

Philosophy

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Modern philosophy

The Spirit of Modern Philosophy

- An awakening of the reflective spirit, as a quietening of criticism, as a **revolt against authority and tradition**, as a protest against absolutism and collectivism, as a demand for freedom in thought, feeling, and action.
- The State gradually took the place of the Church as an organ of civilization: ecclesiasticism gave way to nationalism.
- A growing tendency towards **constitutionalism** and **democratic** institutions, which is still manifested in present-day demands for equal rights and social justice.
- The notion begins to prevail that truth is not something to be handed down by authority or decreed by papal bulls, but something to be acquired, something to be achieved by free and impartial inquiry.
- The theological bias is not entirely absent: Bacon, Descartes, Locke, Berkeley, and Leibniz all accept the basal doctrines of Christianity.
- Reason and experience become the authority in science and philosophy.

Differences	Empiricism or sensationalism	Rationalism or apriorism
Source and norm of knowledge	Experience or sense perception	Reason (ratio)
Genuine knowledge	Deny the possibility of attaining real knowledge except perhaps in mathematics. Only probable truths. hold that clearly and distinctly perceived truths are not necessarily certain.	Present. Declare that only rational or a priori truths, clearly and distinctly perceived truths, are certain.
Proponents	Bacon, Hobbes, Locke, Berkeley, and Hume	Descartes, Spinoza, Malebranche, Leibniz, and Wolff

Both schools of early modern times agree that sense knowledge is not absolutely certain.

Francis Bacon



- Father of British empiricism.
- divided the mind into three faculties: memory (history), imagination (poesy), and reason (philosophy).
- Philosophy
 - First philosophy (what others call as metaphysics)
 - Divine philosophy (natural theology)
 - Natural philosophy
 - Speculative natural philosophy
 - Metaphysics: deals with 'formal' ('form' = laws) and final causes.
 - Physics: deals with efficient and material causes.
 - operative natural philosophy
 - Magic: the application to practice of metaphysics.
 - Mechanics: the application to practice of physics.
 - Human philosophy
 - Anatomy
 - Psychology
 - Ethics
 - **Logic**
 - Social sciences
- The human soul has a divine or rational, and an irrational part. All problems relating to the former must be handed over to religion. The sensitive soul is corporeal, attenuated by heat and rendered invisible, and, in the case of the more highly developed animals, resides chiefly in the head. The faculties of the soul are understanding, reason, imagination, memory, appetite, will, and all those with which logic and ethics are concerned. The origins of these faculties must be physically accounted for.
- Underestimates mathematics.
- The past has accomplished nothing; its methods, foundations, and results were wrong.
- We must begin all over again, free our minds of transmitted and inherited prejudices and opinions, **go to the things themselves** rather than follow opinions—in short, do our own thinking.
- The model of knowledge is natural science, the method is induction, and the goal the art of invention. So little progress has been made in twenty-five hundred years because the right methods of acquiring knowledge have not been adopted.

Inductive Method

Before describing his method in detail, Bacon insists that the mind clear itself of all false opinions, prejudices, or idols, of which there are 4 kinds.

1. The idols of the tribe (idola tribus) are such as inhere in the very nature of the human mind, among them being the appeal to final causes (teleology) and the habit of reading human desires into nature.
2. The idols of the den (specus) are peculiar to the particular individual, to his disposition, education and intercourse, his reading, the authority of those whom he admires, and the like.
3. The idols of the market (fori) are the most troublesome of all; they come from the associations of words and names. Words are often used as names of things which have no existence; or they may be the names of actual objects, but confused, badly defined, and hastily abstracted from things.
4. The idols of the theater (theatri) are the result of false theories or philosophies.

Induction is the search for the hidden forms of things, and it must begin with precise and regular record of observations.

- laws of nature cannot be conclusively verified, but can be conclusively falsified.

If, for instance, we wish to discover the

form of heat, we must make a table of cases in which heat is present (e.g. the rays of the sun, and the sparks of a flint), cases in which it is absent (e.g. the rays of the moon and the stars), and cases in which it is present in different degrees (e.g. in animals at different times and in different conditions). When we **compare the tables** we will discover what is always present when heat is present, what is always absent when it is absent, and what varies in proportion to its presence. This method can be generalized.

Mill's methods

1. Direct method of agreement

A B C D occur together with w x y z

A E F G occur together with w t u v

Therefore A is the cause, or the effect, of w.

2. Method of difference

A B C D occur together with w x y z

B C D occur together with x y z

Therefore A is the cause, or the effect, or a part of the cause of w.

3. Joint method of agreement and difference

A B C occur together with x y z

A D E occur together with x v w also B C occur with y z

Therefore A is the cause, or the effect, or a part of the cause of x.

4. Method of residue

A B C occur together with x y z

B is known to be the cause of y

C is known to be the cause of z

Therefore A is the cause or effect of x.

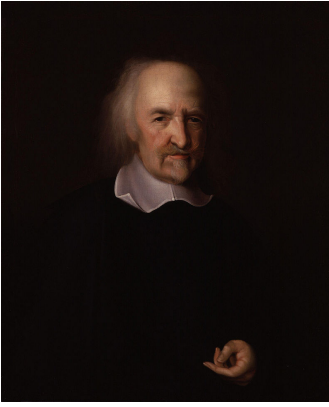
5. Method of concomitant variations

A B C occur together with x y z

A± B C results in x± y z.

Therefore A and x are causally connected

Thomas Hobbes



- British empiricist.
- One of the founders of modern political philosophy.
- Hobbes looks upon the method of geometry as the only one capable of giving us certain and universal knowledge.
- The problem, therefore, is to find a first principle, a starting-point for our reasoning, a cause on which to ground all effects. This Hobbes finds in motion.
- Philosophy is the science of the motions and actions of natural and political bodies, and everything can be explained by motion: the nature of man, the mental world, and the State, as well as the occurrences of physical nature, can be explained mechanically.
- Whereas Bacon emphasizes the role in knowledge of experience and induction from experience, Hobbes shows the need of demonstration or the **deductive method**.

René Descartes



- Father of modern philosophy.
- Rationalist.
- Responsible for the increased attention given to epistemology in the 17th century.
- The problem that stirred him was how to reach such certainty in philosophy as characterizes **mathematics**.
- Man is a thinking mind; matter is extension in motion.
- Aim is to find a body of certain and self-evident truths, such as everyone endowed with common sense and the faculty of reasoning will accept.
- To know the opinions of others is not science, but history; a man should do his own thinking.
- The mathematicians alone have been able to find certain and self-evident propositions.

Ontology

Cartesian doubt or **method**: Reject any ideas that can be doubted and then re-establish them in order to acquire a firm foundation for genuine knowledge.

Cogito, ergo sum

- Perhaps we are dreaming now, at this present moment; we have no means by which we can with certainty distinguish between waking and dreaming. For all I know, an **evil spirit** may have made me in order to deceive me. His World which I picture to myself may exist only in my imagination; perhaps it has no existence outside my mind. Even the demonstrations of mathematics may be doubted, for we have sometimes seen men fall into error in such matters and admit as absolutely certain what to us appeared false.
- But one thing is certain, and that is that I doubt, or think; of that there can be no doubt.
- I think, therefore I am.
- I think is **self evident**.
- We cannot doubt of our existence while we doubt.

Mind–body dualism

- Man's whole essence is mind.
- Matter is extension in motion
- Our minds are intimately united with our bodies, but it is not our bodies that make us what we really are.
- Critics have argued that the doubting Descartes has no right to draw the conclusion that there is an enduring, substantial self.
- He also concludes that his nature or essence consists simply in being a thinking thing; he is really distinct from his body and could exist without it.

Physiology and psychology

He regarded the bodies of men and animals as machines; animals

he regarded as automata, governed entirely by the laws of physics, and devoid of feeling or consciousness. Men are different: they have a soul, which resides in the pineal gland.

- The mind is not directly affected by any part of the body other than the pineal gland in the brain.
- An animal cannot have a pain, though the machine of its body may cause it to react in a way which, in a human, would be the expression of a pain.

Descartes discussed the common contemporary belief that the human body contained animal spirits. These animal spirits were believed to be light and roaming fluids circulating rapidly around the nervous system between the brain and the muscles. These animal spirits were believed to affect the human soul, or passions of the soul. Descartes distinguished six basic passions: wonder, love, hatred, desire, joy and sadness. All of these passions, he argued, represented different combinations of the original spirit, and influenced the soul to will or want certain actions. He argued, for example, that fear is a passion that moves the soul to generate a response in the body. In line with his dualist teachings on the separation between the soul and the body, he hypothesized that some part of the brain served as a connector between the soul and the body and singled out the pineal gland as connector.

The soul comes in contact with the "**vital spirits**" or **Animal spirits** and through this contact there is interaction between soul and body. The total quantity of motion in the universe is constant, and therefore the soul cannot affect it; but it can alter the direction of motion of the animal spirits, and hence, indirectly, of other parts of the body.

The Theory of Innate Ideas

He suggests that something that is 'innate' is effectively present from birth and while it may not reveal itself then, is more than likely to present itself later in life. Descartes comparison of innate knowledge to an innate disease, whose symptoms may only show up later in life, unless prohibited by a factor like age or puberty, suggests that if an event occurs prohibiting someone from exhibiting an innate behaviour or knowledge, it doesn't mean the knowledge did not exist at all but rather it wasn't expressed – they were not able to acquire that knowledge. In other words, innate beliefs, ideas and knowledge require experiences to be triggered or they may never be expressed. Experiences are not the source of knowledge as proposed by John Locke, but catalysts to the uncovering of knowledge.

Trademark argument for the existence of God

He tried to formulate an ontological argument which was questioned by Pierre Gassendi and he came up with this alternative.

While most of his ideas - such as thought, substance, duration, number - may very well have originated in himself, there is one idea, **that of God**, which could not have himself as its author. I cannot, he argues, have drawn the attributes of infinity, independence, supreme intelligence, and supreme power from reflection on a limited, dependent, ignorant, impotent creature like myself.

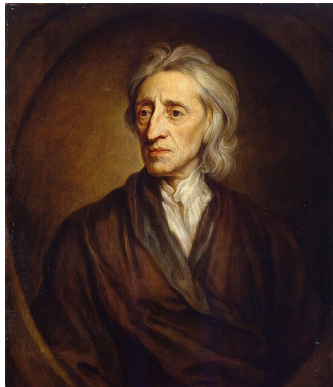
But the cause of an idea must be no less real than the idea itself; only God could cause the idea of God, so God must be no less real than I and my idea are.

This is an important matter, since the existence of God is an essential step for Descartes towards establishing the existence of the external world.

Existence of the external world

Because of God's veracity, we can be sure that whatever we clearly and distinctly perceive is true; and if we stick to clear and distinct perception, we will not be misled about the world around us.

[John Locke](#)



- British empiricist.
- Father of Liberalism.
- Formulated a classic reasoning for religious tolerance.

Origin of Knowledge

- All our knowledge is founded on, and ultimately derived from, **experience**.
- The two sources of all our ideas are **sensation**, through which the mind is furnished with sensible qualities, and **reflection**, or internal sense, which supplies the mind with ideas of its own operations, such as perception, thinking, doubting, believing, reasoning, knowing, willing.
- "Mind has the ability to receive impression made on it, either through senses by outward object or by its own operations where it reflects on them.

Ideas

Idea: whatever it is which the mind can be employed about in thinking.

Simple Ideas - Ideas enter into mind only by one sense - colour, sound, taste, cold, solidity

Complex Ideas: Space, extension, figure etc. some are received by reflection - observe its own operations on those ideas it already has.

- The ideas thus received are **simple ideas**, which the mind has the power to repeat, compare, and combine in endless variety, and thus to make at pleasure new **complex ideas**. Yet no understanding has the power to invent or frame one

new simple idea. Some simple ideas enter our minds by **one sense only**, e.g., ideas of colour, sound, taste, heat, cold, solidity; some are conveyed into the mind by **more senses than one**, e.g., space or extension, figure, rest, and motion which enter through both sight and touch.

- His 'ideas' are very similar to Descartes' 'thoughts'; and indeed Descartes himself sometimes talks of thoughts as ideas.
- Both Descartes and Locke believed that unborn infants had simple thoughts or ideas, such as pains, and sensations of warmth. Neither Descartes nor Locke believed that infants had complicated thoughts of a philosophical kind.
- Is there an inborn, general, capacity for understanding which is specific to human beings? Both Descartes and Locke believe that there is.
- Descartes and Locke agree that our assent to self-evident truths like "1+1=2" does not depend on experience.

Criticism of Descartes' philosophy

Innate Ideas criticism:

- If a principle can be imprinted on the soul without being known, it is impossible to distinguish between what is native and what not.
- It cannot be said that we first become aware of such truths when we begin to exercise our reason, for children, the uneducated, and savages are a long while in possession of their reason without knowing them. Nor is immediate assent to a proposition proof of its primitiveness. The moral laws cannot be called innate, for they are not self-evident or universally recognized and do not impel men to action.
- Locke insists that innate concepts without experience are insufficient to account for the phenomena of human knowledge; Descartes argues that experience without an innate element is insufficient to account for what we know.

Trademark argument criticism:

- That the idea of God, on which Descartes lays such emphasis, cannot be innate is proved by the fact that entire tribes either lack the idea and knowledge of God or have no clear impression of him.
- But even if all mankind had a notion of God, it would not follow that the idea of him is innate.

The mind, in its first state, is a **tabula rasa**, a "dark chamber," an "empty cabinet," "white paper," void of all characters, without any ideas.

Qualities

The power which objects have to produce definite ideas in us, we call qualities.

Original or primary qualities: belong to the objects themselves, are utterly inseparable from them. Are in bodies 'whether we perceive them or no'.

Ex: solidity, extension, figure, motion or rest, and number.

Secondary qualities: are nothing in the objects themselves except powers to produce various sensations in us by their primary qualities.

Ex: colours; sounds, tastes, smells, etc.

- Locke claims that **what produces** in us the ideas of secondary qualities is nothing but the **primary qualities** of the object which has the power.
- Locke claims that secondary qualities do not exist unperceived.
- Locke denies that whiteness and coldness are really in objects, because he says the ideas of such secondary qualities do not resemble the qualities in the bodies themselves.

- Locke is basically correct in thinking that secondary qualities are powers to produce sensations in human beings, and he has familiar arguments to show that the sensations produced by the same object will vary with circumstances. But from the fact that the secondary qualities are anthropocentric and relative it does not follow that they are subjective or in any way fictional.

Incomplete

The endless number of complex ideas may all be embraced under three heads: **modes, substances, and relations**.

David Hume



- British empiricist.

Impressions and ideas

All the perceptions of the human mind resolve themselves into two distinct kinds, which I shall call impressions and ideas.

Ideas are therefore "faint" impressions. For example, experiencing the painful sensation of touching a hot pan's handle is more forceful than simply thinking about touching a hot pan.

All ideas are ultimately copied from some original impression, whether it be a passion or sensation, from which they derive.

Simple and complex: "simple perceptions or impressions and ideas are such as admit of no distinction nor separation", whereas "the complex are the contrary to these, and may be distinguished into parts".

Complex perceptions can be broken down into smaller and smaller parts until perceptions are reached that have no parts of their own, and these perceptions are thus referred to as simple.

Induction and causation

Problem of induction: We cannot demonstrate that a certain cause must have a certain effect or that it must always have the same effect; we cannot prove by reason that bread nourishes and fire warms as we can a mathematical proposition.

Having found, in many instances, that any two kinds of objects have always been conjoined, we infer that the objects are causally related, that one is the cause of the other. That is, we are led to expect upon the appearance of the one, the appearance of the other; the mind is led by habit or custom to believe that the two objects in question are connected, that they will always go together.

Our experience of the constant conjunction of objects, in other words, produces a belief in their connection.

Hume's solution to this problem is to argue that, rather than reason, natural instinct explains the human practice of making inductive inferences. He asserts that "Nature, by an absolute and uncontrollable [sic] necessity has determined us to judge as well as to breathe and feel."

Bundle theory

According to bundle theory, an object consists of its properties and nothing more; thus, there cannot be an object without properties and one cannot conceive of such an object. For example, when we think of an apple, we think of its properties: redness, roundness, being a type of fruit, etc. There is nothing above and beyond these properties; the apple is nothing more than the collection of its properties. In particular, there is no substance in which the properties are inherent.

The difficulty in conceiving of or describing an object without also conceiving of or describing its properties is a common justification for bundle theory

Indian philosophy

- 'See the Self* (ātmā va are drastavyah) is the keynote of all schools of Indian Philosophy.

Comparison of ancient Indian philosophies

	Ājīvika	Early Buddhism	Charvaka	Jainism	Orthodox schools of Indian philosophy (Non-Śramaṇic)
Karma	Denies ^{[40][64]}	Affirms ^[63]	Denies ^[63]	Affirms ^[63]	Affirms
Samsara , Rebirth	Affirms	Affirms ^[65]	Denies ^[66]	Affirms ^[63]	Some school affirm, some not ^[67]
Ascetic life	Affirms	Affirms	Denies ^[63]	Affirms	Affirms as Sannyasa ^[68]
Rituals, Bhakti	Affirms	Affirms, optional ^[69] (Pali: <i>Bhatti</i>)	Denies	Affirms, optional ^[70]	Theistic school: Affirms, optional ^[71] Others: Deny ^[72] ^[73]
Ahimsa and Vegetarianism	Affirms	Affirms, Unclear on meat as food ^[74]		Strongest proponent of non-violence; Vegetarianism to avoid violence against animals ^[75]	Affirms as highest virtue, but Just War affirmed Vegetarianism encouraged, but choice left to the Hindu ^{[76][77]}
Free will	Denies ^[39]	Affirms ^[78]	Affirms	Affirms	Affirms ^[79]
Maya	Affirms ^[80]	Affirms (<i>prapañca</i>) ^[81]	Denies	Affirms	Affirms ^{[82][83]}
Atman (Soul, Self)	Affirms	Denies ^[62]	Denies ^[84]	Affirms ^[85] : 119	Affirms ^[86]
Creator god	Denies	Denies	Denies	Denies	Theistic schools: Affirm ^[87] Others: Deny ^[88] ^[89]

	Ājīvika	Early Buddhism	Charvaka	Jainism	Orthodox schools of Indian philosophy (Non-Śramaṇic)
Epistemology (Pramana)	Pratyakṣa, Anumāṇa, Śabda	Pratyakṣa, Anumāṇa ^{[90][91]}	Pratyakṣa ^[92]	Pratyakṣa, Anumāṇa, Śabda ^[90]	Various, Vaisheshika (two) to Vedanta (six): [90][93] Pratyakṣa (perception), Anumāṇa (inference), Upamāṇa (comparison and analogy), Arthāpatti (postulation, derivation), Anupalabdi (non-perception, negative/cognitive proof), Śabda (Reliable testimony)
Epistemic authority	Denies: Vedas	Affirms: Buddha text ^[94] Denies: Vedas	Denies: Vedas	Affirms: Jain Agamas Denies: Vedas	Affirm: Vedas and Upanishads , ^[note 2] Affirm: other texts ^{[94][96]}
Salvation (Soteriology)	Samsdrasuddhi ^[97]	Nirvana (realize Śūnyatā) ^[98]		Siddha , ^[99] Nirvana	Moksha, Nirvana, Kaivalya Advaita, Yoga, others: Jivanmukti ^[100] Dvaita, theistic: Videhamukti
Metaphysics (Ultimate Reality)		Śūnyatā ^{[101][102]}		Anekāntavāda ^[103]	Brahman ^{[104][105]}

Vedas

- We can notice a transition from the naturalistic and anthropomorphic polytheism through transcendent monotheism to immanent monism in the pre-Upanisadic philosophy. The personified forces of nature first changed into real gods and these later on, became mere forms of one personal and transcendental God, the 'Custodian of the Cosmic and Moral Order, who Himself, later on, passed into the immanent Purusa.
- The western scholars and some of the Indian scholars, inspired by and even obsessed with the western interpretation, are apt to believe that when the early Vedic Aryans, who were primitive, if not semi-civilized and semibarbarous, settled down and began to wonder at the charming and the tempting and to fear the terrible and the destructive aspects of nature, they personified them in an anthropomorphic fashion and called them gods and goddesses and began to worship them.

Purusha

Purusha (puruṣa or Sanskrit: पुरुष) is a complex concept whose meaning evolved in Vedic and Upanishadic times. Depending on source and historical timeline, it means the **cosmic being or self, consciousness, and universal principle**.

Upaniṣads

- monistic idealism or idealistic monism.
- Upaniṣad meaning = the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality which loosens all doubts and

destroys all ignorance of the disciple.

- Are the concluding portion as well as the cream of the Veda and are therefore rightly called 'Vedanta'.
- Important: Isha, Kena, Katha, Prashna, Mundaka, Mändükya, Taittiriya, Aitareya, Chhändogya and Brhadaranyaka.
- The Upanisads tell us that the Vedas— the storehouse of knowledge— have been breathed forth from Brahman; but they regard the Karma-Kānda as secondary, being only a help to purify the mind by which purification one is made fit to receive the real teaching about Brahman.

Ātman

- One is absolutely certain about the existence of one's own self and there can be neither doubt nor denial regarding its existence.
- Nearest approach to the Absolute, though it is not itself the Absolute.
- Its real nature is pure consciousness, self-shining and self-proved and always the same.
- 'Atman' means that which pervades all; which is the subject and which knows, experiences and illuminates the objects; and which remains immortal and always the same.

Main Upaniṣads

1. Chhändogya: Dialogue between Indra , Virochana and Prajapati

Dear Indra! The body is not the self, though it exists for the self. The dream-experiences are not the self, though they have a meaning only for the self. The self is not an abstract formal principle of deep sleep too. The eye, the body, the mental states, the presentation continuum, the stream of consciousness— are all mere instruments and objects of the self. The self is the ground of waking, dream and sleep states and yet it transcends them all. The self is universal, immanent as well as transcendent. The whole universe lives and moves and breathes in it. It is immortal, self-luminous, self-proved and beyond doubts and denials, as the very principle which makes all doubts, denials and thoughts possible. It is the ultimate subject which can never become an object and which is to be necessarily presupposed by all knowledge.

-- Prajapati

In the deep sleep the self becomes a mere abstraction

as there are no contents at all. Hence in the absence of the objects the self also ceases to exist.

2. Mändükya:

- the self in the waking state enjoys gross objects, it has the consciousness of the external world and is called 'Vishva*.
- In the state of sound sleep there is no object, neither gross nor subtle, and hence no subject; the subject-object duality is transcended and here the self is called '**Prajna**'.
- **Turya**: Foundation of all existence, presupposition of all knowledge, can be realized directly or immediately.

3. Katha:

- The Atman is the ultimate reality.
- 'Everything shines only after the shining spirit, through its light all shines, not the moon, not the sun...' Katha Upanisad.

Know that the Atman is the rider in the chariot,
and the body is the chariot,
Know that the Buddhi (intelligence, ability to reason) is the charioteer,
and Manas (mind) is the reins.
The senses are called the horses,
the objects of the senses are their paths,
Formed out of the union of the Atman, the senses and the mind,

him they call the "enjoyer".

—Katha Upanishad, 1.3.3-1.3.4

Brahman

- The objective side of the Reality is called Brahman
- In the Taittiriya, Brahman is defined as that from which all these beings are born, by which they live, and into which they are reabsorbed
- From Brahman arises ether, from ether air, from air fire, from fire water and from water earth.
- Five sheaths (koshas) in the Taittiriya: The lowest level is that of matter (annamaya). Matter is unconscious and dead and cannot account for life. It is purely on the physical plane. Brahman cannot rest content with matter. The purpose of matter is fulfilled only when life is evolved. **The highest state of matter is therefore life.** Though matter cannot account for life, yet there can be no life without matter. The inorganic matter must be transformed into organic life. Hence the second state of evolution is life (prānamaya).

Brahman and Ātman

- the same reality is called from the subjective side as Ātman and from the objective side as Brahman.
- synonyms
- 'That thou art' (tat tvam asi) is the great saying (mahāvākya) of the Upanisads. 'I am Brahman.' 'Atman is Brahman.' 'I am that.' 'I am the non-dual Bliss.'
- The self and the not-self are equally manifestations of the Absolute and are at bottom one.

Puruṣārtha

Puruṣārtha (Sanskrit: पुरुषार्थ) literally means an "object of human pursuit". It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four puruṣārthas are

1. Dharma (righteousness, moral values),
2. Artha (prosperity, economic values),
3. Kama (pleasure, love, psychological values)
4. Moksha (liberation, spiritual values).

[Cārvāka or Lokāyata or Indian materialism](#)

- Heterodox (Śramaṇic school)
- **Hedonist** ethics
- rejects the authority of Vedas or **any sacred scriptures**
- not a dharmic philosophy
- Brihaspati is traditionally referred to as the founder of Charvaka or Lokāyata philosophy.
- Rejects of **Anumāna (inference)** as a means to establish valid, universal knowledge, and metaphysical truths.
- Brhaspati, a heretical teacher, is regarded as the traditional founder of this school. Sometimes this Brhaspati is equated with the teacher of the gods who propagated materialism among the Asuras so that they might be ruined.
- 'eat, drink and be merry'
- Perception is the only authority – Epistemology
- Earth, water, fire and air are only elements – Metaphysics
- Rejects the fifth, the ether, because it is not perceived but inferred.
- Enjoyment is the only end of human life - Ethics

- Mind is only a product of matter – Metaphysical foundation of the reality
- There is no other world – Death is liberation – discard moksa
- Consciousness is mere product of the matter/ material elements
- Soul is the living body
- Consciousness is an **emergent property/epi-phenomenon**
- Does not accept purusharthas except “Kama” (Artha or wealth is regarded as the means to realize that end)

Sāṅkhya or Samkhya

- Orthodox (Vedas are accepted)
- Yet, spiritualistic pluralism and atheistic realism.
- Kapila (before Buddha) was the founder of this system.
- Advocates dualism, that is, Purusa and Prakṛti are two fundamental metaphysical principles of the Reality.
- Epistemology:
 - Pratyakṣa (प्रत्यक्ष) means perception
 - Anumāna (अनुमान) means inference
 - Śabda (शब्द) means relying on word, testimony of past or present reliable experts

Sāṅkhya theory of causation

Satkāryavāda: Says that the effect pre-exist in its material cause.

Pakṛtiparinamavada

Two independent ultimate principles

Prakṛti

- Names:
 - Prakṛti: Root-cause of the world of objects.
 - uncaused cause, because infinite regress has to be avoided.
 - as the first principle of this Universe, it is called Pradhāna ;
 - as the unmanifested state of all effects, it is known as Avyakta ;
 - Unconscious and unintelligent – Jada
 - Ever active with unlimited power- Shakti
- Prakṛti is uncaused, independent, absolute, one and eternal, being beyond production and destruction
- Sankhya believes that consciousness cannot be regarded as the source of the inanimate world, as Vedānta and Mahāyāna believe, because an intelligent principle cannot transform itself into the unintelligent world.
- The material atoms of the physical elements too cannot be regarded as the cause of this world, as Chārvākas, Nyāya and Vaiśeṣika, Jainism and Hinayāna Buddhism, and Mīmāṃsā wrongly believe.
- All effects are modification or parinama of prakṛti

5 proofs for the existence of Prakṛti

1. *bhedānām parimānat*: Prakṛti is all pervading and is the source of the universe. All individual things in this world are conditional and finite. Finite cannot cause of the universe. From finite to infinity, from limited to unlimited...
2. *samanvayāt*: All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence they must have a common source, composed of three *gunas*.

3. kâryatah pravrttescha: All effects arise from the activity of the potent cause. Evolution means the manifestation of hitherto implicit as the explicit, the activities which generates evolution must be inherent in the world – cause.
4. kâranakâryavibhâgât: The effect differs from the cause and hence the limited effect cannot be regarded its own cause. The effect is explicit and the cause is implicit state of the same process. The effect, therefore, point to a world cause where they are potentially contained.
5. avibhâgat vaishvarûpyasya: The unity of the universe points to a single cause. And the cause is Prakrti.

Trigunas

Trigunas are constituents of Prakrti. They make up Prakrti which is nothing apart from them.

1. Sattava (real or existent) – manifestation of objects in consciousness. Luminosity of light and power of reflection, happiness and bliss
2. Rajas (foulness) – principle of motion – pain restlessness, activity
3. Tamas (foulness) – principle of inertia – indifference

The gunas are substantive constituents of prakrti, still subservient to Purusa – the end of purusa, because prakrti and purusa are intertwined:

Puruṣa

- the principal of pure Consciousness
- It is neither body nor senses nor brain nor mind (manas) nor ego (ahankara) nor intellect (buddhi).
- It is not a substance that possesses consciousness, rather consciousness itself is its essence

5 proofs for the existence of Puruṣa

1. Sanghataparthatvat – Prakrti evolves itself in order to serve Purusa's end. The proof is teleological
2. Trigunadiviparyat – Trigunas imply the existence of nitaigunya – beyond gunas.
3. Adhistanant - the proof that Purusa is ontological. All knowledge necessarily implies the existence of the self. It is the foundation of empirical knowledge.
4. Bhoktarbhatvat – non-intelligent prakrti cannot experience its products, the purusa must exist in the form of ethical, self consciousness normative principle.
5. Kaivalyartham pravrtteh – Desire for liberation from the sufferings of the world. Aspiration presupposes aspirant. The proof is mystical and religious.

Evolution

- Prakrti is always changing or dynamic.
- If Prakrti and Puruṣa do not come together, then no evolution will take place.
 - Prakrti needs purusa in order to be known (darshanartham).
 - Purusa needs prakrti in order to enjoy (bhoga) and also for Kaivalya (kaivalyartham)
- Homogeneous change – svarupa parinamavada
- Heterogeneous change – Virupa parinamavada – due to vibration of Rajas that state of equilibrium is disturbed
- Evolution is creation – is cyclic, but not linear

[Yoga](#)

- Orthodox
- 'Yoga' literally means 'union', i.e., spiritual union of the individual soul with the Universal Soul
- Yoga is an **allied** philosophical system with Sāṅkhya.
- Yoga means spiritual action and Sāṅkhya means knowledge.
- Sāṅkhya is theory; Yoga is practice.
- Epistemology: (same as Sāṅkhya)
 - Pratyakṣa (प्रत्यक्ष) means perception
 - Anumāna (अनुमान) means inference
 - Śabda (शब्द) means relying on word, testimony of past or present reliable experts

Four parts

1. Samadhi pada – nature and aim of concentration
2. Sadhana pada – means to realize the end
3. Bibhutipada – supra-normal powers which can be acquired through yoga
4. Kaivalya pada – nature of liberation and the reality of the transcendental self

CHITTA AND ITS VRTTIS

- Modification (vrttis) of Chitta.
- Chitta is also known as antakrāna
- Chitta appears to be conscious due to the reflection of Purusa on it.
- Yoga – cessation of modification through the concentration
- The cessation is “the return of the Purusa to its original perfection.”

MODIFICATION OF CHITTA

- Right Cognition (pramana)
- Perception, Inference and verbal testimony
- Wrong Cognition (Viparyaya)
- Verbal Cognition or imagination (Vikalpa)
- Absence of cognition or sleep (Nidra)
- Memory (Smṛti)

CHITTA AS REFLECTION OF PURUSA

- Purusa is eternally pure and transcendental
- Chitta is the reflection of Purusa in it. – This reflected chitta is the phenomenal ego – jivawhich is subject to birth and death, suffering
- Five kinds of sufferings:
 1. Ignorance (avidya)
 2. Egoism (asmita)
 3. Attachment (raga)
 4. Aversion (Dvesa)
 5. Clinging to life and instinctive fear of death (Abhinivesh)

ASTANGA YOGA

- Eight fold path of Discipline
 1. Yama – abstention includes five vows: Ahimsa, satya, asteya(Non stealing), brahmacharya, and aparigraha (non possession)

2. Niyama – external and internal purification – shaucha, Santosh (contentment), austerity (tapas), svadhyaya and iswarparinidhana (devotion to god)
3. Asana – sitting in a comfortable posture for meditation
4. Pranayama – breathing – inhalation and exhalation
5. Pratyahara – Controlled the senses from their object
6. Dharana - fixing the mind on the object of meditation
7. Dhyana - meditation with undisturbed flow of thought round the object of meditation
8. Samadhi-concentration
 - Samprajnata samdhi
 - Savitkara, Savichara, sananda and Sasmita
 - Asamprajnata samadhi

CHITTABHUMI

- The Five levels of mental life – chittabhumi
- The difference in the levels are due to the predominance of the different gunas
- 1. Ksipta- restlessness due to predominance of Rajas
- 2. Mudha – Torpid/ inactive/ lethargic/ slow predominance of Tamas
- 3. Viksipta – distracted – predominance of sattva (sometimes rajas asserts)
- 4. Ekagra – Concentrated mind- mindfulness – object of meditation
- 5. Niruddha – restricted – mental modifications are arrested.

Buddhism



- Heterodox (Śramaṇic school)
- Buddha's heart overflowed with purest emotion on seeing that human life was essentially fraught with misery and pain, that **a shallow optimism was rooted in a deep pessimism**, that behind the superficial momentary glow of sensual pleasure there lay the misery of old age, sickness and death ; who, moved by that spectacle to seek a remedy for men's ills, at the age of twenty-nine, boldly left not only the material luxuries of the Shākya kingdom; who in short, kicked away gold, women and fame, the three universal fetters for man; and who, after six years rigorous religious austerities, at last found enlightenment as he lay emaciated under a tree near Gaya.
- Buddha was primarily an ethical teacher and a social reformer than a theoretical philosopher.
- Whenever metaphysical questions were put to him, he avoided them saying that they were neither profitable nor conducive to the highest good.

"Two things only, my disciples, do I teach— **misery and the cessation of misery.**"

If instead we bother about barren metaphysical speculations, we behave like that foolish man whose heart is pierced by a poisonous arrow and who, instead of taking it out whiles

away his time on idle speculation about the origin, the size, the metal, the maker and the shooter of the arrow.

- The Pali Canon is called 'Tipitaka' or the Three Baskets.
 - The first Basket is the Vinaya-Pitaka which deals with the **discipline of the Order**.
 - The second is the Sutta-Pitaka which is said to be a compilation of the **utterances** of the Master himself and consists of five collections called Nikāyas— Digha, Majjhima, Anguttara, Samvutta and Khuddaka.
 - The third is called Abhidhamma-Pitaka which deals with **philosophical discussions**.

Four Noble Truths (catvāri āryasatyāni)

1. There is suffering (duhkha):
2. There is a cause of suffering (duhkha-samudaya): Everything has a cause. Nothing comes out of nothing—ex nihilo nihil fit.

Pratītyasamutpāda or **The causal law of Dependent Origination**: "if this exists, that exists; if this ceases to exist, that also ceases to exist".

- from the point of view of **relativity** – samsara
- from the point of view of **reality** – nirvana

3. There is a cessation of suffering (duhkha-nirodha): Because everything arises depending on some causes and conditions, therefore if these causes and conditions are removed the effect must also cease.
4. There is a way leading to this cessation of suffering (dukkhanirodha-gāminī pratipat): It is the Noble Eightfold Path.

Noble Eightfold Path (āryāṣṭāṅgamārga)

1. Right view or faith (samyag drsti):
2. Right resolve or intention (sankalpa):
3. Right speech (vāk):
4. Right action or conduct (karmānta):
5. Right living (ājīva):
6. Right effort (vyāyāma):
7. Right thought (smṛti):
8. Right concentration (samādhi): practicing four stages of dhyāna ("meditation"), which includes samadhi proper in the second stage, and reinforces the development of the bojhhagā, culminating into upekkha (equanimity) and mindfulness.

Middle path (Madhyamāpratipada)

1. Self-indulgence and self-mortification are equally ruled out. A spiritual practice that steers clear of both extreme asceticism and sensual indulgence.
2. Buddha's Dharma (Teaching) approaches ontological issues of existence and personal identity by avoiding eternalism (the belief that the individual has an unchanging self) (or absolutism) and annihilationism (and nihilism).

twelve links of the Causal Wheel of Dependent (Twelve Nidānas)

Thus we get the twelve links of the Causal Wheel of Dependent Origination:

- (1) Ignorance (avidyā).
- (2) Impressions of karmic forces (samskara).
- (3) Initial consciousness of the embryo (vijñāna).
- (4) Psycho-physical organism (nāma-rupa).
- (5) Six sense-organs including mind (sadāyatana).

- (6) Sense-object-contact (sparsha).
- (7) Sense-experience (vedanā).
- (8) Thirst for sense-enjoyment (trsna).
- (9) Clinging to this enjoyment (upādāna).
- (10) Will to be born (bhava).
- (11) Birth or rebirth (jāti).
- (12) Old age and death (jarā-marana).

Out of these twelve links the **first two are related to past life, the last two to future life** and the rest to present life. This is the cycle of birth and-death.

Religion

Hinayāna ("small/deficient vehicle")

- The idea of liberation in Hinayāna is said to be negative and egoistic.
- Hinayana has also been used as a synonym for Theravada, which is the main tradition of Buddhism in Sri Lanka and Southeast Asia; this is considered inaccurate and derogatory.
- Everything is momentary. Nothing is permanent.

Sahghātavāda or the theory of Aggregates

Sahghātavāda or the theory of Aggregates means that the so called 'soul' is only an aggregate of the five fleeting Skandhas, and the so-called 'matter' is only an aggregate of the momentary atoms.

Pancha Skandhas

The five aggregates or heaps of clinging are:

1. form (or material image, impression) (rupa)
2. sensations (or feelings, received from form) (vedana)
3. perceptions (samjna)
4. mental activity or formations (sankhara)
5. consciousness (vijnana).

Mahāyāna ("great vehicle")

- Mahāyana believes that Nirvana is not a negative cessation of misery but a positive state of bliss. (SANGHATAVADA)
- Its ideal saint is Bodhisattva who defers his own salvation in order to work for the salvation of others.
- Buddha is transformed into God and worshipped as such. He is identified with **transcendental reality and is said to possess the power of reincarnation.**
- The Buddha is the Absolute Self running through all the so-called individual selves. He is the Noumenon behind all phenomena.