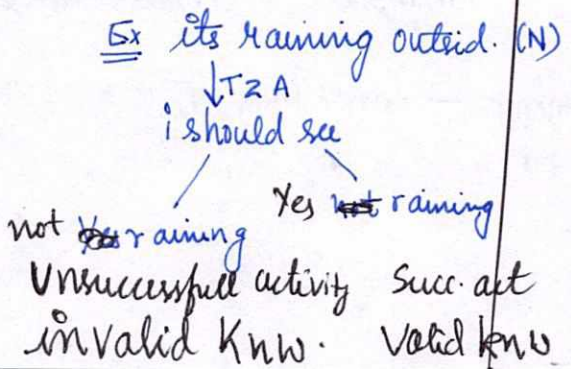
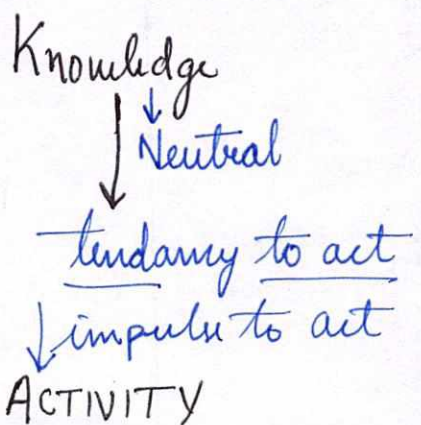
Invalidity ← External condition

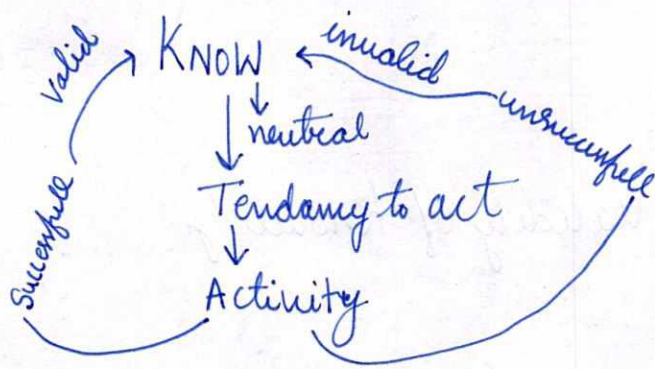
N-V : Partah - pramanyavada

1) Validity : extraneous

2) Validity : subsequent not simltaneous

- agree with MIM. for invalidity : Partah apramanyavada

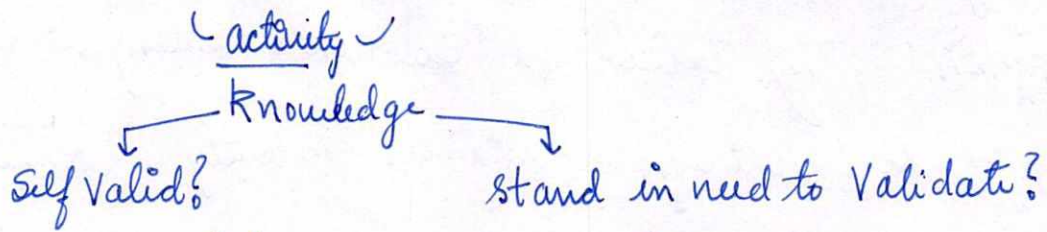




MIMAMSA

1) Neutral Knowledge is either its Valid / invalid.

2)



if Yes, then you come late  
but at right place



FALLACY OF  $\infty$  Regression

Ex Tiger, horn

N-V

why we sometimes have false knowledge?  
Rope - snake

MIM

You said 'This is snake'  
↓                    ↓  
Rope                Memory

mixed up, - error

“No-Knowledge”  
“Akhyati” - theory of error.

Pramanyanada:

It is the theory of validity of knowledge.

It centers on 2 qns.

- 1) What are the conditions generating truth?
- 2) How is the truth of a knowledge known?

Regarding them there are different theories

1) MIMANSA: They believe in svatah pramanyanada i.e. theory of self validity or intrinsic validity of know

# Validity arises from the same source of know. hence its simultaneous.

However invalidity of knowledge is inferred i.e. paratah Apramnyanada.

# According to samkhya school both validity and invalidity are intrinsic. svatah Po & svatah Apr. (writ by MIM)

According to Buddhism, knowledge is intrinsically invalid it becomes true through ext. conditions

N-V

They believe in paratah pramanyanada i.e. th. of extrinsic validity of knowledge.

They say that knowledge is neutral i.e. neither valid nor invalid.

With knowledge an impulse to act arises i.e. meaningful activity makes know valid otherwise invalid.



That means Validity is by external conditions and hence not simultaneous.

However this view is criticised by Mimamsa i.e. There is no neutral knowledge. Secondly they ask is subsequent knowledge self valid or does it stand in need of verification.

First alternative leads to *svatah pramanyamada*, while the second alt leads to fallacy of infinite regression.

N-V says that ~~how can~~ why we have false knowledge. ex: Rope-snake. to this Mimamsa says that this is not false knowledge infact it is no-knowledge situation known as *Akhyati*.

# VEDANTA

Upanishads → Verse forms → different interpretations ⇒ different schools.

Advaita	Vishishtadvait	Dvaita	Dvaitadvait	Shuddhadvait
(S) ✓	(R) ✓	(M) ✓	(N)	(V)

new interpretation → new vedantist (A)

✓ → syllabus

we have to do (S) very nicely.

## ADVAITAVADA - Shankaracharya

“Brahman satyam, Jagat Mithya  
Jisu Brahmanina na parah”

→ BRAHMAN: only reality  
One, partless, inseparable, indivisible  
self explanatory, self caused, self luminous

जीनस्वरूप  
प्रकाशस्वरूप

→ absolute, non-dual / indeterminate  
↓  
advait / strict monism

→ <sup>AR</sup> orig, sub, merge

→ sat: Real  
Indubitable  
↪ Beyond any doubt

chit: Pure consciousness

Ananda: Bliss

} not parts/gunas/attributes  
essence of Brahman  
‘Sacchidananda’

7th Oct 22  
- NIRGUNA - Beyond empirical qualities

unqualified monism

beyond finite speech, thought, language, sense, intellect

- Anirvachnaya (indescribable)

Ex dumb person - sweet - trying best to convey

isolation, recreation

"This is what happens when he has Brahman realisation"

irratic behaviour en Ram Krishna paramhansa

People call mad → "service to man is service to god"

One i say infinite → i make him finite. So i say the other way round. open-ended.

Not finite, Not limited - description through -ve terms

neti, neti...  
not this, not this...  
eti, eti  
It is this, ...

+ve ALL INCLUSIVE

- devoid of all kinds of differences (no internal diff also eg <sup>PM, cap</sup>)

Sajatiya bheda : There is no reality alike him

Vijatiya bheda : " " " " apart from him

Svagat bheda

Brahman is Abheda devoid of S, V, S  
distinctionless

It is not whose  $\circ$  exists  
It himself is  $\circ$

8) But i see  $\infty$  things in this world, its the world of plurality?  
diversity

### Levels of Reality

1) Prathibhasika : <sup>illusory</sup> when we are sleeping and are in dreams.  
whatever happening to me in dreams is real. eg: thirst-water-quench  
It is a phenomena of rope-snake.

AR

2) Vyavaharika / Practical / Empirical : Wakeful state, <sup>after Pr. is</sup> contradicted  
More deep sleep, more enduring, difficult to contradict  
whatever is happening to me is real. when some1 wakes me of this  
sleep then i go to 3<sup>rd</sup> level. <sub>v are at this level.</sub>

3) Parmarthika / Transcendental : Now i saw that it was illusion  
but was very live. B satya T Mithya.  
only Brahman exists and we say i am Brahman. 'Aham Brahmasmi'

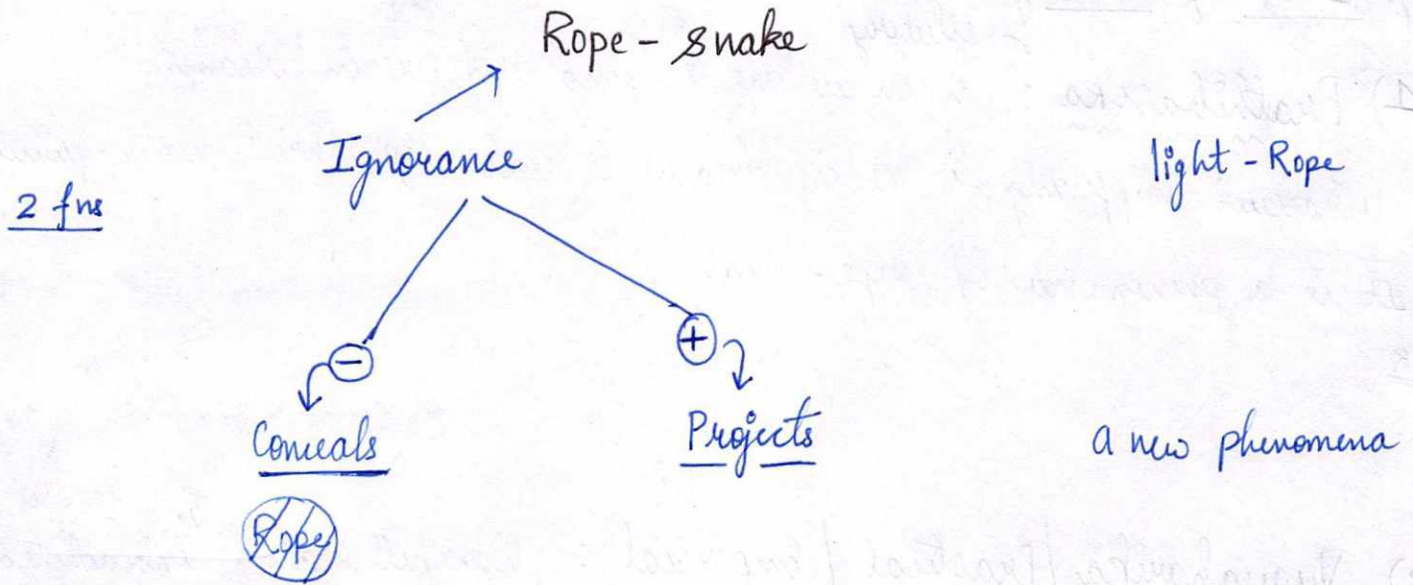
AR

'3 levels of Reality must always remain in your mind'

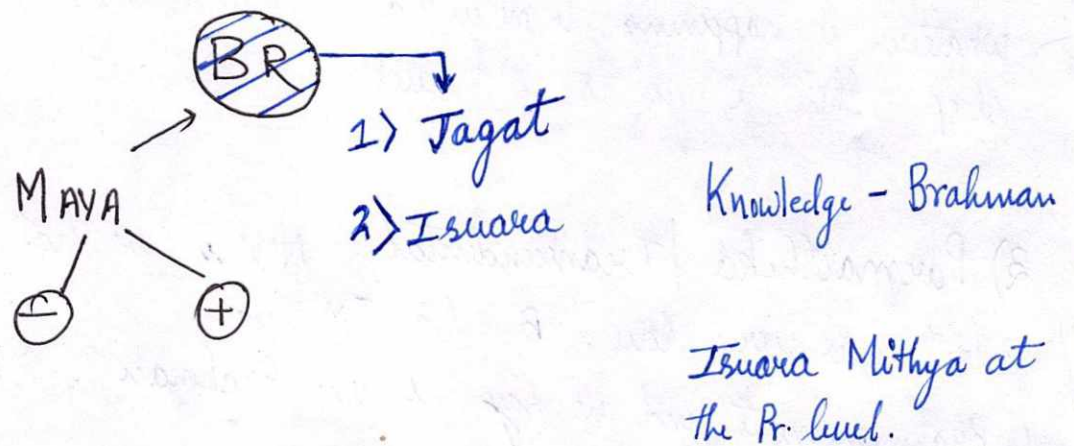
2) can never be contradicted

Brahman - 'Trikalabadhita'

Q) चलक्या रहा है?



Similarly



Ex Magician show — ignorance of spectators

Brahman  $\xrightarrow{\text{conditioned by Maya}}$

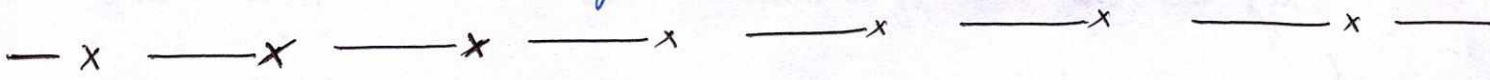
- Jagat
- Isvara
- Jivatma

Magician sitting

Brahman  
↳ आत्म स्वरूप

This Jiva and Brahman are non-different : 3<sup>rd</sup> level  
strict monoism

Remember these 7-8 terminologies.



# MAYA :

Ignorance, Avidya, illusion

(M) Maya - Prakrite

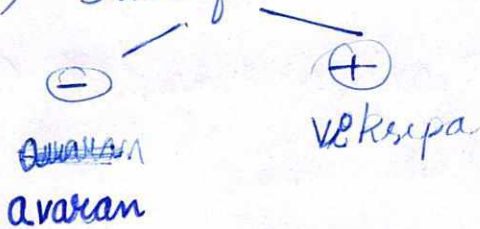
1) Unconscious (Tada)

Similar to prakrite of Samkhya [ There it was supreme reality  
How Tada ↗ ↖ ]

2) Beginningless

6) Relative (Tagat) at 3<sup>rd</sup> level  
Vivarta

3) Dual function



7) Removed by  
↓  
Right knowledge  
Br/self-Realisation

4) M-B: unique  
"Tadatmya"

"one who knows Br, becomes Br" ex: River/ocean

5) Indescribable

3<sup>rd</sup> level union with Brahman

Rope - Snake

Now no distinction, no pluralism

Real  
unreal  
Mithya

8) Maya is the nature of Adhyasa  
superimposition  
mixing of truth & error

AR

9) Maya is positive wrong knowledge  
↓  
new phenomena      ↓  
But its Wrong.

## Vedanta

They are the end of Vedas i.e. they mark the culmination of vedic thought

They are the fountainhead of Indian philosophical system within Vedanta many schools have emerged.

Out of these 5 schools 3 are prominent i.e. Advaita, Vishisht Advait and Dvait

Shankara Charya

## BRAHMAN

"Brahman satya Jagat Mithya"

"

According to Shankar Brahman is the only reality, absolutely indeterminate non-dual i.e. Advaitavada i.e. strict monism.

Brahman is one partless, indivisible and distinctionless

It is self-explanatory, self-powered & self-luminous.

Brahm is sat-chitta and ananda i.e. Sacchidananda i.e. sat, chit and ananda r the very essence of Brahman.

Brahman is nirguna i.e. beyond empirical qualities.

" " beyond finite speech, thought, lang., senses.

hence indescribable.

It could be best described as neti, neti which logically implies eti eti i.e. it is this it is this

He admits 3 levels of reality i.e.

- 1) Pratibhanika i.e. illusory
- 2) Vyavaharika i.e. empirical
- 3) Parmarthik i.e. transcendental

at this level Brahman alone is real and it is uncontradictable i.e. Trikalabadhita.

Shankaracharya believes in Abheda i.e. distinctionless i.e. Brahman is beyond Sahjatiya, Vijatiya & Svagat Bheda.

However, Brahman the ultimate reality when seen through the glasses of ignorance appears as Jagat and Isvara.

He gives various proofs also for the Brahman. such as

- 1) It is proved by the scriptures
- 2) It is proved by the analysis of the word 'Brah' 'Brah' which means substratum or evolution.
- 3) It is proved by the psychological proof also i.e. everyone feels the existence of his own self.
- 4) The world is so systematic that its cause could be only omniscient but not Jada.



- 5) searching the cause of Brahman will lead to falling of Purgation.
- 6) Brahman is known by immediate & intuitive exp.

## MAYA

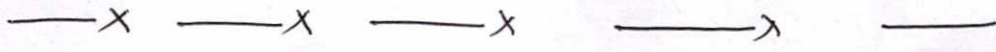
In Shankara's philosophy maya is ignorance, Avidya. it has got certain characteristics such as

- 1) like Br of Samkhya it is Tada
- 2) Beginningless
- 3) Rekn of Maya - Br is Unique.
- 4) It has dual aspects i.e. concealing and projecting
- 5) It is indescribable i.e. it's neither real nor unreal nor both
- 6) it is appearance only i.e. Vivarta
- 7) could be removed by right knowledge i.e. of Brahman i.e. self-realisation i.e. one who knows Brahman becomes Brahman.

Br. vid Brahmaina bhavati

- 8) It is of the nature of Adhyasa i.e. superimposition
- 9) Its locus as well as object is Brahman

10) It is +ve wrong knowledge



3 levels, Maya, strict monism



## RAMANUJA

→ Saguna Brahman

→ very much describable

→ This Brahman is none other than 'ISVARA'

C, D, S

- Narayan
- Hari
- Vishnu

→ Sajatiya Bheda +

suagat Bheda ✓

Vijatiya Bheda +

But internal differences present else it will be like



Pen - internal distinctions ✓

→ Entire cosmology : His Body  
we all are part and parcel of 'ISVARA'  
each soul atomic dot

- atom
- soul



qualified by  
internal diff.

MAYA — power/energy of ISVARA, by which  
he ~~manifests~~ creates this world.

Real power of God — Real World.

Aduaituado

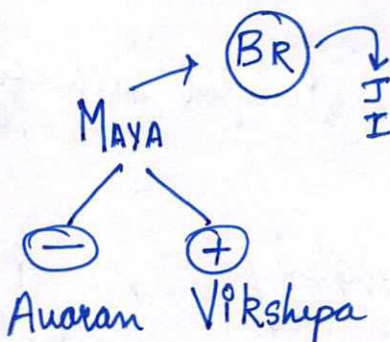
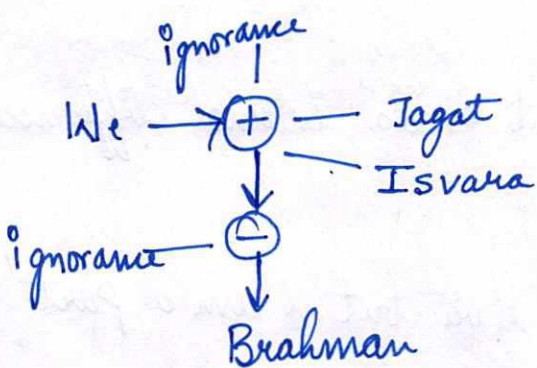
"BS, JM  
J-M na parah"

→ Sacchidananda  
→ NIRGUNA

→ neti, neti → Alehedo  
→ all-inclusive S, V, Sx  
→ unqualified monism  
→ absolute indeterminate

→ Trikal abhadeta

→ 3 levels  $\begin{matrix} P \\ V \\ P \end{matrix}$



MAYA → ignorance ⇒ Tada (unconscious)

, VIVARTA

Beginningless, indescribable

ADhyasa

Whatever happening to us is real, we can condemn only when we reach to 2.

Shankara — Role of Maya  
3 levels.

RAMANUJA

Vishistadvait

SAGUNA

Qualified Brahman || ISVARA

→ you see in any state ISVARA is ISVARA. (HARI, NARAYAN, VISHNU)

→ A personality is there



Qualified with sya 'Sugat Bheda', internal differences.

Body - entire cosmology  
of ISVARA

• I am not Hari but I am a part  
of his body.

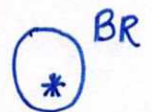
GOD → Power of MAYA

Ramanuja refutes Shankara's doctrine of Maya.

Sapt anupatti: →

1) ashraya anupatti:

locus?



monism will  
be contradicted

maya - ignorance  
Brahman - knowledge  
⇒ maya can't live  
in Brahman

maya can't exist  
in jiva, since jiva  
itself is the product  
of Maya.

- it can exist only in  
your head.

2) Trisadhan amupapatti:

How can maya conceal Brahman (प्रकाशं स्वप्नम्)  
- how darkness can conceal light

3) Svarupa amupapatti:

↓  
Nature?

Maya → ignorance → -ve how you call +ve

if you say maya -ve → how it can do ⊕

if you say both → self contradictory

" " " neither → then you are running.

4) anivachnija amupapatti:

Either a thing is real or unreal (mutually exhaustive)

" it is day or night.

Calling some1 indescribable is also a kind of description.

5) Pramana amupapatti:

From which pramana / source you got the knowledge of Maya.

Perception ✗

inference ✗

scriptures you can't use.

6 A.D

12 A.D

(S)

(R)

## 6) Nivartak anupapatti

5) ignorance (Maya) will be removed by Right Knowledge of Brahman.

But your Brahman is abstract, so can we have right knowledge  $\Rightarrow$  it will remain forever.


no 1 is there & remove Maya.

## 7) Nivarty anupapatti

if i get the remover still it can't be removed  $\therefore$  you called it a +ve entity  $\Rightarrow$  eternal.

## Factual Question

Shankara says:

1)  Rope - snake, Has ~~no~~ rope got any characteristics of snake.

Locus of Maya is Brahman.

Brahman is untouched

Mirage water can't make sand-muddy.

2) conceal: cloud in front of sun.

(shape — isvara  
— tree, plants etc.)

sun - Brahman  
cloud - Maya.

3) Maya is not merely -ve, it also does a +ve phenomena  
i never said that it is a +ve entity.

4) Rope - snake

Real X unreal X

That's why i said indescribable  
this Jagat neither real nor  
unreal, so i said its 'Mithya'

5) P X  
In X  
Scrip X

yet i got the knowledge.

Upanishada - . Oneness  
. diversity → my knowledge via Arthapatti

6) That is a matter of self realisation, once you reach 3<sup>rd</sup> level  
then you will know it.

ⓑ says ⓐ is saying from 2<sup>nd</sup> level.

— X — X — X — X — X — X — X

### SYNOPSIS

#### Criticism

However, Shankaracharya's doctrine of maya is strongly criticised  
by Ramanuja, according to him, Maya is real power of  
God by which he creates this wonderful world.

He levels 7 imp charges i.e Sapt anupapatti such as

- 1) Arraya anupapatti i.e what is the locus of Maya
- 2) Tirodhan " i.e How can maya conceal self luminous  
Brahman
- 3) Svarupa " i.e What is the nature of maya, it can't  
be +ve or -ve or both.

- 4) Anirachnija " i.e to call something indescribable is a clear self contradiction
- 5) Pramana " i.e it can't be know through perception & inference while scriptures say Maya to be the real power of God.
- 6) Nivartak " i.e There is no removal of Maya because the kind of Br. defined by B is abstract.
- 7) Nivartay " i.e There is no removal of Maya

# However these criticism have been ably defended by S' ites such as

- 1) S says Br is the locus of maya yet monism is not contradicted because mixing water can't make sandy desert muddy.
- 2) It conceals just as cloud conceals sun.
- 3) It is +ve only to emphasize that it is not merely -ve.
- 4) It is indescribable because of genuine difficulty of our finite intellect to reach reality.
- 5) Its knowledge could be secured by Athapatti.



Maya, Saptasatpati → V. imp from exam point of view.

JAGAT :

AR  
\*

Ethere  
Air  
Fire  
Water  
Earth

} 5 subtle

⇓  
gross

$$\text{Ether (gross)} = \frac{1}{2} \text{ ether} + \frac{1}{8} A + \frac{1}{8} F + \frac{1}{8} W + \frac{1}{8} E$$

Similarly..

PANCHIKARAN

- He might ask if a charu.

all this thing in 2<sup>nd</sup> level of reality.

Critic can we reach to reality by reading illusory things.

we can't move to real with the help of unreal.

a snake-rope can't cause death.

mad man is:

world-unreal - only at 3<sup>rd</sup> level.

AR

Tagat

→ Aduait



→ one-mangness

Adhyasa  
Rope - snake

→ emp. reality

appearana

Vinaita



satkaryavada

↓ Br. Vinaita

EAFW Ether (subtle) 1<sup>st</sup> product

⇓  
Cross

PANCHIKARAN

No one is qualified to condemn this world, The qualified one's will not condemn.

AR **R**EARL → absolute (past + present + future) always exist

BR **U**NREAL → absolute ( " + " + " ) never "

Tagat → neither real nor unreal

RAMANUJA

BR: saguna

ISVARA

AR

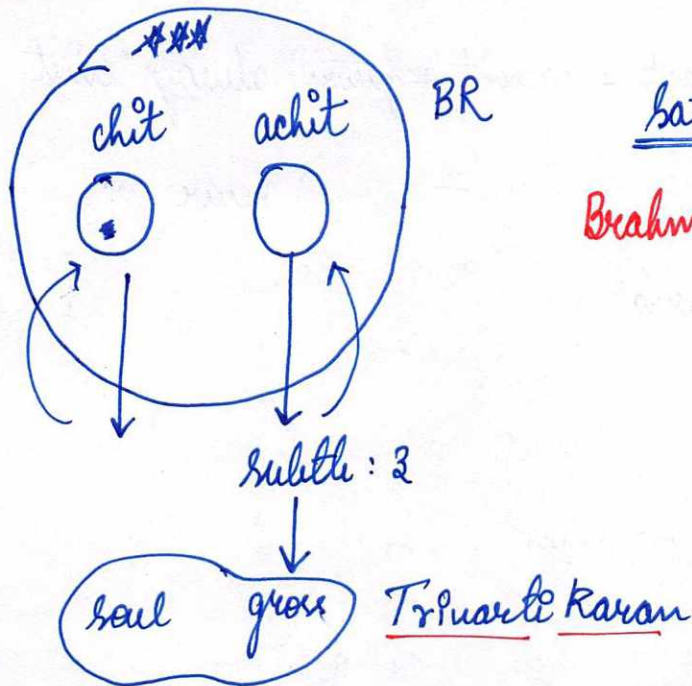
Jagat is Brahman's body, the moment you see it independent of the Brahman, then it is 'Mithya' / abstract.

B S JM

if you see it as an organic then Both are real.

AR  
→ By the gracious act of will, he created this world out of himself (material + efficient cause). soul is latent in the ISVARA.

Creation → soul has to descend down.



satkaryavada  
Brahman Parinama vada

God: Eminent and Transcendent

During destruction / pralaya artha ( ) (↓↓) cycle repeats till the fruits are not (Karmas).  
extinguished

Karmas → extinguished ⇒ no more descending to this mundane world. ✱

—x—x—  
Gracious will ?  
↑  
law of Karma

SYNOPSIS : JAGAT

SHANKARA CHARYA

According to (5) Br. is the only reality. Br. is nirguna, sacchidananda, Trikalabhakta, Abhaktita beyond finite speech and thought. -PRO

However Br. conditioned by maya is seen as Jagat.

His main problem was to reconcile the Upanishadic account of creation, with the denial of plurality i.e. how to reconcile oneness with manyness.

He understands & explains with the help of an analogy of magician.

He also explains in the light of Adhyasa i.e. J is superimposed on Br.

World is only an appearance, it has an emp. reality  
it will be contradicted at the paramarthik level.

However as long as we are at the second level, it is real  
for us. Hence he claims some sort of reality even for avor  
or illusion.

Though world is mere appearance but its ground or substra-  
tum is real. i.e. no Brahman no Jagat.

In that way he believes in Vivartvada form of sathkaryavada  
i.e. Brahman Vivartvada.

First of all 5 subtle things arise, which gives rise to  
gross things. This process is known as Panchikaran.

However Sankara's view is criticized that how can unreal  
things / unreal means, fake personalities & tents could  
lead to reality. To this Sankaracharya replies that  
sometimes unreal things cause real things. Further he  
says opponents hopelessly confuse b'n 2 diff P.O.V i.e.  
Vyavaharik & Paramarthik level.

Infact real and unreal have been used in an absolute sense. Hence, this Jagat is neither real nor unreal.

## RAMANUJA

According to Ramanuja, creation is absolutely Real Brahman. Infact denies the independent existence of Jagat.

This Jagat forms the body of ISVARA.

Brahman who is ISVARA is both, material & efficient cause of this world. He creates this world by his real power of Maya.

He believes in Brahman Parinamada (Satkaryavada) i.e. during creation soul descends to this mundane life and get embodied according to their Karmas which matter differentiates first into subtle things which combine to give rise to gross things. This process is known as Trivarti Karam.

The law of Karma infact represents the will of God.

# ISVARA

Advait Brahman

strict unqualified Monism

S, A, T, N, A

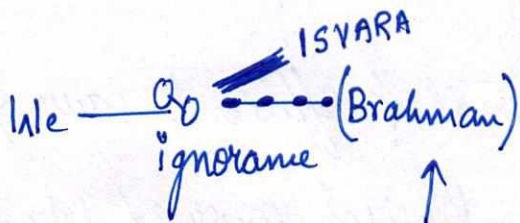
Impersonal

MAYA

ISVARA

↓  
C, S, D

The moment i say Brahman → ISVARA (only at Vyakhorik level)  
↑↑  
→ finite aspect of infinite  
→ Personalistic aspect of impersonal



↑  
matter of realisation not description.

## Analogy

shepherd → King (stage show)

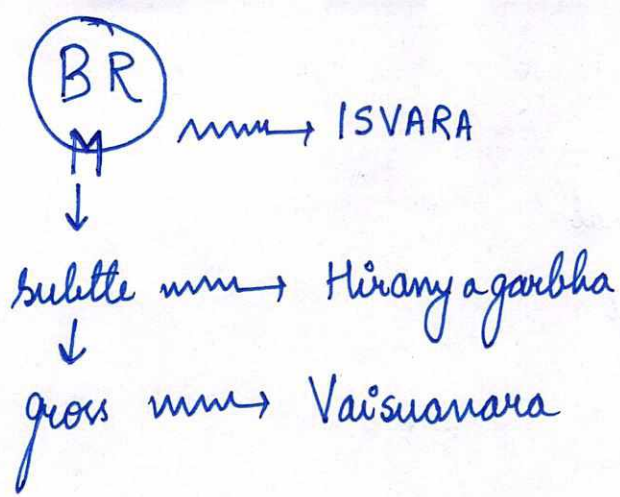
Brahman described as ISVARA.

↑  
eternal

↑  
only exist from 2<sup>nd</sup> P.O.V

at 3<sup>rd</sup> level → everything is Brahman.





For us, ISVARA is all in all.

we have to pray and worship → purify your heart and Mind  
 Then you will rise in the ladder  
 towards paramarthika level.

## RAMANUJA

Saguna Brahman : Vishist Advaita

ISVARA

Qualified : Internal differences

: emphasis on personalistic  
 notion of God.

Shankara

ISVARA ≡ Ramanuja's Brahman at 2<sup>nd</sup> level

logical  
↑  
emotional

emotional  
↑  
logical

## ISVARA

S

Brahman alone is real, it is *nirgun abheda and sacchidananda*.  
However when seen through the glasses of ignorance,  
appears as ISVARA.

For us *isvara* is all in all, For us ISVARA is *sacchi-*  
*perfect personality, lord of Maya, C, S, D.*

ISVARA is the personal aspect of the impersonal i.e.  
qualified Brahman is ISVARA.

Sankaracharya description of ISVARA coincides with  
the description of *Br* given by Ramanuja.

⊗ God is seen in 3 forms i.e. ISVARA, H & V

He explains ISVARA with the help of analogy of shepherd  
in a drama who is depicted as King but this description  
did not touch the real essence of that shepherd.

In the same way description of Brahman as ISVARA is accidental i.e. TATASTA GUNAA i.e. it did not touch the real nature of Brahman.

Hence ISVARA is real only from practical point of view it will be contradicted at the paramarthik level with the Br. Realisation.

With these two levels he tries to reconcile emanance and transcendence of God

Though God is only an apparent but his imp & value should not be ignored. Worshipping God purifies heart & mind & prepares for the highest level.

⑤ Conception of God is different from that of Nyaya philosophy i.e. here God is material as well as efficient cause, God is eminent as well as transcendent.

Though ISVARA has only practical reality yet he gives certain proofs for the existence of God such as.

- 1) Cosmological
- 2) Teliological & moral arguments

## RAMANUJA

God is identified with the absolute. God is saguna Brahman. The whole universe forming his Body.

God could be seen in two stages i.e. causal Brahman & effect Brahman.

He is eminent inner controller

He doesn't suffer changes as an individual only body undergoes change, similarly it is only the body of God that undergoes change.

Though God is embodied but he is not in bondage, bondage arises because of Karma & ego.

ISVARA is perfect personality, is knowledge to the ignorant, power to the powerless, mercy to the guilty, Grace to the afflicted, parental affection to the impure & kindness to all.

Though one in himself, he manifest himself in 5 forms in order to help his devotees.

→ my reln  
Niparah

Ran  
aprotak Siddhi

## Shankara

## Ramanuja

Qin  
Comparative  
Study  
Br.

Vishishtadvait

1) Advait vada

2) BR

✓

3) NIRGUNA / Impersonal  
Indescribable

SAGUNA / personalistic  
Describable

4) 3 levels of (R)

—

5) Maya: avidya  
Vivarta.

Real power

6) Br. Vivartavada  
satkaryavada

Br. parinamavada  
satkaryavada

7) Abheda / Pure identity  
distinctionless

Aprathak siddhi / Identity qualified  
Svagat bheda / Diff.

8) Isvara  
Practical reality

Isvara  $\equiv$  saguna Br  
REAL

Shankara

self, Bondage, liberation

AR

Preparation  
↓

Srautana  
Manana  
Nidhidhyasana

→ "Thou art you"  
"Tat tvam asi"

Pravramukti  
↓

Karmas

Prarabdha Karma : born: effect

Sankhya Karma : yet to give effect

Sankhya Karma : present

Vidhimukta

One with Brahman

(River - Ocean)

AR  
imp

Synopsis     $\mathbb{S} \rightarrow$  Bondage, liberation

⑤ believes in unqualified monism

All distinctions b'n object & object, subject & object  
Self and body are the illusory creations of Maya.

⑤ believes in strict monism i.e. Advaita.

However due to ignorance soul wrongly associates itself  
with the body and forgets that it is really Br.  
and start behaving like finite limited being,  
This is Bondage & hence ego i.e. Ahamkar arises

Consciousness is the essence of the Jiva. It is proved  
by itself i.e. its self manifest in everyone.

⑤ and his followers attempts to show that how the  
intrinsic nature of the self can be regained.

The study of the Vedanta helps man to conquer  
deep rooted effects of ignorance. However, the study  
of the truth as taught by the Vedanta would  
have no effect unless the mind is previously prepared.

This initial prep. is not the study of Mimamsa  
Sutra as Raman thinks.

The necessary prep. required are

- 1) Discriminating b'n eternal & non-eternal
- 2) giving up desires & enjoyment
- 3) controlling mind & senses
- 4) Standard desire for liberation

# Further no study consist of Sravana, Manana & Nidhidhyasana.

with the help of these wrong beliefs are removed & belief in the Vedanta becomes permanent.

Now the seeker is told by the teacher "Thou art Brahman" i.e. "Tat Tvam Asi".

Seeker begins to contemplate on this, till he has an immediate intuitive realisation of the truth in the form of "I am Brahman". i.e. self realisation is achieved & hence liberation is attained.

However liberated soul is in the world but is not deluded or deceived by it. Hence he believes in Jivanmukti. †



Knowledge of the reality, destroys the past accumulated Karmas & prevents the generation of new Karmas.

However one still has to reap the Prarabdh Karma i.e. that have borne their effects.

Liberation in (S) philosophy is merging with the ultimate, it is identity of the self & Brahman. It is realising its true nature i.e. 'one who knows Brahman becomes Br'.

"Brahman Vid Brahmaiva Bhavati".

Liberated state is a blissful state i.e. Br. is Sachidananda.

Qn. on lib. of (S) k(R) in Paper II also.

# RAMANUJA

SAGUNA Brahman  
ISVARA

Vishishtadvait



↳ having internal diff. i.e chitta & Achitta.

Organic unity of chitta, Achitta



Reality

- Soul
- matter
- ISVARA

utterly dependent on

my relation with Brahman

(S) : Abheda <sup>num?? plurality</sup>  
 Oneness <sub>num??</sub>  
Pure identity

identity pre-supposes differences.

(R) : Identity qualified with differences  
 'APRATHAK SIDDHI'  
 • Inseparable  
 • inner  
 • organic

VAISESIKA → vitruend samyog ≠ not organic.

$\frac{d}{du}$  (matter) = subtle

$\frac{d}{du}$  (subtle) = gross.

Brahman parinamaada  
not vinayada

→ Soul  
 spiritual  
 part of God's body  
 mode/attributes : sub: god.

→ Consciousness

Qualitatively alike : consc.

Quantitatively different : degree

} Jiva  
Monads  
Purushas

→ point in sp light

→ atomic

→ abs. real

utterly dependent on God.

Pralayastha : lie latent / implicit in cause / ISVARA

But having account of Karma, to reap this  
the soul descends down.

Liberation : Soul free from Karmas =>

in next cycle of ~~the~~ creation it will not come.

Trapped as long as souls tinged with Karmas.  
as

Soul : ↘

1) Nityamukta : never trapped

2) Mukta : who got liberation

3) Baddha : we



logi: As soon as adhrasta is empty.

There will be the dawn of Prasada & then & there i will get liberation.

Liberation  $\neq$  merging with ISVARA.

you will not become him but you will become similar to him.

Similarity  $\checkmark$

identification  $\times$

① mode  $\xrightarrow{\times}$  substance } except you will become  
② You  $\xrightarrow{\times}$  C, D, S } then similar to it.

③ Jins Brahmaive na parah

④  $\rightarrow$  identification

⑤  $\rightarrow$  your status is as good as Br. You become similar in all except ①, ②.

⑥  $\xrightarrow{\times}$  Jivamukti

## Ramanuja

His philosophy is known as Vishist advaituade  
i.e. qualified monism.

Ramanuja acknowledges three fundamental real  
entities i.e. matter, soul, and God.

On the basis of principle of organic rel<sup>n</sup> he  
upholds that the ultimate reality is 1 as a  
unity. i.e. ultimate reality Br is qualified  
by internal differences.

Ⓐ says that fundamental problem with  
advaituachis i.e. strict monism is that  
they fail to account world of plurality  
as well as the ∞ no of souls.

## Aprathak Siddhi

It refers to inner, inseparable vital & organic  
rel<sup>n</sup>.

It is inseparable dependence.

Ⓐ uses this theory to explain the rel<sup>n</sup> b'n  
individual soul & God. i.e. God is qualified  
by matter and soul i.e. organic unity  
of chitta & Achitta.

He criticises Vaishnava category Samaya which was not organic rel<sup>n</sup>.

⑤ Explains the relation b/w self and ISVARA as pure identity i.e. Abheda. While Machhva explains by his philosophy of pure difference i.e. Bheda.

However, Ramanuja criticises both i.e. both are unintelligible and logical fiction.

However, Ramanuja explains by his philosophy of aprathak siddhi i.e. identity qualified by difference.

But ⑥ faces the challenge of explaining the Upanishadic saying like 'Tat Tvam Asi'. Which indicates the identity of the self & the God.

← →  
⑥

satkaryanada

⑦  
cause-effect  
Milk - curd

"tat tvam asi"  
causal Br. → effect Br.

RSay ⑤ - you C-E X but not same rel<sup>n</sup>.

Ramanuja interprets this identity as the identity of the causal Brahman & effect Br. (∵ he believes in Parinamvada form of Sattkaryavada)

an<sup>x</sup> - x -  
I am  
asked

Jnāna svarūpa & Dharmā bhūta jnāna

↓  
Jīva is Knowledge

↓  
Jīva has Knowledge

I am Knowledge, I acquire Knowledge also. (for Jnan Marga)

Jīva - we  
|  
Soul.

Svarūpa jñāna & D B J

Jīva is of the nature of consciousness i.e. cons. is its very essence. i.e. Jnāna svarūp. i.e. jīva is Knowledge.

There is another attribute of jīva by which objects outside are revealed i.e. Dharmā Bhūta jnāna i.e. jīva has Knowledge.

Self Bondage & Lib

According to (R), soul is an attribute / mode of God.

It is spiritual and eternal point in a spiritual light. It is imperishable, immortal, unique & atomic.



They are qualitatively alike but quantitatively differ.

They can be compared with Monads of Leibniz. --

Souls are absolutely real yet utterly dependent on God.

There are 3 kinds of souls Nitya Mukta, Mukta & Baddha.

Souls come in bondage on account of their ignorance & Karma.

All Jivas are eligible for Moksha but there should be desire/aspiration for it.

Ⓟ let down, Bhakti as the means to Moksha  
He says if jnana alone is considered as the only means to Moksha as said by Advaitvadis then all upnishadic texts referring to Bhakti will become meaningless.

For the Bhakti, there are certain requirements such as one should have knowledge of Karma jnana & Bhakti & ready for rigorous discipline & must have satvik patience.

Bhakti yoga is to be preceded by Karma Yoga  
& Jnana Yoga hence first one need to perform  
duties as enjoined by the Vedas.

Soon it will turn towards Vedantic  
texts which teaches the nature of God, soul  
& matter.

Souls now realize that they are just modes of  
God.

Realising true nature, one get involved  
into ordinary Bhakti i.e. Prapatti &  
constant remembrance of the name of God.

But this is not the cause of liberation

Knowledge is the immediate cause of liberation  
i.e. immediate intuitive knowledge of God.

Which Ramanya identifies with the highest  
Bhakti leading towards liberation & which  
dawns only by the divine grace i.e. PRASADA.

Liberation is not merging or union of the  
individual with the ultimate as Advaitvada  
believe. On liberation it only becomes similar  
to be

However Advaitins says that one who knows  
Br, becomes Br implies the identity.

But ① defends by saying that individual self  
attains the status of Br. rather than becoming  
one with Br.

He doesn't believe in Jivanmukti

Liberated soul though in essence becomes similar  
to God but differs in two respects i.e

- 1) it is atomic mode/attribute of substance.
- 2) it doesn't have transcendent powers of God. i.e he  
doesn't become C, D, S.

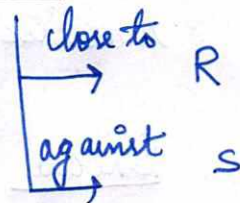
more (Bhakti)

✓

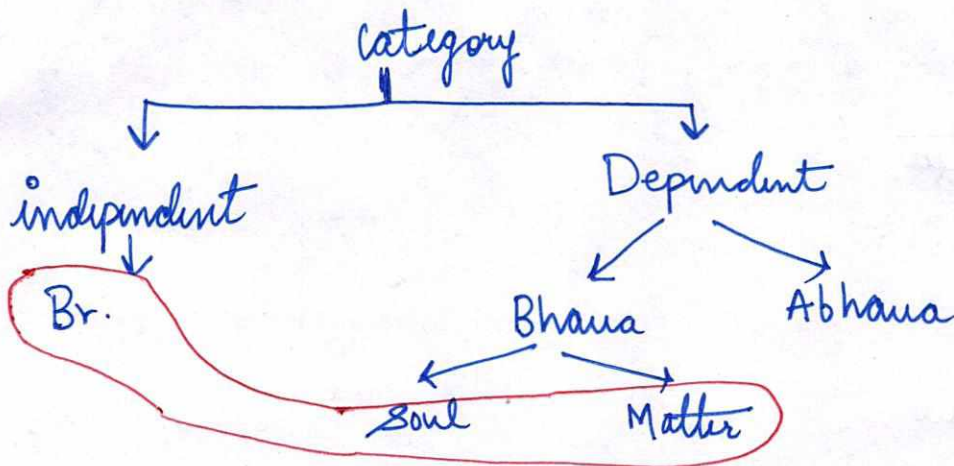
R, S → liberation V. imp

# MADHYA CHARYA

AR



— x — x — x — x — x — x — x —  
UNQUALIFIED DUALISM — Diff. from Samkhya  
 1 Abs, indep.



J 6  
 V 7  
 S 2  
 M 3

S: Pure identity  
 Abhed a . how Board — Br.

R: Identity qualified with difference  
 how diff. exist in Idn, they are poles apart.

M pure difference is the essence of reality → then only you have knowledge.  
 ↳ Bheda

Panch vid Bheda

Ⓜ → pluralistic also dualistic  
realistic      theistic

AP      Bheda  
    ↙  
    Panch vid - bheda

1) God and soul

2) God and matter

3) soul and matter

4) soul and soul

intrinsic / extrinsic difference

5) Matter and Matter

White - Board  
is Board white?

Vishva

Mundaka  
arrow, target  
'soul' 'god'

## MADHYA CHARVA

He is the strong advocate of unqualified dualism.

However his dualism is different from the Samkhyan dualism & traditional notion of dualism.

① phils. is realistic, pluralistic & theistic in dualistic character.

He divides reality broadly into 2 categories.

1) Independent i.e. Br alone is real

2) dependent i.e. Bhava & ABhava.

Bhava itself is of 2 types, conscious & unconscious.

② introduces the concept of Vishva to explain the appearance of Bheda. Through this he tries to Reconcile the concept of Monism with that of plurality.

③ is strong critic of ⑤ and specially his phib. of Abheda

According to him, this is abstract and can't explain manyness.

He also criticises (R) concept i.e. identity qualified by differences.

He advocates the reality of 5 fold differences i.e. known as Panch-vid-Bheda These are

1) God & Soul.

God is C, D, S omnipotent Beyond bondage & liberation while soul doesn't have such powers & subject to bondage & liberation.

2) God & matter: God is pure consciousness, blissful & efficient cause while matter is UN<sup>9</sup> & is material cause.

3) Soul & matter: Soul is cons. subject to B/C while matter is UN<sup>9</sup> knot " " " " " " .

4) Soul & Soul: Bonded souls are different. However, he carries forward the phis. of diff. & applies even to the liberated souls. He says that souls have intrinsic differences & they remain always with the soul.





# How consciousness can come from Tada (matter)

- Samkhya · Aristotle · science  
Brahman <sup>supramind</sup>

Mind  
↓  
↑  
Psyche  
↓  
↑  
Life  
↓  
↑  
Matter  
\*

↑ Evolution  
Ascent  
↓ involution  
descent

• There has to be a  
\* - conscious force, which  
tries to evolve and become  
more prominent.

⇒ This Ascent pre-  
supposes some descent.

supreme ultimate reality is  
Brahman alone.

its one extreme sacchidananda  
other " matter (Tada)

## How this happen?

out of Joy, delight.

Takes help of Maya (power of concealing himself)

Then you see 1 as 1 qualified by internal diff.  
ie ISVARA, soul & matter.

He further conceals → multiplicity of things  
atom - soul, atom - atom etc.

further, Br. completely concealed ⇒ as good as matter  
having hidden  
consc.

↓ involution

Now Brahman will reveal.

ign ↓ know/consc ↑

(AR)

Now we are at level to mind & we have to raise to supermind also while pulling divinity down.

Cosmic salvation / Divine life / Gnostic Beings

—X —X —X —X —X —X —X —X —  
Integral Yoga: world: They use it as a ladder, only to be discarded later.

- 1) liberation of and in Nature  
not from nature
- 2) synthesis different Vedantic schools  
"Purna-achait"
- 3) synthesis this world with beyond.
- 4) synthesis all forms of Yoga

5) " east and west  
 ↓ ↓  
 Vice-Versa: too much materialism at the cost of  
 poverty, slave. WW's spiritualism

Ando: M, S have their own significance.

2 write up: class, notes , Char. of integral yoga  
Sum up (1-5)

don't see 10 sources → 10 interpretations

Synopsis Sri Aurobindo

Philosophy and spiritualism of Sri Aurobindo is a th of evolution elaborated in the 'life divine'. It argues that human kind is not the last step in the evolutionary scale but can evolve spiritually to future state of supra mental existence. This

further evolutionary step would lead to a divine life on Earth characterized by supramental or better consciousness, a transformed & divinized life & material forms.

The aim of integral yoga is to enable the individuals to undertake it the attainment of a conscious identity with the divine, the true self and to transform mind life and the body so that they would become fit instruments for a divine life on Earth.

Chief characteristics of integral yoga are

- 1) It is a synthesis of different schools of Vedanta hence AB philo. sys. is known as puena-advaita
- 2) It is the integration of Vedanta and "tantra" - <sup>stability</sup> dynamic aspect (Prakriti)
- 3) It is the integration of the world with the beyond.
- 4) It seeks liberation in and of nature rather than from nature.
- 5) It presents synthesis of East and West, it is
- 6) The synthesis of all Yogas

Sri AB was aware that materialism and spiritualism were the 2 prevalent & rival theories which have attempted to explain the world in their own ways.

Both have emphasized on one aspect only.

However AB synthesized and Jtes the two.

According to him, the fact is that both spirit & matter are the two aspects of the same thing.

If matter is to ascend to the spirit, there must be a corresponding descent of the spirit in the matter.

Therefore he tried to work out an integral way in which both spirit and matter are given their respective place

According to him, creation is a process of descent and ascent  
i.e. of involution & evolution. It is a double process.

Firstly, there is descent of the spirit into the worldly forms &  
then it also implies ascent of the worldly forms to its original  
higher states.

Creation is the plunge of the spirit into ignorance, ignorance  
is the power of divine con- to withhold itself partially.

Ignorance is not a separate power but part and parcel of  
divine con- itself. It is not a negation of divine  
con- itself. Knowledge.

In fact on the one extreme is the super divine con-  
and on the other extreme is the possibility of complete  
nescience.

Ignorance is between the two and this is the realm  
of the created world. Thus, absolute puts itself  
partially in check and descends into ignorance & this  
is the creation.

He says creation is nothing but expression of Joy. Delight is the secret of creation, it is the root of the Birth. Delight is the cause of remaining in existence hence creation is nothing but a joyful game i.e. lila.

The world is maya, created for the sake of Joy. Maya is the rule of law. World is real and Maya is the power that creates the world. It is the power of Saechidananda. Maya is cosmic illusion in relation to supremely real.

There has been a problem of evolution and with that respect many theories have been given in the east as well as west, such as

- 1) According to Aristotle evolution of life started from pre-Mordial matter, it is a gradual process beginning with animal, plants to man.
- 2) In Leibniz's philo. There is an urge in monads to evolve.
- 3) In Sankhyan philo, Pr evolves on the account of disturbance in the state of eq<sup>b</sup> of gunas, due to contact with purusa.

Sri OB in his life time, defines in detail the spiritual theory of evolution. He criticises materialistic conception because it fails to explain, how unconscious principle evolves into life and how consciousness comes from it.

Similarly idealist philosophy fails to account for matter and also they say reason to be the higher stage, if it were so - then there could not be evolution beyond reason.

However contrary to their views, he advocates evolution in terms of spiritualistic and humanistic principle.

Spirit is the supreme reality it is the source of creation and evolution, spirit evolves out of matter  $\therefore$  it is already implicit in it.

The Supreme reality is both stable & dynamic.

It is an integration of being & becoming.

The reality of the world is due to manifestation of divine unity into the world.

The higher involves itself in the lower, in order to  
evolve out of it.

The supreme reality is one, without the second. Both  
spirit and matter are real as there is Br in it.

It is both imminent & transcendent.

The involution i.e descent is self concealing while  
evolution or ascent is the self revealing of the reality.  
There are successive levels of descending journey of  
reality. There are several stages, through which  
reality gradually conceals or veils itself. Similarly

there is progressive development in the ascending journey.  
The revelation of the reality has to cross many states, leading  
to total realisation.

Some imp stages in the evolution are matter, life,

Psyche & mind. At present we are in the mental  
plane, without the downward march of involution

there is no evolution, it follows the same pattern  
of descent from mind to life & to matter



Qsn arises, how does life arise out of lifeless matter.

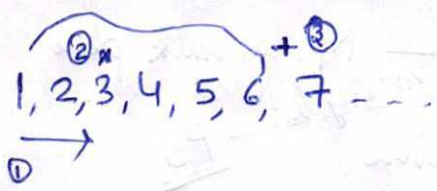
However the conscious force is already there in the matter.

in dormant form. In other words matter is nothing but Spirit in a different form.

Another qsn is that, why there is involution & evolution according to AB, it is his lila i.e. out of sheer bliss but this lila has an objective to realise.

in this process of evolution there is a tripple process of

- 1) Heightening i.e. it takes us from lower level of existence to higher level & to the highest level.
- 2) Widening i.e. a new quality is acquired i.e. something new emerges.
- 3) Integration i.e. in it lower forms of existence get integrated with the higher form.



This triple process of evolution leads to cosmic salvation  
 However in this process of evolution, role of an  
 individual can't be ignored, it can't be accelerated  
 by an individual effort i.e. by spiritual awakening.

Mahayana →

8th comes every alt year

Shunyavada

— Madhyamik philo.  
nothing but — PS

Nagarjuna

literal sense : void / negation / nothing

← Hence this philo. is condemned as nothingness.

↓ it is a proper philo. system / smr

Indescribable

it is as good as saying Maya and Brahman. | Pratyasamutpada

This world is neither <sup>Ab</sup>real nor <sup>Ab</sup>unreal.

ignorance P.O.V = Samsara

knowledge P.O.V = Nirvana

⑤ Vyavaharik = Jagat  
lul

Parmarthik = Brahman.  
lul

"chatus koti Vinimukta"

Beyond the category or intellect

⑤ vyavh → world devoid of Brahman | P → Br. devoid of Jagat

"Suabhava shunya": world is devoid of ultimate reality

Plurality.

"Prapanch shunya": ultimate reality is devoid of plurality

AR

World has phenomenal reality. So can't say it unreal

Those who say no abs. reality, <sup>↑</sup> but it logically implies that there should be something whose Vivart is this.

## 2 levels of Reality

1) Samvritta Satya : Ordinary people (S) - V

2) Parmarthika Satya : realized " (S) - P

## SHUNYAVADA

also known as Madhyamika.

One of the strongest advocate is Nagarjuna.

Literal meaning of Shunya means negation, empty, void

because of this literal sense, many thinkers have condemned it as a hopeless skepticism.

However, the word Shunya has been used in a proper philo. sense it means indescribable i.e. beyond categories of intellect i.e. Chatus Koti Vimismukta.

It is Maya as well as Brahman. It is relative as well as absolute. It is neither abs. real nor abs. unreal.

It hangs in between hence also known as  
Madhyamik philo. hence it is nothing but PS.

empirically it means that all Dharmas, all world  
experiences subjective as well as objective are suthana  
shunya i.e devoid of ultimate reality.

The ultimate reality Bodhi or tattva is devoid of  
plurality hence it is prapanch shunya.

Those who condemn this world as unreal are committing  
great error because this has phenomenal reality.

There are two types of truths

- 1) Samvriti Satya i.e empirical it is meant for ordinary  
people
- 2) paramarth Satya i.e transcendental or absolute.

Those who don't know the distinction between the two  
kinds of truth can't understand the profound mystery  
of Bodhi's teachings

Nagarjuna anticipates certain objections against shunyata and he passionately defends those anticipated critics.

Real out

Compare with (S).

PS  $\xrightarrow[\text{with}]{\text{Relate}}$  Shunyata