Hare Krishna

Mimamsa

Theory of Knowledge:

1. Perception
2. Inference
3. Comparison
4. Upmana
5. Testimony
6. Arthapatti
7. Anuplabdhi

Mimamsa: remembered object was like wild cow.

"That cow was like wild cow"

N-V: "This is wild cow"

- Perception
- Memory
- Inference

I don't have any direct
we have no yajñi = no inference

Synopsis

Mimamsa school accepts 6 pramanas 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
praised 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 ganya i.e. wild cow'.

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

Ex: On learning that cow is like ganya, a person who
sees a similar object forest then by upmana he establishes that this
is ganya.
However, Mimamsa criticises such Nyaya views because this knowledge can be claimed under perception. Knowledge of resemblance is through memory. It finally holds that this is Gana is more inference from the last knowledge.

Mimamsa claims that there Upmana is independent Pramaṇa.

_X_X_X_

**Arthapatti**

> Supposition/postulation to bring consistency in contradictory things/facts.

Ex: “Dundat is growing fat. He becomes 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

Cv: No two person involved

Tv: No mention in Vedas

InV: No Vy apa, wherever fat people, they eat at night then it will be inferred.

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Arthapatti
Drastartha
We see... ""

Brutartha
We hear sometimes its contradiction
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Prabhakar: element of doubt

Kumarila: inference proceeds Vyapti. No Vyapti here => no doubt in A

ANUPLABDHI

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

Ex. A person enrolled is absent - Anuplabdhi
An external person ... - Abhava

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

Anuplabdhi

Prabhakar

" dependent

" not a "

perception

Kumarila

Anuplabdhi independent pramana

Abhava category

AR appropriate non-apprehension

non-perception

EM Vancant chair

P: the absent thing is can't come in my sense-object contact.
Kumarila Justify Asatkanyanada

Arthapatti

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

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

"Dundu 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: dashta arthapatti kshrenata ar.

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

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

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.

---

Vedas - infallible (by author)

T - personal (by apt purusa)

\impersonal (Vedas)

\in the forms of

Commands (dis dents for Rituals)

Mimamsa - Ritualistic School.

AR

Nyaya testimony - write Mim. also. 

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Pramanyavada

"Theory of Validity of Knowledge"

Mimamsa: 'Svatah pramanyanada'
  'intrinsic validity'
  'self validity'

1) Validity arises from the Same Sources from where knowledge is coming.

2) Validity: Simultaneous [Knowledge is intrinsically Valid]

\[ \text{Svatah pramanyanada} \rightarrow \text{either you will not have Knowledge but if you have then its Valid knowledge.} \]

Purtah - apramanyanada

Invalidity \iff External condition

N-V: Partah - pramanyanada

1) Validity: extraneous
2) Validity: subsequent not simultaneous

-agree with MIM for invalidity: Partah apramanyanada

Knowledge
\[ \downarrow \text{Neutral} \]
\[ \downarrow \text{tendency to act} \]
\[ \downarrow \text{impulse to act} \]

\[ \text{Activity} \]

Ex: It's raining outside. (N)
\[ \rightarrow \text{I should see} \]
\[ \rightarrow \text{Yes \not raining} \]
\[ \rightarrow \text{Unsuccessful activity since act} \]
\[ \rightarrow \text{Invalid Knw. Valid Knw} \]
MIMAMSA

1) Neutral Knowledge X either it's Valid/Invalid.
2) Activity
   Knowledge
   Self Valid?
   Stand in need to Validate?
   if Yes, then you came late
   but at right place
   \[ \text{FALCICY OF \infty REGESSION} \]

\[ \text{Ex: Tiger, horn} \]

N-V
why we sometimes have false knowledge?
Rope - snake

MIM
You said, \textbf{"This is snake"}
\[ \text{Rope Memory} \]
\text{mixed up, - error} \{ \text{"No-knowledge" "Akhyata" - theory of error.} \}
Pramanyananda:
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 this there are different theories

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

Validity arises from the same source of knowledge simultaneously.

However invalidity of knowledge is inferred in partial apramanyanada.

According to samkhya school both validity and invalidity are
intrinsic. Swatatah pr & swatatah apr. (with min)

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

N-V
They believe in partial pramanyanada i.e th of intrinsic
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 in subsequent knowledge itself valid or does it stand in need of verification.

First alternative leads to svatva pramanyavada, while the second alt leads to fallacy or infinite regression.

N-V says that how can we have true knowledge? ex: Rope-snake. To this Mimamsa says that this is not false knowledge in fact it is no-knowledge situation known as Akhyata.
Vedanta

Upanishads → Verse forms → different interpretations → different schools.

Advaïta V[i]shishtadvaita Dvaita Dvaitadvaita Shuddhadvaita

(A) New interpretation → New Vedanta

(V) Syllabus

we have to do (V) very nicely.

Advaïtavada - Shankaracharya

"Brahman Satyam, Jagat Mithya
Tīra Bhramama na parah"

→ Brahman: Only reality
  One, pristine, inseparable, indivisible
  self explanatory, self caused, self luminous

→ Absolute, non-dual / indeterminate
  advaïta / strict monism

A'[R] orig, sub, merge

Sat: Real
  Indubitable
  Beyond any doubt
  not parts, qualities/attributes
  Essence of Brahman
  Sacchidananda

Chit: Pure consciousness
Amanda: Bliss
NIRGUNA - Beyond empirical qualities
unqualified monism
beyond finite speech, thought, language, sense, intellect

Anirvachana (indescribable)

Ex. dumb person - sweet - trying rest to convey

isolation, recreation

"This is what happens when he has Brahman realisation"

Isratic description en Ram Krishna paramhamsa

People all mad "bowie to man is bowie to god"

Once I say infinite I make him finite. So I say the other way around. open-ended.

Not finite, Not limited - description through -ve terms

not, not...
not this, not this...

etc, etc

It is this,

+ve ALL INCLUSIVE

duvoid of all kinds of differences (no internal diff also eg PM, CP)

Sajatiya bheda: There is no reality alike him

Vijatiya bheda: "" apart from him

Suagat bheda

Brahman is Abheda duvoid of S, V, S

distinctionless
8) But I see 0 things in this world, it's the world of plurality?

Levels of Reality

1) Pratibhāṣīka: 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.

2) Vyākhyāvīka / Practical / Empirical: Wakefull state, after Po. is

More deeper sleep, more enduring, difficult to contradict.
Whatever is happening to me is real. When someone wakes me up from
sleep then I go to 3rd level.

3) Parmatthikā / Transcendental: Now I saw that it was illusion.

But was very clear. B satya Jmithya.

Only Brahman exists and we say I am Brahman. 'Aham Brahmasmi'
"2 levels of Reality must always remain in your mind"

Brahman - 'Trikalabhdhita'

1) त्रिकोनो sa-रेण्या

- Conceals

Rope - Snake

®

Projects

2) fn

Similarly

MAYA

Knowledge - Brahman

Isvara Mithya at the Pr level.

Ex. Magician show - ignorance of spectators

Magician sitting

Brahman • Jagat

Undeceived by Maya

• Isvara

• Tiralina

Brahman •'आत्मस्वरूप'
This Tula and Brahman are non-different: 3rd level
Strict monism

Remember these 7-8 terminologies:

\[\text{MAYA}\]

Ignorance, Avdhyā, illusion

1) Unconscious (Tada)
   Similar to prakriti of Samkhya
   \[\text{How Tada} \rightarrow \text{Prakriti}\]

2) Beginningless

3) Dual function
   \[\text{Avrajan} \rightarrow \text{Vēkopa}\]

4) M-B : unique
   "Tadatmya"

5) Indescribable
   Rope - Snake
   Real \- Unreal
   Mithya

6) Relative (Tagat) at 3rd level
   Vivarta

7) Removed by
   Right knowledge
   Bh/self-Realisation
   "One who knows Bh, comes Bh" on: River/ocean
   \[\text{3rd level Union with Brahman}\]
   Now no distinction, no phenomenal

8) Maya is the nature of Adhyasa
   superimposition
   meaning 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 them 5 schools are prominent i.e. advaita, Vishisht advait and Shankara Charya.

BRAHMAN

"Brahman satya Tajat Mithya"

According to Shankara Brahman is the only reality, absoluty indeterminante non-dual i.e. advaitananda i.e strict monism.

Brahman is one pounct, indivisible and distinctleless.

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

Brahman is sat-chitta and ananda i.e. sacchidananda i.e. sat, chit and ananda are the very essence of Brahman.

Brahman is nirguna i.e. beyond empenical qualities.

"Beyond finite speech, thought, lang. sense."
home 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) Pratibhārīka i.e. illusory
2) Vyākarānīka i.e. empirical
3) Parmaṇthik i.e. transcendental

at this level Brahman alone is real and it is uncontadictable i.e. Trikalabādata.

Shankarāchārya believes in Abheda i.e. distinctionless i.e. Brahman is beyond Sahajātya, Viṣādiya & Svagat Bheda.

However, Brahman the ultimate reality when run 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" "Bhū" which means substrateum 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 it cannot be only conscious but not Tada.
5) searching the cause of brahman will lead to falling of pragamam.

6) brahman is known by immediate & intuition exp.

\[
\text{MAYA}
\]

In Shankara's philosophy, Maya is ignorance, avidya. It has got certain characteristics such as:

1) like rt of Samkhya, it is Jada

2) Beginningles

3) Realm of Maya - Br is Unique.

4) It has dual aspect i.e. concealing and projecting

5) It is indescribable i.e. it neither real nor unreal or 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 brahma thei bharati

8) It is of the nature of Adhyasa i.e. superimposition

9) Its cause as well as object is brahman
10) It is the wrong knowledge

- 3 levels, Maya, strict monism

Ramanuja

- Saguna Brahman
- Very much describable
- This Brahman is none other than 'Isvara'
  C, D, S

- Vijatiya Bheda +
  Suagat Bheda +

But internal differences present else it will be like 😊

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

Maya — power/energy of Isvara, by which
he manifests, creates this world.

Real power of God — Real World.
Have Krishna

Adwaita

"BS, JM
J-M na parah"

→ Trikal abhada

→ 2 levels

→ Ignorance

→ Jagat

→ Isvara

→ Ignorance

→ Brahman

→ Sacchidananda

→ Nitya, nite

→ Akshara

→ All-inclusive

→ Unqualified monism

→ Absolute indeterminism

MAYA

→ Ignorance

→ Tada (unconscious)

Beginningless, indescribable

Vivarta

Adhyasa

Whatever happening to us is real, we can condemn only when we reach to 2.
Shankara — Role of Maya
3 levels.

Ramanuja

\textit{Vishistadwait}

Qualified Brahman \textit{Isvara}

\textit{Saguna}

You see in any\textit{tatt} Isvara \& Isvara. (Hari, Narayan, Vishnu)

A personality there

Qualified with s\textit{yo 'Swagat Bheda,' internal difference.}

Body — entire cosmology of Isvara

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

\textit{God → Power of Maya}

Ramanuja refutes Shankara's doctrine of Maya.

\textit{Sapt am\textit{upapatti} →}

1) \textit{asuraya am\textit{upapatti}:

\textit{locus?}

\textit{BR}

\textit{*}

Moments will be contradicted

\begin{align*}
\text{Maya - Ignorance} & \quad \text{Maya can't exist} \\
\text{Brahman - Knowledge} & \quad \text{in jiva, since jiva itself is the product of Maya.} \\
\Rightarrow \text{maya can't live} & \quad \text{in Brahman} \\
\end{align*}

\text{in your head.}
2) **Trivisham anupatiti**:

How can Maya conceal Brahman
- How darkness can conceal light

2) **Svarupa anupatiti**:

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) **Amurachnija anupatiti**:

Either a thing is real or unreal (mutually exhaustive)

" it is day or night.

Calling some indescribable is also a kind of description.

5) **Pramana anupatiti**:

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

Perception X

Inference X

Scriptures you can't use.
6) **Nirvartak amapapatti**

5) ignorance (Maya) will be removed by right knowledge of Brahman.

But your Brahman is abstract, so even we have right knowledge \(\Rightarrow\) it will remain forever.

7) **Ninarty amapapatti**

if i get the remover still it cant be removed : you called it a +ve entity \(\Rightarrow\) eternal.

---

**Factual Question**

Shambra says:

1) Rope - snake, Has rope got any characteristic of snake.

Brahman is untouched.

Laws of Maya is Mirage water cant make sand - muddy.

Brahman.

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

5) PX
In x
Scrip x

Upishada - oneness → my knowledge Via Arthapatti

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

3 says 5 is saying from 2nd level.

---

SYNOPSIS

Criticism

However, Shankaraharya’s doctrine of Maya is strongly criticised by Ramamycha, according to him Maya is real power of god by which he creates this wonderful world.

He lends 7 imp charges i.e. Sapt amrapathi such as

1) Astara amrapathi i.e. what is the locus of Maya

2) Tirodhan i.e. How can Maya conceal self luminous Brahman

3) Swampa i.e. What is the nature of Maya, it can’t be +ve or -ve or both.
4) Anirvacchnyā " i.e. to call something indescribable i.e. a clear self contradiction

5) Pramāṇa " i.e. it can't be known through perception. It infers while scriptures say Maya to be the real power of God.

6) Nivartak " i.e. There is no remover of Maya because the kind of bravery defined by is abstract.

7) Nivartay " i.e. There is no removal of Maya.

However their criticism have been ably defended by some such as

1) Says is the locus of Maya yet monism is not contradicted because mirage water can't make sandy desert muddy.

2) It conceals just as cloud conceals sun.

3) It is the only to emphasise that it is not merely ve.

4) It is indescribable because of genuine difficulty of our finite intellect to reach reality.

5) It knowledge could be secured by Aṭṭhāpati.
Maha, sapta amrapalli → V. imp from exam point of view.

JAGAT :
Ether
Air
Fire
Water
Earth

\[ \text{Ether} = \frac{1}{2} \text{ether} + \frac{1}{8} A + \frac{1}{8} F + \frac{1}{8} W + \frac{1}{8} E \]

Similarly,

**PANCHIKARAN**

He might ask if a chance.

All this thing in 2nd level of reality.

Criticism: Can we reach to reality by reading illusory things?

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

A snake-robe can't cause death.

mad man on:

World-unreal-only at 3rd level.

AR
Hare Krishna

Tagat

→ Advait

→ BR
→ Maya → Tagat

→ One-namness

Adhyasa
Rope - Snake
→ emp. reality

→ aparana

Vinaata

BR
→ Tagat

→ satkaryavada

BR. Vinaata

EAFW Ether (Multi)

1st product

Cross

Panchakaran

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

REAL → absolute (past + present + future) always exist

UNREAL → Absolute (" + " + " ) never

Tagat → neither real nor unreal
Tagat is Brahman's body, the moment you see it independent of the Brahman, then it is 'Mithya' / abstract.

But if you see it as an organic spirit, then both are real.

By the gracious act of will, he created the world out of himself (material and efficient cause). Soul is latent in the Isvara.

Creation → soul has to descend down.

Satkaryavasala Brahman Parinam vasala

Subhita: 2

Soul gross Trenant Karan
God: Eminent and Transcendent

During destruction/pralayanarthaa (II) cycle

Cycles repeat till the fruit are not extinguished (Karmas).

Karmas → extinguished → no more descending to this mundane world. #

Wkrulroin will ?

Laws of Karma

**SYNOPSIS : JAGAT**

**SHANKARA CHARYA**

According to Br. Br. is the only reality. Br. is nirguna, sacchidananda, Trikalaabhaadita, Abhaadita beyond finite space and thought.

However, Br. conditioned by maya is seen as Jagat.

His main problem was to reconcile the upnishadik 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 Adhyaya 11. It 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 error or illusion.

Though world is mere appearance but it's ground or substratum is real. i.e no Brahman no Jagat.

In that way he believes in Vivantudha form of Satkaryavada i.e Brahman Vivantudha.

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

However Sankara's view is criticized that how can unreal things / unreal means, false personalities & tints could lead to reality. To this Sankracharya replies that sometimes unreal things cause real things. Further he says opponents hopelessly confuse in 2 diff P.O.V i.e Varnshvaik & 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 in fact 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 Parinamvada (Satkaryaavada), 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 karana.

The law of Karma in fact 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 vyakhriik level)

→ finite aspect of infinite

→ Personalistic aspect of impersonal

We → ignorance (Brahman)

matter of realisation not description.

Analogy

shepherd → King (stage show)

Brahman described as Isvara.

eternal

Only exist from 2nd P.O.V

at 3rd level → everything is Brahman.
For us, ISVARA is all in all. We have to pray and worship to purify your heart and mind. Then you will rise on the ladder towards paramarthika level.

Ramanuja
- Saguna Brahman: Vishist Advaita
- ISVARA Qualified: Internal differences
- Shankara: ISVARA = Ramayja's Brahman at 2nd level

emphasis on personalisierung notion of God.
ISVARA

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

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

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

Sankaracharya's description of ISVARA coincides with
the description of his gurus by Ramana.

Lord is seen in 3 forms in ISVARA, H & V

He explains ISVARA with the help of analogy of shepherd
in a drama where is described 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 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 B. Realization.

With these two levels he tries to reconcile emmanence 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.

3) 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 eminence 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, cure to the afflicted, parental affection to the impure & kindness to all.

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

Sri Narsah \n\nRama \n\nAprotek Siddhi
1) Advait nada
2) BR
3) NIRGUNA / Impersonal
   Indescribable
4) A lack of (R)
5) Maya: AMIDYA
   Vivarta.
6) Br. ViRut uada
   SAT kANYANADA
7) Abheda / Pure identity
   Distinctionless
8) ISVAA / Practical reality

Shankara

Ramana

Vishistadvait

SAGUNA / Personalistic
Describable

Real power

Br. Purinamanada
   SATKANYANADA
Aprathak Siddha / Identity Qualified
Suagat Bheda / Diff.

ISVAA = SAGUNA Br
   REAL

Shankara

self, Bondage, Liberation

AR
preparation

\[
\begin{align*}
\text{Sranana} & \\
\text{Manana} & \rightarrow \ \text{"Thou art thou"} \\
\text{Nishidhyasana} & \\
\end{align*}
\]

\[\text{"Tat tvam asi"}\]

pravakrti

\[\text{Vidhmukta}\]

\begin{align*}
\text{Prarabdha Karma} & : \text{borne: effect} \\
\text{Sanchit Karma} & : \text{yet to give effect} \\
\text{Sanchit Karma} & : \text{present} \\
\text{One with Brahman} \\
(\text{River - Ocean})
\end{align*}
Synopsis: S + Bondage, Liberation

5) Believes in unqualified monism

All distinctions on object to object, subject to object

Self and God are the illusory creations of Maya.

6) Believes in strict monism i.e. Asthrada

However, due to ignorance, soul wrongly associates itself with the body and forgets that it is really the

and starts behaving like finite limited being.

This is Bondage. A home ego i.e. Ahamkar arises

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

8) and his followers attempt to show that how the

intrinsic nature of the self can be regained.

The study of the Vedanta helps man to conquer deep root 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 preparation is not the study of Mimamsa

Sutra as Raman thinks.
The necessary prep. required are

1) Discriminating b/w eternal & non-eternal
2) giving up desires & enjoyment
3) controlling mind & senses
4)ardent desire for liberation

Further non study consist of Brahman, 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 realization of the truth in the form of "I am Brahman" i.e. self-realization is achieved & hence liberation is attained.

However liberated sad 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 and prevents the generation of new Karmas.

However one still has to reap the Prarabdha Karma i.e. that have borne their effect.

Liberation in S philosophy is merging with the ultimate, it is identity of the self and brahman. it is realizing its true nature i.e. 'one who knows Brahman becomes Br".

"Brahman Vid Brahmaiva Bharati".

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

On on lib. of S in Paper II also.
Sahuna Brahman

Isvara

Vishishtadwait

↓

Having internal difference i.e., chitta & Achitta

Organic unity of Chitta, Achitta

Reality

Utterly dependent on

Soul

Material

Isvara

Identity per se 

Supports differences.

My relation with Brahman

Q: Abhidha

Plurality

Oneness

Pure identity

R: Identity qualified with difference

Inexorable

Immu

Organic

Vaisesika

Critique samyog not organic.

\[ \frac{1}{dm} \text{(matter)} = \text{subtle} \]

\[ \frac{1}{dm} \text{(subtle)} = \text{gross} \]

Soul

Spiritual

Part of god's body

Mode/Attributes: sub: soul.
Consciousness

Qualitatively alike: Cons.
Quantitatively different: degree

→ point in sp. light
→ atomic
→ abs. real
utterly dependent on God.

Pralayamastha: li 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.

Soul:

17 Nityamukta: never trapped
27 Mukta: who got liberation
27 Buddha: we
maya: real power of God.

Ignorance: misidentification with this body.

Marga Karma → Jnana → Bhakti

1. Duties: Vedas

   Nishkam Karma  \(\text{[obstacled]}\)  Munara sutra

2. Study Vedanta tantra:

   understand the real nature of God/soul.
   I am apt in his divine body.
   Realize: I am part of this body.

3. Bhakti arises

   (i) Prapatti: self surrender
   (ii) Constant contemplation of the Name of the Lord.

Right Knowledge: Intuitive realization of God.

   It can come only by Prasada (divine grace)
   I am not bothered that when/how he will give me Prasada: he is self-encouraged.

   Only ordinary Bhakti is in my hand.
Logic: As soon as sadhasta is empty.

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

Liberation \(\Rightarrow\) merging with ISVARA.

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

Similarity \(\checkmark\)

Identification \(\times\)

1. Mode \(\rightarrow\) substance \(\Rightarrow\) except you will become similar to it.
2. You \(\rightarrow\) C, D, S

6. This Brahma is na parah

\(\rightarrow\) Identification

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

\(\rightarrow\) Jivanmukti
His philosophy is known as Vishist Advaitavada. Ramanuja acknowledges three fundamental real entities i.e. matter, soul, and god.

On the basis of principle of organic reln he upholds that the ultimate reality is 1 as a unity. i.e. ultimate reality Brahman is qualified by internal differences.

Ramanuja says that fundamental problem with Advaitavadins i.e. strict monism is that they fail to account for world of plurality as well as the no of souls.

Aprakak Siddhi
It refers to inner, insuperable vital 4 organic reln.
It is insuperable dependence.

Ramanuja uses this theory to explain the reln b/n individual soul & god. i.e. God is qualified by matter and soul i.e. organic unity of chitta & Achitta.
He criticizes Vaishnava category Samanya which was not organic.

(1) Explains the relation between Self and ISVARA as pure identity ie Bheda. While Madhva explains this by his philosophy of pure difference ie Bheda.

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

However, Ramanuja explains this by his philosophy of apratikāt-siddhi i.e identity qualified by difference.

But (2) faces the challenge of explaining the Upanishadik saying like 'Tat Twam Asi'. Which indicates the identity of the Self & the God.

(2) satkaryavada

P Caus-effect

MilK Causal Br. ~ effect Br.

Rsp 5 - you C - Ex but not same
Ramanuja interprets this identity as the identity of the causal Brahman & effect Br. (i.e., he believes in Parinamvada form of Sattvapancada)

\[ \text{jñāna svārūpa} \land \text{Dharma bhūta} \land \text{jñāna} \]

Jīva = Knowledge, Jīva has knowledge.

I am knowledge, I acquire knowledge also. (i.e., Jīva)

svārūpa jñāna A D B J

Jīva is of the nature of consciousness i.e., consciousness is its very essence. i.e., Jñāna svārūpa. i.e., jīva is knowledge.

There is another attribute of jīva by which objects outside are revealed i.e., Dharma bhūta jñāna i.e., jīva has knowledge.

Self Bond age A Lit

According to Br, 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 at Badhha.

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

All Jivas are eligible for Moksha but they 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 Advaitavadins then all upnishadik texts refering 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.

A Jnana Yoga hence first one need to perform duties as enjoined by the Vedas.

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

Saul now realizes that they are just modes of God.

Realizing true nature, one get involved into ordinary Bhakti i.e. propaganda & 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 Ramana identifies with the highest Bhakti leading towards liberation i.e. which dawns only by the divine grace i.e. Prasada.

Liberation is not merging or union of the individual with the Ultimate as Advaita.GREEN

liberation it only becomes similar to it.
Vedanta Advaita says that one who knows 
Br becomes Br implies the identity. 

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

He doesn't believe in Tivanmukti:
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 transcendental powers of God i.e. he 
doesn't become C,D,S.

more (Bhakti)

R,S → liberation V. imp
MADHYA CHARYA

---

QUALIFIED DUALISM - DIFF. FROM SAMKHYA

Category

Independent

Dependent

Bhana

Abhana

S: Pure Identity

Abheeda

R: Identity Qualified with Difference

how diff. emin in Ids, they are poles apart.

M: Pure Difference is the essence of reality → then only you have knowledge.

Panch Vida Bheda
1) Body and soul

2) Body and matter

3) Soul and matter

4) Soul and soul
   Intrinsic / Intrinsic difference

5) Matter and Matter
MADHVA CHARVA

He is the strong advocate of unqualified dualism.

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

1) Phala is Realistic, pluralistic & theistic in 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.

M. introduces the concept of Vishesa to explain the appearance of Bheda. Through this he tries to reconcile the concept of Monism with that of plurality.

M. is strong critic of S. and specially his phils. of Abheda.
According to him, this is abstract and can't explain manyness.
He also writes that concept is identify qualified by differences.

He advocates the reality of 5 fold differences known as Panch-vik-bheda. They are

1) God & Soul.
   God is C, P, 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 not & is material cause.

3) Soul & Matter: Soul is core subject to B/L while matter isn't knot.

4) Soul & Soul: Bonded souls are different. However, in
   lower forms, the phase of different apply sum to
   the liberated souls. He says that souls have
   intrinsic differences & they remain always with
   the soul.
Brahman

Indescribable

\( \forall \text{ neg terms } \rightarrow \text{ pos terms} \)

\( \forall \text{ not knowable} \rightarrow \text{ sat} - \text{ chitta} - \text{ ananda} \)

Creation: act of delight/joy

Atma

Maya

Creation

Isvara

Prakrti

Tagat

Purusa

Shakti

Brahman has self consciousness, he can know himself through science known as supermind

Th. of evolution: Human being is not the last one in the evolution chain.

Spiritually, divine life (pull the divine life here only)

If divinity is pulled down the every thing and every part will become divinised and hence cosmic salvation.

Book: divine life, new lamps for old, sanatana

divine

Aurbindo: - diff. people, diff. theory of evolution < materialistic

en: samkhya: prakrti, aristotle, leibnitz

monad (way to evolve)
How consciousness can come from Tada (matter)

Supreme ultimate reality is Brahman alone.
its one extreme saccidananda 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 intimal diff
i.e. Isvara, soul & matter.

He further conceals \rightarrow multiplicity of things
atom - soul, atom - atom etc.
further, Br. completely concealed \rightarrow as good as matter
having hidden conscious

Now Brahman will reaw. 

\text{ign} \downarrow \text{kbu/consc} \uparrow
Now we are at level to mind we have to raise to supermind also while pulling divinity down.

Cosmic salvation | Divine life | Insectic beings

 Integral Yoga:

1) Liluation of and in Nature not from nature
2) Synthesize different Vedantic schools "Purusa - adwait"
3) Synthesize this world with beyond.
4) Synthesize all forms of Yoga
5) " east and west "

Vie-Versa: too much materialism at the cost of spirituality, slave WW's

Ando: M's have their own significance.
Sum up: class, notes, char of integral yoga

(1-5)

don't see 10 sources → 10 interpretations

Synopsis Sri Aurobindo

Philosophy and spiritualism of Sri Aurobindo is a step 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 supramental existence. This further evolutionary step would lead to a divine life on earth characterized by supramental or brahman consciousness, a transformed divine mind and body.

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) IV as a synthesis of different schools of Vedanta, hence A8 phibo rup is known as prana-adarsita.

2) IV is the integration of Vedanta and "tantra" - dynamic aspect of 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 the synthesis of all Yogas.

So, A8 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 A8 synthesized and fitted the two. According to him, the fact is that both spirit & matter are the two aspects of the same thing.

If matter is to accord to the spirit, there must be a corresponding descend of the spirit in the matter.

Therefore he tried to work out an integration in which both spirit and matter are gain their respective places.
According to him, creation is a process of descent and ascent, i.e., of involution and evolution. It is a double process. Firstly, there is descent of the spirit into the worldly form. Then it also implies ascent of the worldly form to its original higher status.

Creation is the plunge of the spirit into ignorance, ignorance is the power of divine consciousness to withhold itself partially. Ignorance is not a separate power but part and parcel of divine consciousness. It is not a negation of divine consciousness. Knowledge.

In fact, on one extreme is the super-dramatic consciousness, and on the other extreme is the possibility of complete unselfishness. 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, i.e., this is the creation.
He says creation is nothing but expansion of Joy.
Delight is the secret of creation, it is the secret of the Birth. Delight is the cause of remaining in existence when creation is nothing but a joyful game in Eka.

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 Sacchidananda. 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-Material matter, it is a gradual process beginning with animal, plants, to man.
2) In Leibniz's philosophy, there is an urge in monads to evolve.
3) In Sankhya philosophy, it evolves on the account of disturbance in the state of ego, if guna, due to contact with purusa.
Sri Aurobindo in his life dwells deeply in detail the spiritual theory of evolution. He criticized materialistic conception because it fails to explain how consciousness principal evolves into life and how consciousness comes from it.

Similarly idealistic 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 view, 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 and 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 with 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 for in it.

It is both imminent & transcendent.

The involutionic 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 reveals 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 descend from mind to life & to matter.
Some areas, 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 question is, why there is involution & evolution according to AB, it is his belief. It is out of sheer blind belief that this belief has a objective to realize. In this process of evolution there is a triple process of:

1) brightening 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**

On comes every at year

Shunyavada

--- Madhyamik phi.

Nagarejina

--- nothing but

PS

LITERAL sense: Void / negation / nothing

Hence this phi. is condemned as nothingness.

it is a proper phi. system / rnm

Indescribable

it is as good as saying Maya and Brahman / Prajapramaptapada

This world is neither real nor unreal.

Ignorance P.O.V = Samsara

Knowledge P.O.V = Nirvana

"Chatus Koti Vinirmukta"

Beyond the category of intellect

5) Vyakh = Jagat

Parmanathik = Brahman

Vyanahaik = Jagat

lvid

Parnanathik = Brahman.

lvid

Beyond the category of intellect

5) Vyakh = World devoid of Brahman | P = Br. devoid of Jagat

"Saabhawa shunya": World is devoid of ultimate reality

"Prapancha shunya": Ultimate reality is devoid of plurality.
world has phenomenal reality. So can't say it unreal
those who say no abs. reality, but it logically implies that this
fairy, should be something whose Vivart
is this.

2 levels of Reality
1) Samvriti Satya: Ordinary people (S-v
2) Parmaathika Satya: realized (S-P

SHUNYAVADA
also known as Madhyamika.
One of the strongest advocates 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
philosophic sense. It means indescribable i.e. beyond
categories of intellect i.e. Chatus Kutti Vinirmukta.

It is Maya as well as Brahman. It is relative
as well as absolute. It is neither any real nor
all unreal.
It hang in between hence also known as Madhyamik philo hence it is nothing but P.S.

Emphatically it means that all Dharmes, all world experiences subjective as well as objective are Sthanu Shunya i.e. devoid of ultimate reality.

The ultimate reality Bodhi or Tatwa is devoid of plurality hence it is Aprapancha Shunya.

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

There are two types of truth:

1) Samvriti Satya i.e. empirical it is meant for ordinary people.

2) Paramarthi 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 Bodhis teachings.
Nagarjuna anticipates certain objections against Shunyavada and he passionately defends those anticipated critics.

Real out

Compare with (S).

Ps. Relate with Shunyavada.