

Indian Philosophy
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Module No. # 08
Lecture No. # 33
The Vaisesika Philosophy

Welcome viewers to this session. In this session, we will discuss in continuation to the first class. The first class in the Vaisesika philosophy or in the first session of the Vaisesika philosophy, what we had discussed I will just recap. I will just briefly recap for you. Initially we said that, Kanada was the founder of the Vaisesika system. Then, we said that apart from Kanada, there are many other scholars contributed their theory to this course for its own development and existence as a school among other schools in Indian philosophy.

There we had said that Nyaya-Vaisesika is considered as a pair in Indian philosophy whereas, Nyaya talks about a theoretical approach and Vaisesika talks about in a practical approach. So, therefore, Nyaya-Vaisesika together, these two schools considered as a pair among other pairs, like you have Samkhya-Yoga. In the same way, it is a Nyaya-Vaisesika philosophy.

Then, we also discussed that how Nyaya and Vaisesika have their common opinion on what are the issues. We said that, they have agreed on the opinion that we the human beings are suffering in this earth because we are ignorant. So, ignorance is the root cause of all suffering. Then, also they have commonly agreed that if an individual wishes to achieve the liberation or wishes to attend the liberation while living in this earth is also possible for him or her, if and only if he can do some kind of practice rituals and accept some kind of norms and regulations in his or her life.

Apart from their agreement, we find also some kind of disagreements between Nyaya and Vaisesika philosophy. Their disagreement lies, when they talk about the padarthas in the theory of knowledge. Nyaya said that, we require four sources of knowledge to have

a valid knowledge we require at least four sources. And these are known as perception, inference, comparison and verbal testimony. On the other hand, Vaisesika schools accepts that, there can be only two sources of knowledge or two valid sources from which we can acquire the valid knowledge. One is perception, another is inference. Vaisesika system rejects the other two pramana accepted by Nyayakans. Those are upamana and verbal testimony because they believe that, this upamana and verbal testimony can be reduced to perception and inference. Henceforth, in one hand, you find Nyayakans accept four pramanas and on the other hand, Vaisesika philosophy accepts two pramanas and these are perception and inference.

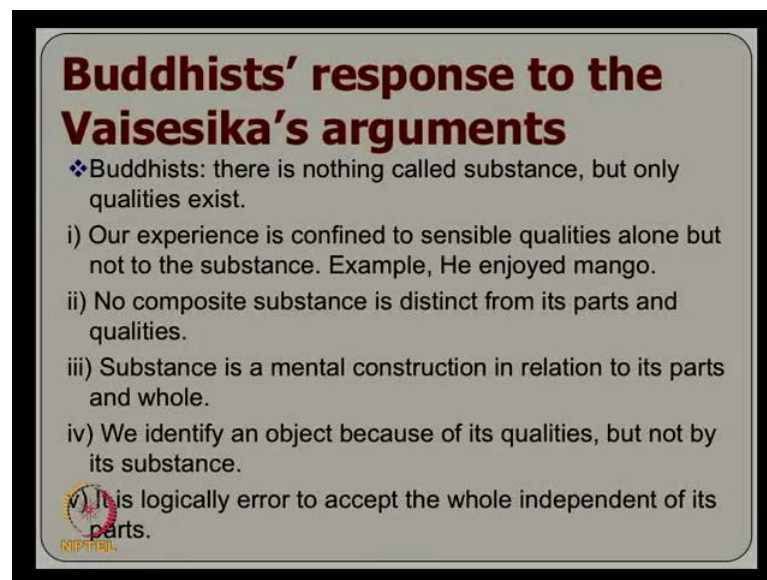
Further, their disagreement lies when Nyayakans accept 16 padarthas and Vaisesika accepted only 7 padarthas. So, their agreement and disagreement we had clearly discussed. In addition to that we had also discussed what they mean by padartha. What Vaisesikas mean by the padarthas? Padartha, they mean there is an object of having a particular name. Padarthas stands for an object of having a particular name. Further, we also said that Vaisesikas unlike Nyayakans said that there are 9 kinds of substances, which we will be going to discuss in today's class in elaborate way.

Substance for Vaisesika must satisfy 3 features. One is that, that substance must have a uniqueness or distinctive feature that is called astitva. The second feature is knowable about that object, can think about that object that is knowability. Then, the third feature is nameability. We can also name that object, we can identify that object with having so and so name. So, therefore, a substance must satisfy 3 features or the 3 elements. One is astitva, the uniqueness. Then, knowability that we can think of that object and nameability that also we had discussed, but our discussion stopped when we said that unlike Buddhism, Vaisesika said that a substance is over and above of its constituent parts. Here the point lies. Buddhism said that, Buddhism clearly said rather empirical express that a substance is nothing, but the conglomeration of its constituent parts.

Vaisesika system defers from this argument and said that, a substance cannot be the conglomeration of its constituent part. A substance is something over and above of its constituent parts and this is the dispute you find between Vaisesika system and Buddhism. Thus, we will continue our discussion on this issue.

The last class what it remains that we said that Vaisesika did not agree with the Buddhist explanation of substance. Now, once Vaisesika said that what Buddhists are claiming about substance is completely rejected because a substance though inherits the quality and actions in it, but it is not just the conglomeration of qualities and action. Vaisesika clearly said that, the substance exist independent in the first stage of its production. In the second stage, it inherits the qualities and actions. So, therefore, though the substance is recognized with the help of quality and action, but the quality and action put together cannot be able to constitute the substance.

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Buddhists' response to the Vaisesika's arguments

- ❖ Buddhists: there is nothing called substance, but only qualities exist.
- i) Our experience is confined to sensible qualities alone but not to the substance. Example, He enjoyed mango.
- ii) No composite substance is distinct from its parts and qualities.
- iii) Substance is a mental construction in relation to its parts and whole.
- iv) We identify an object because of its qualities, but not by its substance.
- v) It is logically error to accept the whole independent of its parts.

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Therefore, now we will discuss what Buddhists response towards the Vaisesika, how Buddhist reacts to Vaisesika argument on substance. Buddhists said that, you the Vaisesika's, you said that substance exist independent of qualities and action in this production in the first moment. In the second moment, immediately it inherits the quality and further, you said that substance is something which can exist because it satisfies the 3 features. One is astitva, second one is knowability and the third one is nameability.

Now, Buddhism here argues that whenever we think about a substance, do we really think about the substance as we have explained which is something, which is divided of qualities and action. Now, if I say that I am enjoying a mango. Let us say mango is a substance here, where I say that I am enjoying a mango. What really I am enjoying, at what really I am experiencing? As a cognizer here, I am enjoying the taste of that mango,

the shape of that mango, the smell of that mango. If this is so, then we identify the object or the substance mango because of its qualities. Henceforth, how can you claim that substance exist independently divide of qualities and you said that, qualities and actions inherit in the next moment. How do we know that in which moment and what is the moment when the substance now possess the qualities and actions and in which moment, now the substance does not possesses qualities and actions in it.

Therefore, the first argument that Buddhists said is that there is nothing called substance, but only qualities exist. Our experience is confined to sensible qualities alone, but not to the substance example as I said. He said that because of the qualities I know that particular substance. If there is no quality in a particular substance, we cannot identify the substance; we cannot identify an object with having so and so name.

The second point, they said no composite substance is distinct from its parts and qualities. He said that when a substance is there, it can be divided into different parts and each part having the same features as we find in the whole as such, but is it the case that a whole has a different qualities, different action and when you divide into parts, the constituent parts has different qualities and different action. If it is not so, then how can you claim that a whole is something above that, over and above than of its constituent parts a whole is something more than of its constituent parts because the argument saying that, you the Vaisesika, you are saying that a whole can be divided into different parts. You agree on that and further, you are also agreeing the concept saying that the constituent parts of having certain qualities and the same qualities, we find in the object before we divide into different parts. If this is so, how can you claim that a whole is something different from it's all the constituent parts. This is the second argument.

Now, the third argument they put forward that, substance is a mental construction in relation to its parts and whole. What it means here is that he is saying that, now there is a substance. Now, you divide the substance into different parts. Once you divide the substance into different parts, you see the different parts, you perceive the different parts, and you experience the different parts. Now, the question arises, is it possible that an individual or a cognizer can be able to see all the parts of an object at one time?

I repeat the question what Buddhist ask to Vaisesika. Is it possible for a cognizer to cognize an object of its different parts at one time? This cannot be possible or this is not

possible at any way. The reason behind, whenever we look a table, we look from a different angle. Then, again we look to the same table in different angle and certainly, our perception to the table from different angle might differ from time to time.

If it is so, then how can we constitute the whole object is known as table because let us say, in the first instance, the cognizer is cognizing the table of having say, first leg, second leg from the north side. In the south side if you perceive, then you can perceive the other two legs. If that table is having four legs, then the prior two legs certainly is different from the next experiences of having two legs. If this is so, then on what basis the cognizer can claim about that whole object is known as table and saying that a table is having four legs.

Here, Buddhism clearly emphasized that we observe, we experience the part of an object and we observe different parts of that object. All our observation on that object is stored in the form of impression in our mind, and it is the mind which helps to put together all the impression. As a result, we could be able to cognize the object table as such. So, therefore, they said that the whole part you cannot make discrimination. In that sense, it is the mind who conceptualizes an object in its full form. If it is so, then one must agree with the concept that a whole is consists of all of its parts and if you do not agree with this, that means, you yourself is defeating what you are claiming as a substance.

Now, the next point they said that we identify an object because of its qualities, but not by its substance. Again, you take any substance, for example, say tree. We identify the object tree because of its qualities. If you do not know what are the qualities of a tree, in any moment you cannot be able to identify tree. Tree is a substance of having so and so name. There might be possibility where you may not be able to know what is a plant and what is a tree. You may not be knowing what is a tree and how it is different from grass. So, therefore, it is because of the qualities we could be able to recognize an **an** object of having so and so name.

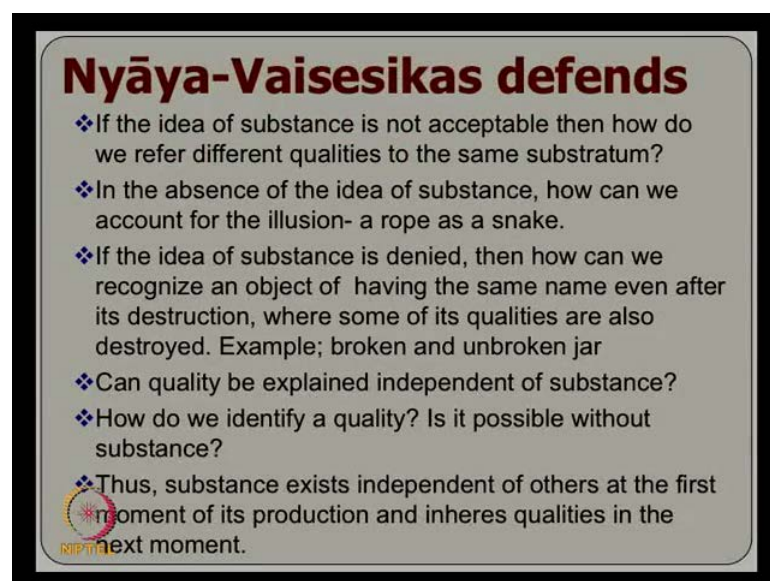
For example, say table. You recognize the table; you identify a table because of so and so features. Its hardness, it is square in size, it serves some of the purposes and so and so forth. So, therefore, you cannot confuse a table with a chair. You cannot claim table as a chair because chair stands for a particular object, table stands for another object. Henceforth, both the object has different qualities all together and as a result, what

Buddhists are claiming is that, we identify an object because of its qualities, not because of its substance. If there will be no quality, we may not be able to identify the object of having so and so name. If this is so, how can one claim that like Vaisesikas a substance in its first production does not possess any kind of qualities or action, but in the next moment, it inherits the qualities and action?

The last argument Buddhist put forward towards Vaisesikas stating that, it is logical error to accept the whole independent of its parts. He is saying that how can you accept substance as a whole, which is more than of its constituent parts? What is that more, how can we explain something more about it? Is it something your imagination is talking about or is it something real?

Since, Buddhism are the realist, they said that whenever you are talking about that a substance is consisting of more than of its parts, then what is that more. If you could not able to explain, that means, you are now in imagination. You are not talking about something realistic, which we find in our day to day life. So, these are the arguments Buddhists are claiming towards the Vaisesika. Now, we will see how Vaisesika's reacts to these are the arguments made by Buddhism. The first response Nyaya and Vaisesika together said to Buddhism saying that, say a substance must have more than one quality in many contexts.

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Nyāya-Vaisesikas defends

- ❖ If the idea of substance is not acceptable then how do we refer different qualities to the same substratum?
- ❖ In the absence of the idea of substance, how can we account for the illusion- a rope as a snake.
- ❖ If the idea of substance is denied, then how can we recognize an object of having the same name even after its destruction, where some of its qualities are also destroyed. Example; broken and unbroken jar
- ❖ Can quality be explained independent of substance?
- ❖ How do we identify a quality? Is it possible without substance?
- ❖ Thus, substance exists independent of others at the first moment of its production and inheres qualities in the next moment.

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The same example you take, say mango. I am enjoying a mango. I am eating a mango here. The taste of that mango, the smell of that mango, that shape and size of that mango, all these matters for the cognizer to enjoy a fruit known as mango. If it is so, then Nyaya-Vaisesika here clearly pointed out that, that taste, smell, all the qualities, shape, size, all the quality you are imposing on a particular substance. If there is no substance, how can you think that these are the qualities can exist in it.

Further, they claim that do you think qualities like taste and color can exist independent of a substance? Do they exist independent of substance? If it is not so, then all the quality that we see, that we perceive must imply that there is a object, there is a substance exist and because of that, these are the qualities we find in that substance. It is true that we identify a substance of having particular quality so and so forth. However, the substance exists independent of it without needing these are the qualities. If you think that a substance is nothing, but the amalgam of qualities and actions, then we have understood it in a wrong way. The reason behind that is there are many qualities we find in a substance and if there are no substance where these qualities reside and how the qualities really exist independent of a substance.

Now, the second argument they said in the absence of the idea of a substance how can we account for the illusion like rope as a snake in our day to day life many times we identify rope as a snake and snake as a rope although here our cognition is not correct, but question arises here how can this illusion appear what happens for a cognized as a result the cognized is not able to cognize the object of having its correct nature of having its right nature.

What happens for a cognizer? As a result a cognized cannot be able to cognize a snake as a snake and a rope as a rope. What happens here is Nyaya-Vaisesika claim that rope and snake must have some commonality, some essence. Although, some of the features are overlapping with each other and in some grounds, they differ with each other because of that essence, because of that substance the cognizer is not able to cognize the object x as an x or y as a y. Rather, the cognizer is cognizing x as a y and y as x, snake as a rope and rope as a snake.

He is saying that it is because of the substance, not because of the quality because quality certainly is different in both the cases. The qualities of a rope are certainly different from

the qualities of a snake, but here it is because of the substance, we find that rope and snakes are looking alike and here all the qualities defer, but the substance remains same and because of the substance, we the cognizer mistakenly cognize rope as a snake. Therefore, they said that something what we are claiming that really seeks qualities and inherits in its next moment of its production. That is nothing, but the substance. They said that qualities and action cannot exist independent of substance in that sense because here, you can see there are two different qualities and still a cognizer is unable to cognize x as x, y as y. Henceforth, we must admit that there is a substance in it and because of that substance, we are able to find that what are the qualities inside in it. Therefore, how we will identify that object with having so and so name.

The next claim they said, if the idea of substance is denied, then how can we recognize an object of having the same name even after its destruction where some of its qualities are also destroyed. This is an interesting counter argument Nyaya-Vaisesika made against Buddhism. They said that let us assume the concept jar, a jar made of glass. Now, that jar has a substance of having so and so qualities and it is used for so and so purposes. Now, assume for a moment that the jar is broken into different pieces, and when it is broken, it does not serve the same purposes as it was served when it was in jar form. Now, in the broken pieces also, there are some qualities you find which was not there in the jar when it was in a unbroken state and there are also many qualities missing in the broken pieces, which you find when the jar was exist with a proper shape.

There are many qualities as such that we do not find in the broken pieces of the jar because there are different reasons involved in, because now the qualities we really find that it is very difficult to identify what are the qualities are there or not one of the qualities is that protect tendency the jar when it serving a particular purpose, it was having protect tendency. If you pour the water inside of it, it would not come out. Now, since it is broken, you cannot pour the water. So, that quality now no longer exist, but still once after it is broken also, we can claim that these pieces are from the jar. These pieces are the broken jar or we can claim that this is the glass and these glasses that we find when the jar was there.

So, in this way, in the initial stage you find there is a jar made up of glass. In the later stage, you find that the jar is now broken into different pieces and here after broken also, we still find that this is a glass and we claim that this is a broken jar made of glasses.

What happens here, the qualities also we find difference between the broken pieces and the jar. If this is the case, then how can we claim that after its destruction, how can we claim that these pieces are the broken jar pieces? We cannot claim. So, because these two substances are different now, because their purposes are different, we cannot use these two objects jar in one hand and broken jars or the pieces of jar on the other hand for the same purposes.

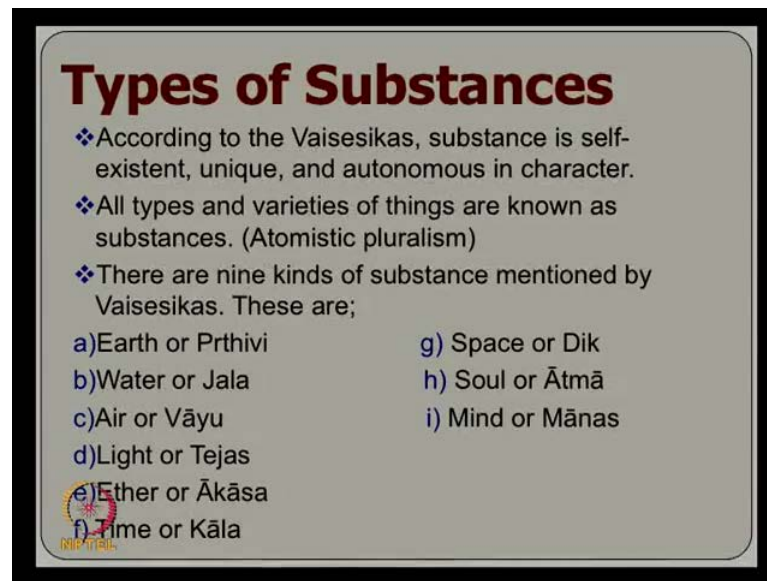
Therefore, something called substance, it is because of the substance after the jar broken also we claim that these are broken pieces of that jar because qualities are changing, notion is also, cognition, everything is changing. Because of the essence substance remains in both the cases, we could be able to cognize these two substances of having a particular name, say this is jar, this is a pure jar and this is a broken jar.

Now, the third argument they defense to Buddhism. The fourth argument. They said that, can qualities be explained independent of substance? Whenever we talk about a quality, we must find that where these qualities residing in, where these qualities exist, how can they exist? For their existence, we require something and that something is nothing, but the substance. Therefore, qualities require substance for its own existence. Henceforth, we cannot claim that qualities are there in the substance and there is nothing called substance.

The next point he said that, how do we identify a quality? Is it possible without a substance to identify a quality? See for example, take an apple, take an object or substance, say apple. We identify some of the qualities of it. He is saying that how can you identify a quality because quality cannot exist independent of it. It presupposes that qualities exist in a substance and we identify that substance because of that quality. Hence, qualities independent of substance has no existence.

The last point Nyaya-Vaisesika said that, substance exist independent of others at the first moment of its production and inherits qualities in the next moment. Therefore, Buddhism claims that there are only qualities, but not substances. This is rejected by Nyaya-Vaisesika system, very clearly argued and defended that substance exist and exist independent of qualities and action in its production at the first moment and the second moment, immediately it inherits the qualities and actions because the strong argument, they put forward here is that the quality cannot exist independent of substances.

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Types of Substances

- ❖ According to the Vaisesikas, substance is self-existent, unique, and autonomous in character.
- ❖ All types and varieties of things are known as substances. (Atomistic pluralism)
- ❖ There are nine kinds of substance mentioned by Vaisesikas. These are;

a) Earth or Prthivi	g) Space or Dik
b) Water or Jala	h) Soul or Ātmā
c) Air or Vāyu	i) Mind or Mānas
d) Light or Tejas	
e) Ether or Ākāśa	
f) Time or Kāla	

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Now, we will see how Vaisesika really explain the concept substances and what are the substances that, we find in our day to day life. Now, according to Vaisesika system, there are 9 substances and 9 substances are broadly divided into eternal and non-eternal. Now, let us discuss.

According to the Vaisesikas, substance is self-existent, unique and autonomous in character, because the first, they define what is substance, what is padartha and based on that astitva, knowability and nameability, the three features should satisfy to claim something as a substance. So, therefore, they said that it should be self-existent, unique and autonomous in character, all types and varieties of things are known as substances.

Vaisesika systems are also believed to be an atomistic realistic. Vaisesika systems are also known as atomistic pluralism because they said that there are different things and beings exist in this earth and all these are independent, all these exist independently from others, each atom is different from others and there are different atoms. They said that beings and non-beings exist in this earth. Being which have life in this earth starting with worm, insect, animal, life, plants, then you have animals, birds, human beings so and so forth those who have life being and non-being are those who do not have any life, like table, chair and all these.

Therefore, they believe that there are different objects exist in this earth and the different objects made out of different atoms. Hence, they are called as atomistic pluralism because they believe there are different things exist in this earth, both being and non-being and they exist because they **they** constituent from the different atoms. There are 9 kinds of substances mentioned by Vaisesikas. These are earth or prithvi, water or jala, air or vayu, light or tejas, ether or akasa, space or dik, soul or atma, mind or manas. You can say either earth or prithvi, water or jala. So, this right side prithvi, jala, vayu, tejas, akasa, dik, atma, all these find in a Sanskrit term and it is a correct translation of it you find in other side.

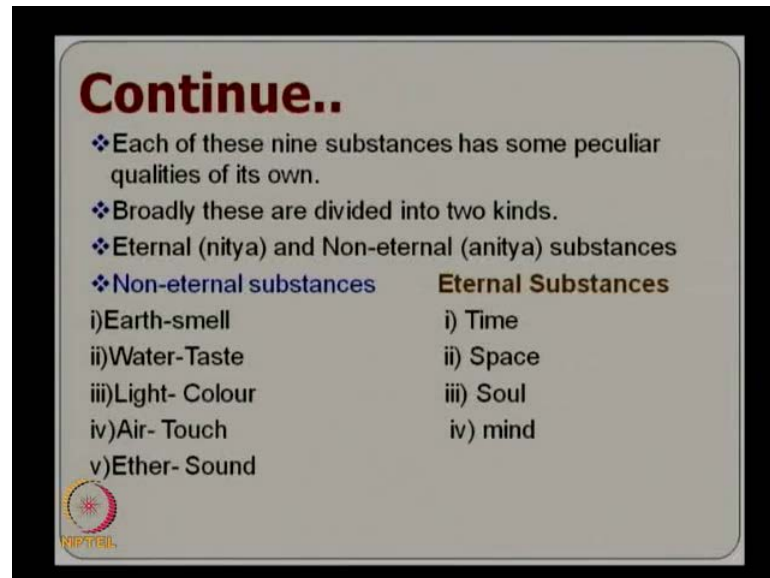
So, there are 9 substances and out of these 9 substances, few are eternal and few are non-eternal substances. Eternal are those which exist timelessly, which exist permanently, which cannot be destroyed, which neither can be created because it is consisting of atoms and atoms. These are smallest particle. It cannot be destroyed into different pieces because it is the last particle of a substance. Therefore, they said that there are 9 substances and out of 9 substances, some are eternal substances. For example, soul is an eternal substance, then you have space is an eternal substance, mind is an eternal substance and others are non-eternal substances. Now, we will see since all these are substances what are their qualities because Vaisesika said that each substance inhere some quality we identify a substance because it inhere some quality it has some quality and because of the uniqueness we identify that object of having. So, and. So, name.

Now, let us discuss what are these qualities of these substances have. Now, you can see there are 9 substances. Earth, water, air, light, ether, time, space, soul and mind. These are the 9 substances. Each of these 9 substances has some peculiar qualities. As I said to you broadly, these are divided into two kinds. One is nitya, another is anitya. Nitya stands for eternal, anitya stands for non-eternal.

Now, non eternal substances I have listed out. You can see earth, water, light, air, ether. The right side, you find the eternal substances. Time, space, soul and mind. See earth has a quality. What is the quality? Is a smell. Whenever we drink water, it has a smell, but if the water is mixed with some kind of mud, it has a smell. The pure water does not smell anything. Anything that relates with the component or elements of earth is smell. Therefore, smell is a quality of earth or substratum of the substance earth. In the same way, you find taste is a quality of water, color is a quality of light, touch is a quality of

air and sound is a quality of ether. Here, we cannot see the ether, we cannot see the akasa, we cannot perceive the akasa, but certainly we can hear the sound. Because of the sound, we claim that the substance exist that is ether.


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- ❖ Each of these nine substances has some peculiar qualities of its own.
- ❖ Broadly these are divided into two kinds.
- ❖ Eternal (nitya) and Non-eternal (anitya) substances

❖ Non-eternal substances	Eternal Substances
i) Earth-smell	i) Time
ii) Water-Taste	ii) Space
iii) Light- Colour	iii) Soul
iv) Air- Touch	iv) mind
v) Ether- Sound	

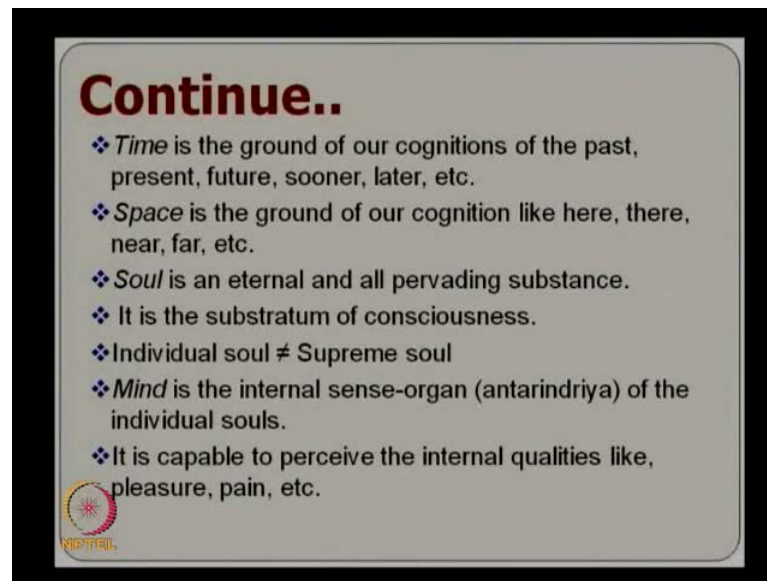


The same thing Vaisesika said. Vaisesika said that substance we cannot perceive. What we perceive, what we experience is the quality. Because of the qualities, we claim that there is something exist which is known as substance because that substance inherits that particular quality, which is unique to that substance.

Here, ether or a base is a substance. It has qualities. Sound we can hear. The sound through our sense organ, through our ear, but we cannot perceive the akasa as whole. Therefore, by hearing the sound, we certainly claim that something exist because we can hear the sound. Otherwise, how sound comes, from where sound comes, from there must be a substance where the sound inherits in it. Based on that, they claim that ether is a substance here and sound is of its quality.

Now, the right side time, space, soul and mind. Now, we will discuss all these things. How eternal substances work and what the eternal substance are, how Vaisesikas have given their opinion on the eternal substances, how they have explained eternal substances and further, they said that these eternal substances are different from non-eternal substances.

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- ❖ *Time* is the ground of our cognitions of the past, present, future, sooner, later, etc.
- ❖ *Space* is the ground of our cognition like here, there, near, far, etc.
- ❖ *Soul* is an eternal and all pervading substance.
- ❖ It is the substratum of consciousness.
- ❖ Individual soul ≠ Supreme soul
- ❖ *Mind* is the internal sense-organ (antarindriya) of the individual souls.
- ❖ It is capable to perceive the internal qualities like, pleasure, pain, etc.

Time is an eternal substance. It is the ground of our cognition of the past, present, future, sooner, later etcetera. You say that 10 years back, you are a student. Now, after 10 years, you might be a joining in some of the good organization. Then, after 10 years, you will have a different lifestyle. As you know that child, then we have a tender age, young age, then old age. All these stages are there in human beings. So, they therefore, they said that it is the time which tells us. You said that before 20 hours, I was somewhere here. There is a time involved. Because of the time, you can talk about your present, past, future etcetera. So, therefore, you can see that how the time really helps for cognizing an object. You say that was the past, this is the present and it will be future.

The same way, space is the ground of our cognition like here, there, near, far. You say that, can you bring, if you request somebody can you bring my pen from there? There means, you are identifying a particular space. Here we cannot perceive the space as such, but because of this quality, because of our cognition here, there, near, far, we can think that something exist known as space. Otherwise, how can you claim that this is nearer to me, that is far away to me? Suppose, you are sitting nearer to table. You say that my hand is on the table. So, therefore, my hands and the fingers are nearer to me, my pen is sitting far away to me. Therefore, his fingers and his hands are certainly far away from me. So, therefore, you can find here how time and space are the eternal substances.

Further, soul. Vaisesika talk about soul. Soul is also an eternal substances. They divide soul into two kinds. One is individual soul, another is supreme soul. They said that individual soul exists in all life, but the supreme soul is one which really stands as a cause for the creation of the universe. Supreme soul is having all sorts of knowledge about each and every objects, both being and non-being. On the other hand, when they talk about individual soul, they say that each life has a soul and because of the soul, the life is moving and the life starts doing something in action. Even plant grows because there is a life in it, the animal grows because the life in it, we the human being, we grows from one stage to another stage because there is a life in us. Therefore, they explain the individual soul is nothing, but the life is as such.

They further said that, when an individual say that I am happy, I am pleased with that issue; I am now satisfied by eating so and so food. Here, when you say that I am happy, I am sad; I am in pain, who is that I stands for? Who is really getting pain? Who is really pleasing? Who is really happy? He is saying that it is nothing, but the soul. Because of the soul, you claim that you are happy and that is eternal. Otherwise, all your parts of the body it will die. Once you die, but your soul remains alive.

Therefore, they say that it is an eternal substance. It would not destroy the soul and self, it would not die along with your human body. Therefore, they said that we have a different individual soul and because of that individual soul, we are doing some actions. We are involving ourselves to do some actions and henceforth, they said that individual soul is different from the supreme soul. Unlike the individual soul, supreme soul knows each and everything about the world and really stands as a cause for the creation of the whole universe. He has designed the universe with his own hope and desire. So, therefore, two kinds of soul Vaisesika systems is talking about.

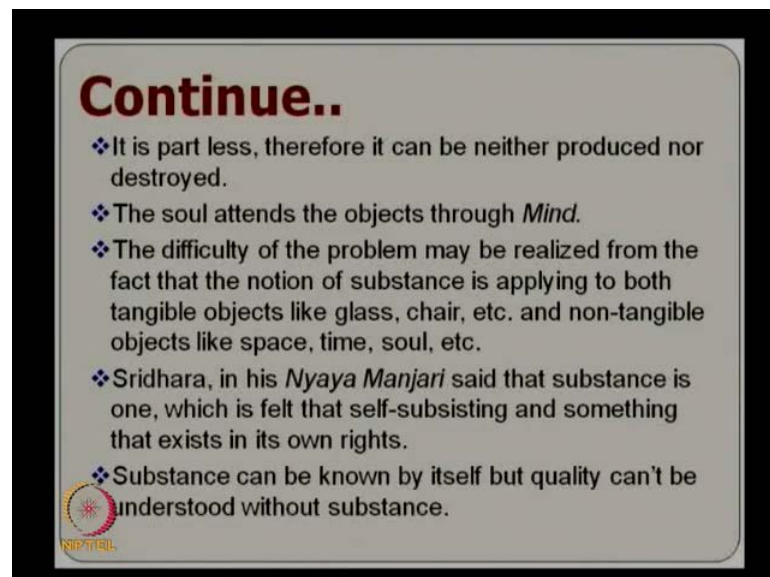
Further, they said that the consciousness is the essential attribute of that soul. If at all we are doing something, it is because of our consciousness and it is the consciousness which resides in the soul. The same thing I said in my slides. I said that soul is an eternal and all pervading substance. It is the substratum of consciousness. Individual soul is different from supreme soul, and we identify the individual soul is because of our mind. Mind helps us to say that, that now here you can see this is the soul. Unless mind functions, we cannot be able to cognize the object as it is. Unless our mind functions, we cannot claim that I am happy now, I am pleased with so and so fact, I am in pain. He is saying that we

identify the soul which is a very subtle substance or eternal substance because of our mind.

Mind is a sixth sense organs which even helps us to compose all the different part of an object and put together giving an impression about that full object as such. Because as I said we as a human being, we perceive an object from its different angle and it is the mind which helps to combine all the impressions that we have gathered. This mind puts together and gives a picture about the whole object. Therefore, it is because of the mind, we cognize the object, we identify the existence of soul within us within the life.


Now, it is capable, the soul is capable to perceive the internal qualities. Mind is the internal sense organs of the individual soul. As I said now, it is capable. Mind is capable to perceive the internal qualities like pleasure, pain and so and so forth. We claim that we are happy. It is because of our soul and here, mind helps us to cognize that soul, even mind is an eternal and atomic. Hence, we cannot be perceived, we cannot perceive our mind because mind is unperceived, mind is an eternal substance.

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- ❖ It is part less, therefore it can be neither produced nor destroyed.
- ❖ The soul attends the objects through *Mind*.
- ❖ The difficulty of the problem may be realized from the fact that the notion of substance is applying to both tangible objects like glass, chair, etc. and non-tangible objects like space, time, soul, etc.
- ❖ Sridhara, in his *Nyaya Manjari* said that substance is one, which is felt that self-subsisting and something that exists in its own rights.
- ❖ Substance can be known by itself but quality can't be understood without substance.

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In other side, if you find that earth, water, these can be destroyed, then water that you see now, it may be diverse, it may be soluted in the next moment. Therefore, in one hand, you find eternal substances which cannot be created, neither can be destroyed, but it exist eternally, permanently. On the other hand, you find non-eternal substance which can be

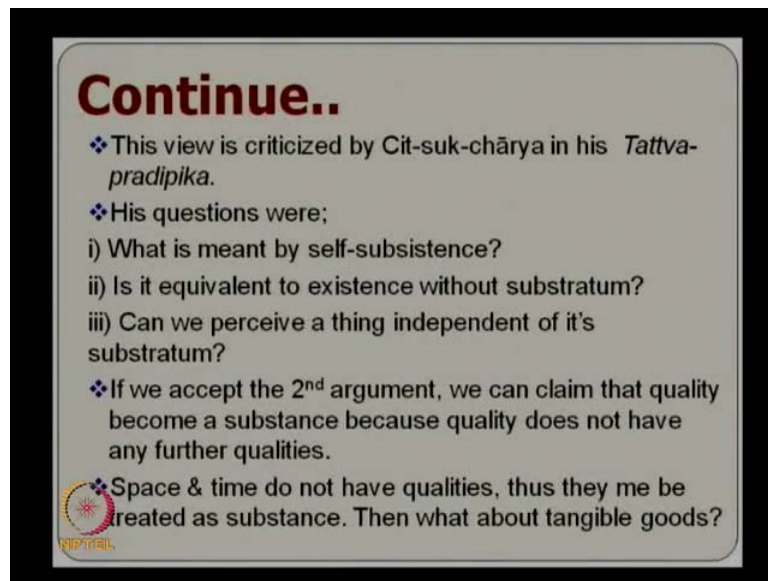
created, which can be destroyed so and so forth. You already know now, what are the qualities all the substances have in this regard. It is the part less, mind is the part less. Therefore, it can neither produce nor destroyed. As i said that we cannot perceive our mind because mind is susceptible, but we cannot ignore the fact equally saying that because of the mind, we cognize an object, we cognize our happiness and pain, we cognize our satisfaction on some of the issues.

Further, they said that the soul attains the objects through mind, but the difficulty here we find that, the difficulty that we all find here is that how is it possible that in one sense, Vaisesika are claiming that substance is applying to both tangible objects like glass, chair, etcetera and non-tangible objects like space, time, soul. In one hand, how Vaisesikas are claiming that these are the substances, tangible substances or perishable substances of having so and so quality. Further, they are saying that we can also claim some of the substances, which are very subtle in character, which are eternal. How is it possible? How can we claim that something which is subtle and eternal, which we cannot perceive, still we can claim these are the things are substance?

On the other hand, we claim something non-tangible objects, which we can perceive it through our experience. To resolve that conflict, Vaisesika argued that substance is one which is felt that self-subsisting and something that exist in its own right. Substance can be known by itself, but quality cannot be understood without substance. Therefore, Sridhar is the scholar of Vaisesika system said that, that it is the substance. What we are claiming, it exists independent of qualities and action, whether it is an eternal or non-eternal substances.

Further, they said that substance can be known by itself, but qualities cannot be understood without the substance. Therefore, though qualities helps us to identify a substance; however, substance has its own existence and which is independent of qualities and actions.

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- ❖ This view is criticized by Cit-suk-chārya in his *Tattva-pradipika*.
- ❖ His questions were;
 - i) What is meant by self-subsistence?
 - ii) Is it equivalent to existence without substratum?
 - iii) Can we perceive a thing independent of its substratum?
- ❖ If we accept the 2nd argument, we can claim that quality become a substance because quality does not have any further qualities.
- ❖ Space & time do not have qualities, thus they me be treated as substance. Then what about tangible goods?

Now, this view is criticized by Cit-suk-charya in his Tattva-pradipika. His Tattva-pradipika is a text. He criticizes, he said that what is meant by self-subsistence is we are talking about that something exist without substratum. The third question he posed is that, can we perceive a thing independent of its substratum?

In this regard, Nyaya-Vaisesika again defined saying that, that we can claim that a quality becomes a substance because quality does not have any further qualities. What they are claiming is that, if you think that something exist independent of substratum, then quality does not have further quality. In that case, can we claim quality is also substance? We cannot do so.

Further, they said that space and time do not have qualities unlike table and chair, other substances. Then, how can we make the similar concept saying that these are the eternal substances, which is also equal to the tangible substances like table and chairs. So, now we will see that how really Vaisesika response to Cit-suk-charya and said that, that what is substance and what is qualities in the next class. Thank you.