

**TITLE OF THE DISSERTATION:**

**“An Overview Concept of Brahma with special Reference to Vaisesika Philosophy”**



**A Dissertation Report Submitted to the Gauhati University in Partial Fulfillment of the Requirement for the Bachelor of Arts in Philosophy**

PAPER CODE M606

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BONAFIDE CERTIFICATE

This is to certify that dissertation entitled "An overview conception of Brahman with special reference to vaishesika philosophy is a bonafide recorded independent, Research project of work done by Khuram Machhary under my guidance. This dissertation is submitted to the Controller, Gauhati university for the B.A. final session 2019 in philosophy and that dissertation has not previously formed any kinds of Research projects.

Roche Machhary  
Signature of supervisor

DECLARATION

I, Sri Khuram Machhary here by declare that dissertation entitled "An overview Conception of Brahma with special reference to vaishesika philosophy" submitted to the Controller of examinations Gauhati university for the B.A final in philosophy and that the dissertation has not previously formed any kinds of Research projects .

place

date

Khuram Machhary.  
Signature of student

ACKNOWLEDGEMENT

I am grateful to the Controller of examinations, Gauhati University for giving me the chance to prepare this research project.

My debt of gratitude is also to Mr. Rothen Mochahary supervisor of the dissertation for consenting to supervise my Research project.

Sti Sehorom Mochahary.

PREFACE

The dissertation submitted to philosophy the title of my dissertation is "An overview conception of Brahma with special reference to vaishesika philosophy".

I have divided my dissertation into six chapters they are :-

chapter : 1 In chapter one, I have discussed the introduction of Brahma with vaishesika philosophy.

chapter : 2 In this chapter I have discussed "the theory of Brahma vaishesika philosophy".

chapter : 3 In this chapter, I have discussed about the "Litterature of Brahma in the vaishesika philosophy".

Chapter : 4 In this chapter, I tried to emphasis "the Categories of Brahma in the vaishesika".

Chapter : 5 In this chapter I emphasised about the "Bondage and Liberation of Brahma".

Chapter : 6 In this chapter I emphasised about the Conclusion of Brahma vaishesika".

In chapter one I discuss the introduction in chapter to I discuss one by one the parts of dissertation.

I convey my grafitude to Mr. Rothen Mochahary, supervisor for their heardly cooperation in the matter of writing the dissertation on the short period of time.

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objectives of the study :-

1. To describe Brahma with special reference to vaishesika philosophy.
2. To explain the theory of Brahma vaishesika philosophy.
3. To elucidate the "literature of Brahma in the vaishesika philosophy."
4. To analysis the categories of Brahma in the vaishesika philosophy.
5. To explain the bondage and liberation of vaishesika .



# Chapter - 1

## INTRODUCTION :->

The conception of Brahman which has been the highest glory for the vedanta philosophy of later days had rarely emerged in the Rg-veda from the associations of the sacrificial mind with special reference to vaisheshika philosophy as one of the six orthodox (astika) schools in vedic system. The word vaisheshika is derived from 'vaisesa' which means particularity or distinguishing feature or distinction. Therefore, vaisheshika philosophy is pluralistic realism which emphasizes that diversity is the soul of the universe, Kanada was the founder of this system. He also known as Kanabhuk Aduka or Kashyapa 'so' vaisheshika philosophy also known as the Kanada or Aduka system.

The first systematic work of this philosophy is the 'vaisesika sutra' of Kanada. It is divided into ten adhyāyas or books. The nyaya philosophy accepts four valid sources of knowledge namely, perception, inference, comparison and verbal testimony. According to Brahma vaisesika system accept only two pramānas namely, perception and inference.

According to Brahma with special reference to vaisesika philosophy a category is called padarth. It is literally means the object denoted by a word. According to this system all objects by words may be broadly divided into classes namely, being and non-being. There are seven categories or padarthas.

These are substance (dravya), quality (guna), action (karma), generality (samanya), particularity (vaisesa) interference (samavyaya) and non-being (abhava).

The Brahma in vaishesika philosophy system believed in the six categories and the last is abhava or negation. The six categories comes under bhava and the seventh is abhava.

The Brahma in system holds that smallest, indivisible, indestructible part of the world is an atom (anu). The atoms are said to be four kinds of earth, water, fire and air. Ether or akasa is not atomic. It is one and all pervading and affords the medium for the combination of the atoms. The atoms differ from one another both in quantity and in quality.

The theory of Brahma vaiseshika philosophy

The Brahma vaiseshika system developed independently from the Nyāya but the two eventually merged because of their close relation. According to Nyāya philosophy knowledge is a quality of the self. It is mainly divided into two namely, valid knowledge and invalid knowledge. Again valid knowledge is of four kinds viz. perception, inference, remembrance and intuitive knowledge and invalid knowledge is of four kinds viz. doubt, misconception, indefinite cognition and dream.

According to Brahma vaiseshika philosophy system accepts only two pramānas. These are (i) perception and (ii) inference.

## 1. perception or pratyaksha

According to Brahman vaishesika, perception is one of a source of knowledge. It is also known as Pratyaksha.

The word "Pratyaksha" is derived from the Sanskrit term 'prati' and 'aksha'. The term 'prati' means all the sense organs. Therefore the word Pratyaksha means the function of each of the sense organ in respect of this appropriate object.

According to Gotama defines perception as "non-enormous cognition which is produced by the intercourse of the sense-organs with the objects, which is not associated with a name and which is well defined".

perception may be divided into two kinds - (i) ordinary perception (laukika pratyaksha) and (ii) Extra-ordinary perception (alaukika pratyaksha).

ordinary perception (Alaukika pratyaksha

ordinary perception is that of Type of perception in which the sense organs comes into contact with the objects in an ordinary way. That means as usual sense object contact gives rise to ordinary perception. It is of two kinds viz, internal (mānāsa) and external (bāhya). In internal perception the mind (mana) which is the internal organs come into contact with the physical states and process like cognition, affection, conation, desire, pain, pleasure aversion etc, External perception takes place when the five external organs of the sense come into contact with the external object. External perception is of four kinds viz, visual, ordinary, factual, gustatory and olfactory. These type

of perception are brought about by the sense organs of sight, sound, touch, taste and smell respectively. The external sense organs are constituted of material elements of earth, water, fire, air, and ether. Therefore each sense the particular quality of its element. Thus the sense-organ of smell is composed of the atoms of earth and perception perceives smell which is the specific quality of earth.

## Extra-ordinary perception (Alaukika pratti

Extra-ordinary perception is that type of perception where there is a contact not in an ordinary way.

That is to say is extra ordinary perception or unusual medium of perception. Extra ordinary perception is of three kinds namely i) samānya, lakṣana, Jñāna lakṣana and yogaja.

The first kind of extra-ordinary perception is called samānya lakṣana includes the contact of the universals. These universals are regarded as a distinct class of reals when on the basis of the perception of an individual included in the class and the essential nature of that class the perception of all the individual included in the class takes place then it



is called perception of a class. For example, man is a class and the essential nature of that class is humanity. The quality of humanity is present more on class in every life of the class man.

The second kind of extra ordinary perception is Jnana laksana perception. It is the previous knowledge of an object. In this type of perception the sense organs are not in contact with the object. Hence an object is not directly presented to a sense organ. But object was perceived in the past and the past remembrance is contained in memory, for example, we perceive a fragrant rose from a distance and say 'I see a fragrant rose'. But it is not possible for us to smell through the nose only it is not possible for us

to see the fragrant of a rose.

The third kind of extra-ordinary perception is yogaja perception. It is intuitive perception of all objects of the past and the future. This intuitive power of the yogis are created by meditation. A yogi or a mystic can perceive all objects, infinite and infinitesimal by means of the power of meditation.

## II. INFERENCE OR ANUMANA:

According to Brahma vaishesika system, inference is second kind of knowledge. It is also known as "anumana". The term anumana is derived from two Sanskrit terms 'anu' and 'mana'. Here 'anu' means 'after' and 'mana' means 'knowledge'. So, anumana means 'knowledge after the knowledge'.

Dr. B.N. Seal defines inference as 'Anumana' (inference) is the process of ascertaining not by perception or direct observation. But through the instrumentality or medium of a mark that a thing possesses a certain character."

According to Prasastapada defines inference as "knowledge" of that e.g. fire associated with the reason e.g. smoke by the sight of the reason.

These are different ways of classifying inference. The first classification of inference is of two kinds namely - ii svārtha and iii parārtha. This is a Psychological classification which has in view the use or purpose which an inference serves. An inference may be intended either for the acquisition of some knowledge one our part or for the demonstration of a known truth to the other person. In the first case, we have svārthanumāna or inference for oneself. In the second, we have parārthanumāna or inference for others.

The first kind of inference is svārthanumāna or inference for oneself. It is a Psychological process which does not require the formal statement of its different numbers. A person

known the invariable concomitance of smoke with fire by repeated observation. He perceives smoke in the hill and doubts that fire may exist there. This he remembered the invariable concomitance of smoke with fire from this infers that the hill is fiery. This is called inference for oneself.

The second kind of inference is *parārambhanumāna* or inference for others. This is a syllogism has to be presented in language and this has to be done only to convince others.

According to Nyaya there are three members in Nyaya syllogism. The first is called *pratijna* or proposition. It is the logical statement which is to be proved. The second is *hetu* which states the reason for the establishment of the proposition. The third is called *udāhāraṇa* which gives the universal

concomitance together with an example, the fourth is upanaya on the application of the universal concomitance to the present case. And the fifth is nigamana or conclusion drawn from the preceding propositions.

following —

- (1) This hill has fire (pratijñā)
- (2) Because it has smoke (hill)
- (3) whatever has smoke has fire e.g. an oven (udaharana)
- (4) This hill has smoke which is invariably associated with fire (upanaya)
- (5) Therefore this hill has fire (nigamana)

According to Gotama divided into three classification of inference namely (i) purnavarot (ii) shesavat and (iii) samanyatoarista. This classification has reference to the nature of the vyapti or universal relation between

the middle and the major terms. while *purvavat* and *shesavat* inference are based on causal uniformity are based on non causal uniformity.

Accordingly, a *purvavat* inference is that in which we infer the unperceived effect from a perceived cause. e.g. the inference of future rain from the appearance of dark heavy clouds in the sky. A *shesavat* inference is that in which we infer the unperceived cause from a perceived effect. e.g. the inference of past rain from the swift muddy of the river. when inference is based not on causation, but on uniformity of co-existence it is called *samanyatodmta*.

## Literature of Brahma in the vaishesika philosophy.

According to Brahma the first systematic work of this philosophy is the vaishesika - sutra of Kanada. It is divided into ten adhyāyas or books each consisting of two ahnikas or sections. In the first section of Kanada discuss the five categories substances, quality, action, generality and particularity. In the first ahnikas he defines those which possess guna (Jati) while in the second ahnikas gunas or generality itself and particularity are discussed. The second section contains discussion on substance. First ahnikas describes the characteristics of the five elements and the second ahnikas establishes the existence of space and time.

In the third section soul and the internal senses are defined.



In the fourth section discuss the body and its adjuncts are explained. In the fifth section action connected with the mind are investigated. The six section merit (Punya) and demerit (pada) are examined as described in sweete. The fifth āhnikas discuss the merit of giving, receiving gift etc. and the second elucidates the duties of the four periods of religious life. The seven section qualities of two kinds those independent on it are discussed. In the eighth section in determinate and determinate perception and the means of proof are made clear. In the ninth section characteristics of intellect are made class and last tenth section the different kinds of inference are established.

Prasastapada has written has classical padārtha - dharmā - Saṅgraha

which is called Bhāṣya or commentary  
 on the ~~Brahma~~ Brahma in vaivesika, sūtra  
 vyomasivās vyomavali udayana's ki-  
 nanavali and smidhana's Nyaya. Ka-  
 ndadi are three well known and excell-  
 ent commentaries on Prasastapa wo-  
 rk. Jagadisa, Tanhālankana's sūtra  
 and padmanabha misha's setu are two  
 less known commentaries on the same  
 work. vallabhā cānyas Nyaya dilava-  
 li and udayana's laksanāvāli are  
 two valuable compendiums sapta-pad-  
 arthi, Laugakṣi Bhāskara's Tanhā-  
 kaumudi and visvanathany sidaha-  
 rita mukhtāvāli are important.

The categories of Brahma in the vaishesika  
According to Brahma in the vaishesika system on that is real comes under the object of knowledge. All things which exist which can be cognised and named.

The Brahma in the vaishesika believed in the six categories and seventh that of abhava or negation. This system divided all existent reals which are all objects of knowledge into two classes i) bhāva or being and ii) abhava or non-being.

The six categories comes under bhava and the last seventh is abhava.

According to Brahma vaiseshika system there are seven padarthas. These are -

- (i) Substance or dravya
- (ii) quality or guna.
- (iii) action or karma.
- (iv) generality or samanya
- (v) Particularity or vesesa.
- (vi) Inherence or samavaya and
- (vii) non-being or abhava.

## 41 SUBSTANCE OR DRAVYA

" A dravya or substance is that in which a quality or an action can exist, but which is distinct from both. without - substance there can be no quality or action. A thing must be exist, it is to have any quality or action belonging to it.

According to substance or dravya is defined as the substratum where the actions and qualities inhere and which is the co-existent material cause of the composite things produced from it " substance signifies the self substance the absolute and independent nature of things.

The substance of the basis of qualities and actions, actual or potential present or future.

ultimate substance are eternal independent and individual and are either infinite and infinitesimal. It includes material as well as spiritual substances. The Brahma in the vaisheshika admits nine kinds of substance namely earth, water, fire, air, ether, time, space, spirit and mind on the internal organs (means).

Earth, water, fire and air really signify not the compound transient objects made out of them, but ultimate elements. These five are called elements. These are physical. The first five are material elements are their specific qualities are colour touch and sound. The atoms of earth, water, fire and air compose the substances of earth, water, fire and air, ether, space and time

are internal. All pervading and imperceptible substances. The mind is eternal through not all pervading and it is atomic. The soul is eternal and all pervading consciousness is based on the soul. The soul can be known by the mind through internal perception mind which is enables soul to come into contact with objects. Its existence is intimated from the fact that the self must perceive internal states of cognition desire and conation through an internal sense just as it perceives external objects. Through external sense.

The ~~first~~ first physical substance

is ether (akasa) which is the substratum of the quality of sound. While sound is perceived, akasa cannot be perceived. Akasa is not a limited and coloured substance. It is an all pervading bearer of the quality of sound and is intermed from the perception of that quality. Space and time are like akasa imperceptible substances each of which is one eternal and all pervading. Space is termed as the ground of our cognitions of 'here' and 'there' 'near' and 'far'. Time is the cause of our cognitions of past present and future 'older' and 'younger'.



The soul (atma) is an eternal and all pervading substance which is the substance of the phenomena of consciousness. There are two kinds of soul namely the individual soul (jivatma) and the supreme soul (paratma or isvara). The latter is one and is entertained as the creator of the world. Again the last kind of substance is mind. It is internal sense which is a substance for the perception of the indivisible soul and its qualities like pleasure and pain. It is atomic and cannot be perceived moreover in the perception of external objects the mind is subjective

and active. Therefore manas is a substance and partless and can come into contact with one sense only at one time.

## 4.11 Quality or Guna

The second category is guna or quality. According to Kanada defines quality as that which has substance for its substratum has no further qualities and is not a cause of (know) nor has any concern with conjunction or disjunction. Kanada mentions seventeen qualities namely, Colour (rupa), taste (rasa), smell (gandhya), size (paniman), individuality (apanvta), knowledge (buddhi), pleasure (sykha) pain, desire, a version and effect (Pratyatna). The seven more are added by Prasastapada.

These are heaviness (gamutva),  
 fluidity (dmatra), viscosity (sneha),  
 merit (dharma), demerit (adharma),  
 sound (sabda) and faculty (samskā)  
 colour (rupa), is apprehended  
 only by the eye and is found in ea-  
 rth, water and fire, through in  
 the two later the colour is perma-  
 nent there are seven kinds of colours  
 viz white, blue, yellow, red, green,  
 brown and variegated (utra), Taste  
 (rasa), is the quality of things,  
 apprehended only by tongue. There  
 are five kinds of taste viz  
 sweet, sour, pungent (katu), acri-  
 ngent (kasaya) and bitter (tikta)

Smell (gamdha) is the specific quality which can be apprehended only the organ of smell. It is fragment on the nerves and belongs to earth.

Faculty (samskana) is of three different kinds velocity (vega) which keeps a thing in motion, mental, impressibility (bhavana) by which the soul is able to remembered and recognize thing already experience elasticity by virtue of which a thing revert to its original state even when it is disturbed.

#### 4. III Action or Karma

The category is action or karma. It is a physical movement like a quality. It belongs only to substance. But is different from both. A substance is the support of both quality and action, a quality is a static character of things, but an action is dynamic.

According to action or karma is regarded as an indecible element of the universe. It is neither substance nor quality, but an independent category by itself. All movement belongs to substances as much qualities. A quality is a permanent feature of the substance action

is a transitory. The heaviness of the body is quality while its falling is an accident while those that cease to exist are called action or karma.

According to Kanada defines action as that which resides only in one substance is devoid of qualities and is direct and immediate cause of conjunction and disjunction".

There are five kinds of actions namely.

- (i) upward movement ( utksepama)
- (ii) downward movement ( avaksepama)
- (iii) contraction ( akamchara)
- (iv) Expansion ( prasama) and
- (v) Locomotion ( gamera)

The first upward movement ( utsepama) is the cause of the

contact body with some higher region.

Action is instantaneous in its simplest form while velocity is a persistent tendency and implies a series of motions. Therefore all kinds of actions can not be perceived. The action of the mind which is an imperceptible substance does not admit of ordinary perception. The action or movement of perceptible substances like earth, water and fire can be perceived by the senses of sight and touch.



#### 4. IV Generality or Samanya

"The fourth category is generality or samanya. It is a class concept, class essence or universal. It is the common character of things which fall under of same class. This samanya is more like the 'universal' than like the 'genus'. The genus stands for the class and includes the sub-classes. The samanya stands not for the class but for the common characteristics of certain individual and does not include the sub-classes. It is called eternal one and rising in many" 10

There is the classes essence of the universal of man called

'man-ness or 'humanity', which inheres in all individual men. Similarity or humanity inheres in all individual cows. Kanada calls generality and particularity as relative to thought (buddyapeksha).

" The samanya or generality by the possession of which different individual are referred to one class in an independent category. It is eternal (nityam), one (ekam) and residing in many (amekanugatam). It is present in all objects of its class. with an identical nature and cause of the notion common.

According to Brahma is the

vaisesika there are two kinds of generality viz higher and lower. The higher generality is that of being (satta). It includes every thing and itself is not included in anything every other generality is lower. Because it covers a limited number of things and can not cover all things.

However the samanya or the universal is a real entity which corresponds to a general idea or class conception our mind. The modern realists also holds that a universal is an eternal timeless entity which may be shared by

many particulars. There are no universals subsisting in another universal because there is by one single universal for one class of objects. If there are two or more universals in the same class of things, then they would exhibit contrary and we could not classify them one way or the other. The same individuals could have been man and cows at the same time.

#### 4.5 Particularity or visesa

The fifth category is particular or visesa. It enables us to perceive things as different from one another. Every individual is a particular a single and a unique thing different from all others. It has got a uniqueness of its own which constitute particularity. It is opposed to generality. Generality is inclusive and particularity is exclusive.

"The category of visesa or particularity is invented to define this position and the visesa ka derives its name this each part has ultimate substance has an un-

derived uniqueness of its own which is called particularity or *vaisesa*"!?

As subsisting in the eternal substances *vaisesa* are themselves eternal (*nitya*) we should not suppose that *vaisesa* pertains to the ordinary things of the world like posts, chairs and table. It does not belong of anything which are made up of parts be composite wholes are easily distinguishable by the appearance of this parts. There are innumerable particularities, since the individuals in which they subsist are innumerable. Hence particularities are so many ultimates

is the analysis and explanation  
of the different of things" 12

## 4. VI Inference or Samavaya

The six category is samavaya or inseparable eternal relation is called inference. It is different from conjunction or samavaya which is a separable and transient relation and is a quality.

According to prasastapada defines it as the relationship subsisting among things that are inseparable, standing to one another in the relation of the container and the contained and being the basis of the idea this is that."

The things related by samavaya are inseparably connected. It is inseparable relationship. It is



eternal because its production would involve infinite regress.

The samavaya or necessary connection is distinguished from samavaya or accidental conjunction which is a quality of things while objects conjoined have a separate existence prior to conjunction the members related by samavaya are inseparable connected. The relationship of samavaya is not caused by the action of one of the members related conjunction.

The samavaya which is adventitious or contingent. It is necessary though the necessity is only one sided. The red colour presupposes

the nose (say) but the reverse does not hold good, because the nose may according to the theory exist out of this relation even though it be it is stated, but both one instant. Hence when we describe samavaya as external relation it is not in the sense that both of its terms equally independent as in samavaya but only one".<sup>15</sup>

#### 4. VII Non-being or Abhava

The seven category is non-being or abhava it is also known as non existence. It is negative is a pseudo-idea. It is both beginningless and endless. Non-existence is of four kinds -

- (i) antecedent non-existence (praya-bhava)
- (ii) subsequent non-existence (prasthva-nsa bhava)
- (iii) mutual non-existence (anyonyabhava)
- (iv) absolute non-existence (atyantabhava)

The first is the antecedent non-existence is the non-existence of a thing before its production.

when one say, a house will be built  
bricks there is non-existence.

The second subsequent non-existence is the non-existence of a thing of thing on account of its destruction after production. A Jar which has been production by a potter may be subsequently broken into pieces.

The third mutual non-existence means non-existence of a thing of another thing and its opposite is just their sameness or identity.

"The abhava is based on the metaphysical conception of the vaisheshika. It things simply exist and do not become non-exist.

then all things would be eternal. If antecedent non-existence is denied then all things and their movements should be regarded as beginningless. If subsequent non-existence is denied then things and their activities will be uncausing and endless. If mutual non-existence is denied, then things will be indivisible or denied, then things should be regarded as existing always and everywhere.

#### 4. VIII The atomic theory

The atomic theory is so natural to the human mind that early attempts at the explanation of the physical world assume this form. In Nyāya Vaiśeṣika believes in the doctrine of Asatkaryavada which means that the effect does not pre-exist in its cause. The effect is a new beginning, a fresh creation of course it presupposes a cause. But it is not contained implicitly in the cause nor it is identical with the cause. The material objects of the world are composed of parts and are subjects to

Production and destruction. They are divisible into smaller part and the latter are further divisible into still smaller parts.

This indivisible partless and eternal particle of matter is called atoms (Parmanu). All the physical things are produced by the combination of atoms. Therefore creation means the dissolution of such combination. The material cause of the universe is neither produced nor destroyed. It is eternal atoms.

The atoms are said to be of four kinds, earth, water, fire and air. Ether or akasa is not atomic. It is one

all pervading and effords the medium for the combination of the atoms.

"The Brahma in the vaishesika atomism is not materialism because the vaishesika school admits the reality of the spiritual substances soul and god and also admits the law of karma. The atoms are the material cause of this world of which God assisted by the unsen power is the efficient cause" 18

The atom is not a mathematical point because it can not be divided into parts.



It is a kind of physical indivisible particles. They are simply very small compact physical unit. They are undivided indestructible and unchangeable.

Bondage and liberation of Brahma

The Brahma with special reference to vaishesika also regards bondage as due to ignorance and liberation as due to knowledge. The soul due to ignorance, performs actions. Actions lead to merits or demerits. They are due to attachment or aversion and aim at obtaining pleasure or avoiding pain. The merits and demerits of the individual souls make up the unseen moral power the adrista.

According to the law of karma, one has to reap the fruits of actions as has performed whether they are good or bad.

This adrista guided by root, imparts motion to the atoms and leads to creation for the sake of enjoyment or suffering of the individual soul.

The soul is separated from fetters of the mind and the body and realizes its own pure nature that liberation which is absolute cessation of all pain. The individual soul is treated as a substance and knowledge bliss etc, are regarded as its accidental qualities which it may acquire when it is embodied. Hence in liberation these qualities can not exist because the soul here is not

connected with the mind and the body. liberation is the cessation of all life, all consciousness all bliss together with all pain and all qualities. It is the qualityless, indeterminate pure nature of the individual soul as pure substance devoid of all qualities. The liberation soul retains its own peculiar individuality and particularity and remains as it is knowing nothing feeling nothing doing nothing.

The vaishedika does not maintain any internal relations at all. The atoms and the souls

and God's are all externally related to one another. The unseen power which is the real efficient cause. It is said that the unseen power unintelligent requires the guidance of an intelligent person and God is that, we may imagine that God is regarded as the highest soul and a liberated soul is devoid of intelligence. He should be regarded as eternally bound. Since it is only in bondage that a soul can possess intelligence.

According to vaishesika also regards bondage as due to ignorance and liberation as due to knowledge. The merits and demerits of the individual souls make up the unseen material power the adrista.

According to the law of Karma, one has to reap the fruits of actions as has performed whether they are good or bad. This adrista. guided by God.

CONCLUSION

The conclusion is that Brahma vaishesika system is a pluralistic philosophy which is combined with the pluralism. It is not a synthetic philosophy. The vaishesika system accepts four valid sources of knowledge viz, perception, inference, comparison and verbal testimony but the Brahma vaishesika system accept only two Pramanas - viz, perception and inference.

The special contribute on of the Brahma is the vaishesika

philosophy are its Comprehensive conception of padārtha or the object as that which is denoted by a word. The Brahma vaiseshika adopts seven categories classification of padārtha into substance, quality inherence to which a non-being is a last category.

The atomic theory of the Brahma vaiseshika is an improvement on the ordinary view of the world as constituted by the physical elements viz



earth, water, fire and air.

The Brahma vaishesika system is also regarded as bondage due to ignorance and liberation as due to knowledge. The liberation as the real state of the soul free from all qualities reduces the soul to a mere nothing.

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