

Spirituality In Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

The incomprehensible aura of spirituality entwines Indian Philosophy whilst unifying the "metaphysical God" with reality.

Philosophy in India is essentially spiritual. It is indeed the intense spirituality of India and the history of Indian thought which has developed, structured and finally silhouetted Indian philosophy to a great extent.

The spiritual motive dominates life in India. Indian philosophy therefore has its interest in the haunts of men. It takes its origin in life and enters back into life after passing through the schools whilst echoing a deep spiritualism in its all sense. Spirituality in Indian philosophy is dressed up in myths, legends and stories to befit the understanding of the majority. The founders of philosophy strive for a socio-spiritual reformation of the country. The ultimate truths are truths of spirit, and in the light of them actual life has to be refined - this very crux echoes the spirituality in Indian philosophy in perhaps the most subtle way.

Indian philosophy is inseparable from the doctrines of Indian religion. The unification of Indian philosophy with Indian religion is a rational synthesis which went on gathering into itself new conceptions as philosophy progressed. Be it therefore the insights of Buddha or the philosophies of Mahavira or Vyasa or the thoughts of Samkara, it is the very idea of stirring the depths of spiritual life which contoured the Indian philosophy. Belief in God is an inseparable part of Indian religion and indeed that of the Indian philosophy. Intertwined with its sheer spiritualism, Indian philosophy therefore stands as an emblem of ultimate consciousness. The very presence of the metaphysical God, ideally unifies with the absolute reality in Indian philosophy whilst reverberating the aura of spiritualism in the most eloquent way. The beauty of the Indian philosophy here gains dimension as it colossally unifies the Metaphysical God who is the Absolute Reality and the substratum of all existence, with the Personal God who is the basis of all morality, ethics and the inspiration to lead a meaningful life.

The pride of the Indian philosophy lies in this magical blend of the concept of reality with that of the existence of personal God. This immense fusion further crafts Indian philosophy as the most tolerant religions. The concept of Ishvara is the very core of Indian Philosophy.

Ishvara in Sanskrit means, the Lord. In Indian philosophy therefore Ishvara is reckoned as the ultimate Ruler , the supreme power and is indeed the preternatural Being of the Cosmos :

"The whole of this Universe is pervaded by me in my Unmanifested form (Avyaktamoorti). I am thus the support of all the manifested existences, but I am not supported by them" - this eternal law is the very basis of Indian philosophy and is also the main concept of spiritualism in India.

God is the creator, the preserver and the destroyer of the cosmos. He is the divinity and this very idea is the crux of Indian philosophy. The concept of Brahman in Indian philosophy again offers a rather spiritual facet to Indian philosophy; as according to Krishna "Into Brahman I plant the seed giving birth to all living beings..." Brahman therefore remains as the logo of the Divine essence of the cosmos. The reference of Brahman is there also in Mundaka Upanishad, which structures the base of the Indian philosophy.

This inviolate Truth about spirituality in the form of God or Ishvara is imparted in the Bhagavada Gita, the Ultimate Literature of Life, as it has been reckoned. In Gita, the words of Lord Krishna, echoes the authentic aura of spirituality, which delicately defines the Indian Philosophy as a "spiritual journey". The presence of God as the supreme power, the concept of "Omnipresence of the Omnipotent" therefore finds a divine dimension amidst the concept of Indian philosophy. Indian philosophy suggests that all that exists in this universe is the ultimate manifestation of God. The words of Krishna further support this. As Krishna says:

"I am the original fragrance of earth and the heat of fire. I am the life of all that lives and I am the penance of all seekers. I am the consciousness of all who have developed their consciousness. I am the splendor of all which is fine."

This is the part where Indian philosophy ultimately offers a definite contour to the term "Spirituality". As this is when, finally the Ultimate Consciousness is emerged which leads one towards felicity and towards that eternal bliss. This is the very halo of spiritualism in Indian philosophy, which finally binds the religiosity and the phantasmal elements with that sheer thread of tenet and feelings.

The ideal harmonization of spiritualism and religiosity in Indian beliefs makes the Indian philosophy a never-ending journey in understanding the "Knowledge" of that perpetual contentment. God is the ultimate reality; the unchallengeable, the huge, the brightest light who is there almost everywhere ---

even in the green grass, in the bright fire, in the living air, in the round ocean, in the blue sky and finally in the mind of man. To experience His immortality, to feel His presence and to sense His enigmatic immensity the pious man plunges into the ocean of consciousness whilst praying.

"Asato Ma Sad Gamaya;

Tamaso Ma Joytir Gamaya;

Mrityor Ma Amritam Gamaya"

"Lead me from the unreal to the Real. Lead me from darkness unto Light. Lead me from death to Immortality."

Satkaryavada, Indian Philosophy

By Maha Yogi Paramahansa Dr. Rupnathji

Satkaryavada is the theory that says that effects pre-exist in their underlying causes. Satkaryavada is a theory of causal process which is accepted by the Samkhya and Vedanta traditions.

Satkaryavada is a hypothesis according to which the effect pre-exists in a potential state. The causal process involves a modification of a stable underlying reality. The effect is not produced as a reality that is distinct from its underlying cause. It is a specific rearrangement of that causal substrate.

The Samkhya system is based on the principle of Satkaryavada. The effect pre-exists in the cause here. Cause and effect are seen as temporal aspects of the same thing. It is considered as theory of existent causes. The effect lies latent in the cause which in turn seeds the next effect. It maintains that effect is real. Before its manifestation it is present cause in a potential form.

According to Satkaryavada principle the cause is hidden inside the effect. This effect exists due to several reasons- 1.what is nonexistent cannot be produced; 2.for producing a specific material cause is resorted to; 3.everything cannot be produced; 4.a specific material cause is capable of producing a specific product alone that effect; 5.there is a particular cause for a particular effect. Adi Sankaracharya

found Satkaryavada as a useful tool against the doctrine of Annica or momentariness. Two branches of Satkaryavada are vivartavada and parinamavada.

Advaita Monism

By Maha Yogi Paramahansa Dr.Rupnathji

Advaita monism believes in One Reality and this is concealed by the cosmic ignorance Maya.

Monism is a philosophical and metaphysical term signifying oneness or the absoluteness. The term Monad is a Greek word meaning single and without division and has its roots deeply associated in the Hellenic philosophical teachings of Pythagoras. The Monad was a symbol referred by the Greek philosophers as "The First", "The Seed", "The Essence" "The Builder" and "The Foundation". Quite ideally therefore Monism stands as the symbol of oneness whilst illustrating the typical aura of complete absoluteness.

Monism can be divided into three types.

Substantial Monism-- One thing, which holds that there is one substance
Attributive Monism-One category, which holds there is only one kind of thing although there are different individual things or beings in this category.

Absolute Monism-It holds that there is only one substance and only one being and are seen as an idealistic type.

Other than this there is mentalistic monism, which holds that only mind is real. Neutral monism, which holds that mental and physical, can be reduced to a third substance or energy. Physicalism or materialism, which holds that only the physical is real and that the mental can be reduced to the physical. Pythagoras, Heraclitus, Thales Anaxagoras are pre Socrates philosophers who described reality as monistic. Monism also has a place in Hindu religion. In Hindu Vedas also the very concept of Monism or Advaita has made its presence felt to a great level. Hinduism has six different schools of philosophy Samkhya, Nyaya, Vaisheshika, Yoga, Purva-mimamsa and Uttara-mimamsa(also called Vedanta).The most popular among these philosophies is Vedanta which is divided into following categories: Advaita(Monism) by Adi Shankara, Vishistadvaita(qualified monism)by Ramanujacharya ,Dvaita(Dualism)by Madhvacharya and Achintya Bhedabheda by Krishna Chaitanya. Advaita emphasizes

oneness and that is why it is referred as a monistic or non-dualistic system. Advaita is the best known of all Vedanta schools. The Vedantins debated whether the reality of Brahman was Saguna(with attributes)or nirguna(without attributes).Advaita Vedanta firmly believes that the ultimate truth is nirguna Brahman while the Vishistadvaita and Dvaita schools believed in the saguna. The qualified monism from the school of Ramanuja or Vishishtadvaita believes that the universe is part of God but sees a plurality of souls and substances within this Supreme Being.

The collective growth in human intellect over many centuries born out of many experiences, has endorsed `scientific reason` as the most powerful tool for seeking knowledge. It demanded powerful, rational tradition in epistemology (knowledge based on truth) that could balance the objectiveness of scientific knowledge. Advaita Vedanta alone could match this demand. Advaita claims that the truth is concealed by the ignorance of illusion and the highest reality or Existence or Truth cannot be two but must be one. Out of ignorance we perceive this One Reality as many and this cosmic ignorance is called Maya. Advaita teaches that there is no individual self or soul (jiva) only the atman (all-soul). In fact the atman is potentially that Reality. There is no God who punishes for the wrongs and grants boons for the rights. To realize or experience this Truth is the aim of human birth.

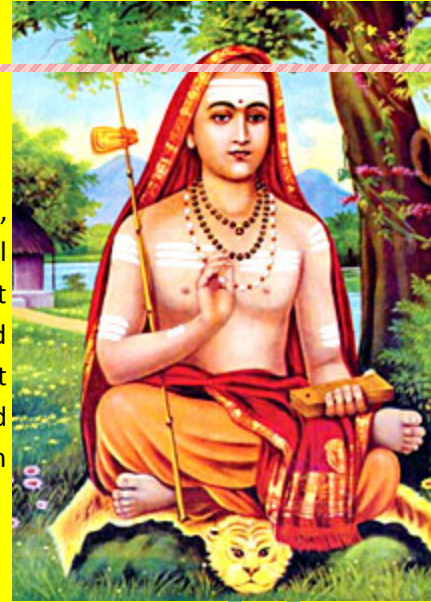
Brahman and Atma Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

The two identical principles, Brahma and Atma are considered as the transcendental conception of Indian Philosophy.

In Indian philosophy the Brahman and Atma are regarded as the objective and the subjective. Brahman and Atma reckoned as the cosmic and the psychical principles are acknowledged as identical in Indian philosophy. The relation of the Brahman and Atman is depicted in the Rig Veda. Brahman is the Atman. The transcendent conception of God depicted in the Rig Veda got the transformation of subjective entity. The infinite is the connotation of not beyond the finite but within the limitation of the finite.

Indian Philosophy supports that Atma is the inmost individual being, and the Brahman is the inmost being of universal nature and of all her phenomena. This is the necessary implication of all relevant thinking, feeling and willing and this specific identity of subject and object is not a vague hypothesis. Indian Philosophy asserts that nature is considered as the sole creator who led the human mind towards the spiritual reality. This is where the concept of Brahman and Atman are interrelated.



The conceptions of Brahman in Indian philosophy are illuminated by the stages of waking, dreaming, sleeping, and the conception of ecstasy of the self, are clearly discriminated in the later Vedanta writings and answer to the different conceptions of Brahman. `Ananda`, the highest Brahman that is `Atman`, is realised in the fourth or the `turiya` state. This state is the union of the object and subject. The observer, the observing eye and the object are merged together in one whole. The identification of Atman with the self-conscious individual implies the Brahman as the self-conscious `Isvara` with a force opposed to him. As the self-conscious individual will be a mere abstraction apart from some content or object from which he derives his being, even so the `Isvara` requires an element opposing him. The conception of `Isvara` encompasses the highest object of the religious consciousness.

Brahman in Indian philosophy is reduced to the `Hiranyagarbha` or the cosmic soul, which comes between the Isvara and the soul of man when the Atman is identified with the mental and vital self of man that are `manas and `prana.` This is considered as related to the entire cosmos in the same way as the individual soul is related to the body where the influence of the Rig Veda is perceived here. It is supposed that the world is composition of a consciousness and a will. The mind of the world is defined as `Hiranyagarbha`. Upanishads based on Indian philosophy also interpret this conception of world soul under various names and forms. The connotations are `Karya Brahma`, or the effect God, the Brahma of `Natura Naturata`, as distinguished from the Karana Brahma or the Causal God of Isvara, or the `natura naturans`. The entire cosmos is based on this effect; on this relation of Atman and Brahma. The Brahma of the Upanishad is regarded as no metaphysical abstraction, no indeterminate identity, and no void of silence but as the most real being with an entirety. Indian philosophy says that it is the utterance "AUM," generally employed to represent the nature of Brahman and throws light to the real entity of its concrete character, symbol of concreteness as well as completeness. In Indian philosophy the Brahma and Atman epitomizes the supreme spirit, the "emblem of the most high." It connotes the three principal qualities of the supreme trio personified as Brahma, Vishnu and Siva. "A" denotes Brahma the creator, "U" is Vishnu the preserver, and "M" is Siva the destroyer.

In a broader sense again Indian philosophy recognizes `Brahman` as infinite because it is the ground of all finites, eternal and that it is the timeless reality of all things in time. Brahma delineates the growth,

and is suggestive of life, motion and progress, and not death, stillness or stagnation. The ultimate reality is detailed as `sat`, `cit` and `ananda` which are the implication of existence, consciousness, and bliss. According to Brahman, `Taittiriya` is the reflection of existence, consciousness and infinity and refers to positive reality. The highest and the ultimate reality never denotes to thought, force, or being exclusively, but associates the living unity of essence and existence, of the ideal and real, of knowledge, love and beauty.

Avyakta

By Maha Yogi Paramahansa Dr.Rupnathji

It stands for invisible, imperceptible, a subtle spirit from which all phenomena of the material world of manifestation.

"Then there was neither Aught nor Naught, no air nor sky beyond.

What covered all? What rested all? In watery gulf profound?

Nor death was then, nor deathlessness, nor change of night and day."-

Sanskrit Texts. Vol. V-

"Avyakta" as it has been named therefore stands for that what is indiscernible, invisible and imperceptible. In Indian philosophy and in the "Upanishad" the term Avyakta stands for describing the un manifested. It is just the opposite to "Vyakta" - the manifested or differentiated. In Hindu values Avyakta is applied to Vishnu and Shiva and in the Bhagavad Gita Avyakta is applied to Krishna.

The true aura of Avyakta can actually be felt in the Samkhya philosophy. The Samkhya is one of the six schools of classical Indian philosophy and is closely linked with Yoga. The essence of the un manifested that what defines Avyakta is therefore clear in the thirteenth chapter of the Samkhya philosophy where the distinction is made between the field of the material world and the knower of the field-- the soul. This is again somewhat equivalent to the "substratum of physical being" which is the very first entity that emerged from Brahman.



Brahman and Atma

The field of the material world and the field of that unexpressed un manifested world in Samkhya philosophy is further clarified as consisting of five gross elements Earth, Air, Water, Fire and Akasa the ego (ahamkdra), consciousness (buddhi), and the unmanifest (avyakta)

Avyakta that still stands as the unmanifested, the invisible and the inexplicable is therefore the progenitor of "creation". Indian philosophy therefore clearly states that the "creation of every clear thing is from that unclear past".

Svabhava

By Maha Yogi Paramahansa Dr. Rupnathji

Svabhava means the essential nature shared by members of a kind of entity. It is entirely self-sufficient and invariant. Svabhava is the inherent nature. The concept Svabhava is frequently encountered in Advaita Vedanta. The true nature of a thing which forms an essential part of its composition is Svabhava. Svabhava has been divided into Svabhava Hetu, Svabhava Pratibandha and Svabhava Veda.

Svabhava has been divided into various types. They are as follows:

Svabhava-Hetu: This is a conclusion developed by the Buddhist Dharmakirti in which the logical reason shares the nature of the property to be proved or the prove shares the reason.

Svabhava-Pratibandha: This means natural regularity. This is the key feature of a valid logical inference which is the invariant association between the logical reason and that which has to be established. According to the Buddhist Dharmakirti, the invariant association must be definite by a natural regularity.

Dharmakirti's theory of natural regularity attempts to emphasize some forms of inseparable connection in the absence of objective universals. The connection is either between cause and effect or a case of shared nature. This essential relation is what he calls the Svabhava-pratibandha. This principle is applied in characteristically Buddhist arguments particularly.

Svabhava-Vada: This means philosophical naturalism. The theory is that the cosmos is not produced and self-perpetuating. It is sustained by the mechanical operations of basic substances and their essential properties which are regulated by laws of nature.

In the Bhagavad Gita Svabhava is described as a distinguishing quality. Mahayana Buddhism denies existence of such a Svabhava within any being.

Svatah Pramanya, Indian Philosophy

By Maha Yogi Paramahansa Dr. Rupak Nathji

Svatah Pramanya is the truthfulness of a thought process. The doctrine of Svatah Pramanya can be seen as a convincing analysis of epistemologies.

The doctrine of the self-validity of knowledge or Svatah Pramanya forms the foundation on which the whole structure of the Mimamsa philosophy is based. Most Indian philosophers subscribe to some version of the thesis that a thought process is true. Nyaya philosophers and Buddhists deny that intrinsically cognitions are true. They argue that an extra confirmatory factor is required. While success in practice is needed to reveal truth, however it does not mean that truth equals successful activity. Nyaya philosophy believes in the principle that nothing can exercise its proper function on its own.

The Purva Mimamsaka ritual tradition insists that only through Vedic scriptures one can know about social and religious duties. The authority of the Vedas is self-validating. Purva Mimamsakas, Samkhya and Vedantins assert that cognitions are valid as the very same conditions that generated the cognition also make it true. If cognitions are true they need not be confirmed by successful activity. Knowledge that has a true belief does not require subjective certainty. A cognitive state with a reliable causal history is knowledge immediately upon its occurrence and does not need the subject to check and justify it. A belief is justified if there is an appropriate causal connection between its content and what it is exactly about.



Religious Influence on Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Religious influence on Indian philosophy has been almost enigmatic, making it complimentary in perspective.

Religion in India was never dogmatic. It was a rational synthesis which went on amassing into itself new conceptions as Indian philosophy progressed. Religious philosophy is experimental and provisional in nature, attempting to keep pace with the progress of thought. Indian thought by its emphasis on intellect, had placed philosophy in the place of religion, thus bringing out the rational character of religion in India. No religious movement has ever come into existence without developing as its support, a philosophic content. From such promising information from time immemorial, it stands evident that religious influence on Indian philosophy has been incredible and sublime in its content and making. Early in the 20th century, several scholars, intellectuals and philosophers looked towards the relationship of religion, Indian religious philosophy and science as an evolutionary one in which the more sophisticated ways of viewing the world simply replaced the older ways. Religion itself was often thought to have arisen from 'magic' and so intelligent schemes illustrated the development of human thought.

A book like the Bhagavad Gita is a profoundly crucial religious document for Hinduism, yet it is also one of the fundamental documents of Indian philosophy. Indeed, the Gita appears to have been produced by Indian philosophy, the Samkhya and Yoga Schools and then been transformed into a religious document. Finally, the text came to be used for both religious and philosophical (by Vedanta) purposes later on. This kind of aspect makes distinctions between religion and philosophy very difficult in the Indian tradition. India is the home of philosophy, religion and spirituality. In India, spirituality basically adjusts one's mind to consider one's self and others as different from the gross physical body and the subtle mental body and to be beyond the limitations of space, time and causation. Philosophy is the theoretical aspect and religion is the practical aspect of this principle. The 'Indian religious temper', called Hinduism, is more ancient than the oldest known Rig Vedic hymn, which is dated to approximately 5000 B.C. Yet, Indian philosophy is as modern as the school of thought formed in recent past. This dynamic nature of the religion, based on a concrete foundation makes it one of the most knowledgeable and vibrant of religions. Hence, religious influence on Indian philosophy has been almost historical and intrinsic, making the various emerging schools interlinking themselves in thoughts and principles.

The Indian perspective on philosophy is to view all religions as diverse ways to reach the same goal of manifesting the fundamental divinity in man. So a follower of the Indian spiritual tradition accepts all religions to be true and suited for people with various mental structures, if followed in the right spirit. Be it in Hinduism, Jainism, Buddhism or Sikhism, religious influence on Indian philosophy is too profound to be called just mere exaggeration. The ethical doctrines of Jainism are based on the path of liberation, right belief, right conduct and right knowledge. This very verve of Jainism also contours the vase of the Indian philosophy. The Jains believe in Anekantavada, or the theory that reality is many-sided. This also adds to the base of Indian philosophy and is perhaps the reason why so ideally Indian philosophy negates dogmatism.

Buddhism as a religion rejects the "idea of idea of divine providence, but they teach that vices are punished and virtues are recompensed by a fatal necessity"- while this is the kernel of the Buddhist religion, this is also the central idea of Indian Philosophy and explicitly explains the theory of karma.

Sikhism is yet another sublime organised religion in India that had originated during the 15th century, precisely in northern India. The principle teachings and scriptures were formulated by Guru Nanak, followed by nine successive gurus. The basic belief or faith in Sikhism is Vahiguru, symbolised by the sacred symbol of ek oankar (one God). Mirroring the quintessential Punjab in each of their tradition and teaching, adherents of Sikhism initially had begun with a relatively neutral faith system. Sikh gurus had proposed to include the best practices of Hinduism or Islam, which, over time had to be relinquished with, due to crusades with both the mentioned faiths, notably with the Mughals. Sikhism counsels the quest of salvation through disciplined, individual meditation, concentrating on the name and message of God. A key distinguishing feature of Sikhism is a non-anthropomorphic concept of God, to the degree that one can infer God as the Universe itself. Sikh followers believe in equality of all beings and shun favouritism on the basis of caste, creed and gender. Essentially behaving as a monotheistic religious faction, Sikhism has time and again fixed their impressive religious influence on Indian philosophy.

As a matter of fact, religion and philosophy compliment each other in values, spirituality and governance. These theories were explicitly demonstrated by Sri Ramakrishna (1836-1886) during his lifetime. The supremacy of religion and of social tradition in life does not hamper the free pursuit of philosophy.

Avidya, Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Avidya means ignorance. It has a dual logic, one is simple lack of knowledge, and the second is a misconception that is mistaken for knowledge.

Avidya is the antithesis of Vidya, or true knowledge. In the Bhagavad Gita it is considered that all sufferings and limitations imposed by the ego come from Avidya. As a result man has to seek knowledge with which hatred, damage and greed are contrary. Spiritual ignorance fuels the fires of rebirth. In early Buddhism, ignorance is of the four noble truths which is thus a failure to appreciate the nature of things as temporary and lacking stable identities. The Yoga tradition considers ignorance as a defect of the mind along with self-will, passion, hatred neurotic attachments and natural drives.

The Advaita Vedantic philosopher Sankara says that ignorance is same as the confusion of what is subjective and features of the objective world. Avidya is a misconception and it is the nature of worldly existence. Later it was treated as a cosmic force that is the material cause of all forms of misconception. The theistic Vedantin Ramanuja implicates ignorance as kanna that doubts the soul's awareness of itself as God's servant. Kashmiri Shaivas who belong to the Trim cult understand ignorance as void of one's identity with the universal creative consciousness.

Avidya is the primary cause of suffering in Samsara according to Buddhism. It is one of the three klesas. Avidya leads to craving and clinging. It is the first link of Pratityasamutpada and all other links depend on it. Avidya is first spoke on the Bhavacakra and all subsequent states follow in its arousal.

Avidya is lack of knowing and can be connected with intention. It has three aspects as associated with the three kinds of sensation, four aspects as the ignorance of the Four Noble Truths, and five aspects as masking the five destinies and has six aspects as associated with the six senses.

Mandana had stated that Avidya means illusion, also false appearance, as it is neither the characteristic nature of Brahman nor a unit different from Brahman. It is neither real nor unreal. The locus of Avidya is the individual soul. Ultimately the souls are identical with the Brahman but inexplicably they are diverse.

Wisdom is the solution to Avidya and it is achieved by practicing awareness, patient endurance and meditation. All three are incorporated in the pan-Buddhist practices of the Noble Eightfold Path.

Thus, Avidya when used as a theosophical term indicates the ignorance of the mind that causes commencing on the spiritual pathway to apply vain effort and pursue vain causes.

Vikalpa, Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Vikalpa means a concept that is constructed out of the data of sensory awareness. Vikalpa is an intellectual process that leads to the formation of concepts, Judgements, views and opinions.

Vikalpa refers to the interpretation and organisation of the data of perceptual experiences, making it intelligible and serviceable. Sense perception grasps unique particulars that last only for a moment. The unique particulars are real as they alone are causally effective. Cognitions that involve apparently shared features of objects are conceptual interpretations based on experiences of particulars. Objective reality is deep as it includes no general features. It causes experiences, although their subjective content does not mirror it. Some concepts apply more adequately than others to objective reality.

This sort of conceptual construction differs from the free play of imagination. Conceptual construction depends upon the objective realm. Even if the ways in which the minds work do not accurately represent the way things are when left alone. Conceptualisation involves generalizations. Language and conceptualisation go together. A problem comes up when people overlook the purely conventional nature of human ways of thinking and suppose that it corresponds to objective realities. Error occurs when conceptual thought takes its own forms to correspond directly to reality. As reality consists of momentary unique particulars, general concepts cannot represent it accurately. However, a thought is reliable if it is related causally to the actual object. According to Buddhists the term Vikalpa signifies deluded thinking which is tainted with emotions and desires and fails to grasp the true nature of things as they are.

Theory of Reason in Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Theory of Reason in Indian Philosophy is one of the important theories that have received lot of critical appreciation. Theory of Reason can be used or misused.

Theory of Reason in Indian Philosophy has also been illustrated in Indian Epics like Mahabharata. An episode in the epic speaks of the theory. Bhishma tells Yudhisthira that there is nothing more worth having than wisdom. One can take refuge of all living things as it is the ultimate attainment. However if the illustration is not understood then the story of Indra and the jackal can also be sighted.

Indra criticizes himself on important terms as they are associated with the practice of philosophy in India. The reasoner was Indra who was addicted to study of critical inquiry and argument. Free thinking was seen as a threat to the stability of orthodox Brahmanical learning. In Ramayana, Lord Rama advises his brother Bharat to be away from such people. He advises him not to associate with lokayata Brahmins as they bring misfortune. Such people derive their ideas from critical inquiry.

Reasoners pose as a challenge to the existing tradition. Code of Manu advises that a Brahmin, who uses the science of reasoning, treats with contempt twin authorities on proper conduct should be driven from the group of the virtuous people. However one cannot ascertain that theory of reason has been condemned. Its fickle use is what has not been accepted. The reasoners have no goal other than the use of reason itself. Everything is sceptical for them. Reason is used by them to criticise the scriptures. Reason is misused when it is used in a destructive manner. Reason should be used to support one's beliefs, goals and values. The objection to the reasoners is that it has become an end in itself. It is unpredictable.

The idea that reason must be purposeful is mentioned in Arthashastra that has been authored by chief minister of court of Chandragupta. He states that Anvikshiki is one of the four branches of learning in which a young patrician should be trained. Its main categories are: samkhya, yoga and lokayata. However he rejects the claim of Manu that the study of critical reasoning has to abide by a religious study of the self and its liberation. Critical inquiry is an independent authority. However the study of critical inquiry confers that people would be benefited keeping their minds stable in difficulty and in success. It produces skill of understanding, speech and action.

A rational investigation inquires into the nature of the distinction between good and evil. The domain of application for critical inquiry is much wider as it covers any situation in which one sets about achieving one's aims in a rational manner.

Every thing can be done in a reasoned manner. Therefore Anviksiki according to Kautilya reasoning is a study of the generic concept of rationality. Kautilya`s conception is goal-oriented.

Anviksiki, Science of Logic

By Maha Yogi Paramahansa Dr.Rupnathji

Anviksiki is one of the earliest terms that have been use in Indian philosophy. It is a Sanskrit word that means investigation or penetration.

Anviksiki according to Kautilya is a domain of knowledge which includes the systems of samkya, yoga and lokayata. A ruler must know these. However later Anviksiki was referred to reasoning and it cannot be reduced to any particular discipline. As a different doctrine it requires its own method. Since the seventh century the use of this term gave way to another term called "darshana".

Indian logic`s development can be dated back to the Anviksiki of Medhatithi Gautama. The Anviksiki School of logic was founded by Medhatithi Gautama. Indian epic Mahabharata refers to the Anviksiki School of logic. Chanakya has described Anviksiki in Arthashastra as an independent field of investigation. Anviksiki was exposed in the first century



Kautilya refers to Nyaya as Anviksiki. This suggests that the word Nyaya was not a familiar name for Anvikshiki during that time. Vatsyayana compares the meaning of Nyaya with the etymological meaning of the word anvikshiki. However Kautilya was not satisfied by counting Anvikshiki as one of the four vidyas. He considered it as one of the philosophies along with Samkhya.

Anviksiki was called Hetu Shastra or Hetu vidya which is the study of reasoning as known in Manusamhita or Mahabharata. The teachers of Anviksiki are Carvaka, Kapila, Dattatreya, Punarvasu Atreya, Sulabha, Astavakra and Medhatithi Gautama.

Theory of Anviksiki grew out of discussion among learned men. The doctrines did not comprise of the original Ayurveda of Punarvasu Atreya. These doctrines have been included in Charaka Samhita. The doctrines as mentioned in Charaka Samhita are: Karyabhinivrtti, Pariksa, Sambhasa or vada vidhi. Karyabhinivrtti refers to the resources that are required to achieve something. Pariksa is an examination standard and Sambhasa vidhi refers to method of debate.

Anviksiki was considered as principles that were laid down to test the prohibition in the Vedas and because of this it was not accepted by all. As it is seen in Ramayana how Valmiki discredit people who possess vicious mind. Similarly in Shantiparva, Vyasa warns the followers of Vedanta philosophy against spreading their doctrines. However in some sections Anviksiki was very much accepted as a theory worth following. In Gautama Dharma shastra, training has been prescribed for Anviksiki for the ruler. Kautilya considers Anviksiki as the lamp of all sciences.

Hamsa Vidya, Indian Philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Hamsavidya is a unique technique for self realization. It is based on pursuit of Dharma, Artha, Kama and Moksha.

Hamsavidya is a means to realize one's self but not by renouncing one's need. One should execute his domestic duties before attaining ultimate liberty. Hamsavidya should also be followed side by side. Hamsavidya has four phases: Manthrayogam, Layayogam, Hathayogam, and Rajayogam

Manthrayogam

All the living beings are chanting the natural mantra. Mantra is defective by a pause in between the lines. Therefore chanting would not provide `laya`.

Layayogam

The Sadhaka while continuing chanting Manthra would fix his mind on pranava nadam, while merging the mind, Manthra with prana. When the Mind, Prana and Nada unite the `Sadhaka` becomes a layayogi. In layayoga, prana becomes motionless and the sadhaka feel a peculiar bliss.

Hathayogam

When the prana and apana unite in the sushumna Naadi, the sadhaka becomes hathayogi. Hathayogi becomes free from all the illness.

Rajayogam

When sakthi beeja is awakened that unites with the shivabeeja in the Sahsradalapdama, the Sadhaka becomes Rajayogi.

Videha Mukti, Indian Philosophy

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Videha mukti is the moksha that is attained by a person after death. It is a Hindu view of death.

Videha Mukti is a Hindu belief as far as death is concerned. Videha mukti is the basis of the belief of rebirth held by Hindus, Buddhists. A soul is considered to break free from the cycle of death and births after the soul attains Moksha. According to Advaita Vedanta, a soul can be liberated either while living or after death.

It is basically the end of the soul`s journey, and it is the ultimate goal and destination for each individual. It is an integrating feature of all religions. According to Meher Baba there are four types of Mukti:

- * Ordinary Mukti
- * Videh Mukti
- * Jivanmukti
- * Param Mukti

Videha Mukti belongs to the category of ordinary Mukti. Threefold nature of God is described in Vedanta as Infinite Knowledge, Power and Bliss. Ordinary Mukti is not granted to all. It is granted to a few good people after they die. These souls are bound to experience Infinite Bliss. Videha Mukti is a liberation that is gained while in the body. Souls who drop their bodies when they are in the state of Nirvana attain Videha Mukti.

Siddha, Indian Philosophy

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Siddha is a liberated and independent soul who has transcended the 'ahamkara' or ego and destroyed all the bonding with the mundane world. Siddha is the purest form of soul.

Siddha is a purest form of liberated soul that has obliterated all the worldly 'Karma' bonding. The concept of Siddhas is a part of Indian Philosophy. As per the Jain belief the Siddhas do not have a body, they are the finest form of soul. According to the Hinduism Siddha is one who has the power and ability to overstep the self or the egotism. It is believed that the Siddhas transform their body to different kind of existence dominated by 'sattva'.

It has also been said that Siddhas are group of people who have attained 'siddhi'. The term 'siddhi' means "the attainment of flawless identity with Reality (Bramha); perfection of Spirit."

Origin of Siddha

Siddhas are believed to belong to the fourth root-race datable to 4000 BCE. According to the Shvetashvatara Upanishad Siddhas are born of superhuman powers. Siddhas are cited also in the Indian Puranas grouping with the 'devarishis'. The names of the traditional Siddhas are Agastya, Tirumular, Bogar, Agappei, Pampatti etc. The Siddhas lived in the company of nature and involved themselves in the native system.

Siddha-Shila

Jain Cosmology states that Siddha-Shila is situated at the top of the Universe. The Siddhas or the independent and liberated souls go to the Siddha-Shila as they are free from any terrene bindings of day

to day life. The Siddhas are believed to stay there till infinity. Such liberated souls never take a second birth. Siddha is a state of soul above `Arihanta`.

According to the Hindu Cosmology, Siddha-Shila or Siddha- lokam is a place where the Siddhas born. At the very time of birth the Siddhas are conferred with eight primary siddhis.

Siddhashrama

As per the Hindu Theology, Siddhashrama is a place or `ashrama` where great yogis, sadhus, and sages used to reside. Siddhashrama is mentioned in the Ramayana and Mahabharata also. Viswamitra in Ramayana had his hermitage in Siddhashrama the erstwhile hermitage of Lord Vishnu, when he appeared as the Vamana avatar. In the Narada Puran Siddhashrama is mentioned as the hermitage of sage Suta. It is usually a secret and deep land in the Himalayas. The concept of Siddhashrama resembles the Tibetan mystical land of Shambhala.

Siddha and Tantra

The Siddhas actively work for the development of Shakti Cult which is connected with Tantrism. The Tantrism is originated in Indian and has been spread to China and the Siddhas played a great role in such propagation. The Tirumular contents are notably tantra oriented which describes different chakras in yogic approach.

South Indian Tradition of Siddhahood

In Tamil Nadu the Siddhas are a group of thinkers achieving a high degree of physical as well as spiritual perfection. This is usually accomplished only by persistent meditation. Thus siddha, like siddhar or cittar refers to a person who has realised the goal of a type of sadhana and become a perfected being united with Bramha. In Tamil Nadu, South India, the siddha tradition is still practiced. There special individuals are recognized as and called Siddhas (or Siddhars or Cittars) being on the path of perfection after they have taken special secret rasayanas to perfect their bodies. They are able to attain this through prolonged meditation along with a form of pranayama which considerably reduces the number of breaths they take.

Different Sampradayas of Siddha

A Siddha may mean a mahasiddha or a natha. Whenever a Siddha is mentioned the eighty four Siddhas and nine nathas are remembered. But in the manuscript found there are only seventy six names of

Siddhas are mentioned. They are Minanatha, Gorakshanatha, Chauranginatha, Chamarinatha, Tantipa, Halipa, Kedaripa, Dhongapa, Daripa, Virupa, Kapali, Kamari, Kanha, Kanakhala, Mekhala, Unmana, Kandali, Dhovi, Jalandhara, Tongi, Mavaha, Nagarjuna, Dauli, Bishala, Achiti, Champak, Dhentasa, Bhumbhari, Bakali, Tuji, Charpati, Bhade, Chandana, Kamari, Karavat, Dharmapapatanga, Bhadra, Patalibhadra, Palihiha,, Bhanu, Mina, Nirdaya, Savara, Santi, Bhartrihari, Bhashana, Bhati, Gaganapa, Gamara, Menura, Kumari, Jivana, Aghosadhava, Girivara, Siyari, Nagavali, Bibhavat, Saranga, Vivikadhaja, Magaradhaja, Achita, Bichita, Nechaka, Chatala, Nachana, Bhilo, Pahila, Pasala, Kamalakangari, Chipila, Govinda, Bhima, Bhairava, Bhadra, Bhamari, Bhurukuti.

Siddha Medicine

Siddha medical system is a form of medical treatment using substitute of all possible origins keeping away the possible harmful effects. This process of medical practices was written on palm leaves for the help of future generations. Siddha medicine was developed by outstanding Dravidians (ancient Tamils), locally called Cittars. This medicinal way is still popular in Southern part of India. The powder form of gold, silver and iron metals are used in some preparation of medicine. Siddha medicine claims to cure the stubborn diseases.