

Indian Philosophy
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Lecture No. # 34
The Vaisesika Philosophy

Welcome viewers to this session. In this session, we will discuss the remaining part of Vaisesika philosophy on which we were discussing in the previous classes, that is on substance; then we will discuss Guna; Guna is the second substance according to Vaisesika philosophy. As you know that, the Dravya is a substance and we were discussing about Dravya, and so far, we have not yet completed the concept, the explanation given by Vaisesika and Dravya. As you know that there are different arguments, Vaisesika philosophy has given, and also given counter arguments to some other schools, those who post some of the questions on Vaisesika explanation on the concept substance.

To recap, what we had discussed so far, in a very brief. Vaisesika school, when we had discussed, we said that it is the historical background, when we are discussing the historical background, we said that Kanada was the founder of Vaisesika school, and there are many other thinkers or scholars contributed many of their theories for the existence and establishment of that Vaisesika school as a system among other systems in Indian philosophy.

Then further, we said that Nyaya Vaisesika are considered to be a pair as like Samkhya and yoga, because we find there are many similarity in Nyaya and Vaisesika philosophy. While discussing the similarity between Nyaya and Vaisesika, we also discussed about their dissimilarities, on which ground they differ their opinion. An example, I will tell you that Nyaya accepts 4 Pramanas, whereas Vaisesika accepts only 2 Pramanas. Vaisesika believes or Vaisesika scholars believe that, that Upamana or comparison, verbal testimony or Shabda can be reduced to either perception or inference. Therefore, they accept only 2 Pramanas; further Nyayas accept 16 ((Padarthas)) , but Vaisesika

accepts only 7 Padarthas, and what are those 7 Padarthas? These are known as Dravya, Guna - action, Samanya, Samavaya, Vaisesa and Abhava.

The 7 Padarthas accepted by Vaisesikas, again I repeat I said that Guna, Dravya, action or karma, Samanya, Samavaya, Vishesha and Abhava. Kanada performed the first 6 category or Padartha, but the last category known as Abhava is described by other scholars, in a later period by in toto they have accept a Vaisesika system accepts 7 Padarthas; further, they have also explained what they mean by Padartha. They said that Padartha means - it stands for an object of having a particular name, further they said that a Padartha must satisfy 3 features.

One is Astitva, that means, the Padartha must have an uniqueness, individuality; the second one is [fl], that means, we can know that object, we can think of that object; the third one is [fl], that means, there is a name stands for that object. So, therefore, Astitva, [fl] and [fl] in English translation, if I will put it, then I say that the Padartha must have an existence, and it is an unique one; and the second one is we can think of that existence; and the third one is there must be name for that object, then only we can call that one as Padartha.

Now, further they said that each Padartha has its own unique existence. We will describing the Padartha, then they said that we find 9 substances, and what are those substances? And how they explain substances? They said that substance is one which **in heres** qualities and actions, but, however, if you put qualities and action together, it could not able to explain or it **it** cannot construe the substance itself. So, therefore, though qualities and actions **in here** in substances, but this two together cannot able to explain, what is a substance. Further, they say that substance exists independent of qualities and action, in the first stage of its production, and in the second moment, it **inheres** qualities and action. So, therefore, they said that substance is an independent Padartha, further they said that what Buddhism described about substances, they are not agreed up on it, because according to Buddhist, a substance is the conglomeration of all its constituent parts. A substance is the conglomeration of its constituent parts; here Vaisesika disagreed with Buddhist thinkers, and said that a substance is over and above of its constituent parts.

What they mean? Is that if you put together, all the constituent parts of a substance still, the togetherness of all the constituent parts cannot able explain the substance as it such therefore, they subscribe the view by stating that substance is over, and above of its constituent parts.

Then after listening from Vaisesika, Buddhist counter argue, Vaisesika explanation on substance. There are many arguments, we had discussed just to recapitulate for you, one argument I will give now as an example; Vaisesika said that substance exist independent of qualities and actions in it is the first production.

In other words, qualities and actions in here, in the substance in the second step, but if the first step of its production the substance is independent of qualities and actions. Here, Buddhist claim that whatever we see, whatever we experience as an object - we experience the object through the qualities therefore, qualities only exist, no substances, because as explained by Vaisesika substance cannot be perceived therefore, Buddhist say that whatever we are seeing, whatever we are **we are** experiencing it is the qualities therefore, substance does not exist, but the quality is exist.

Or if substance exists, substance cannot exist independent of qualities and actions. We must accept that qualities and actions; inhere in the substance in its production at the first moment itself. Because Buddhism as given an argument saying that, if a person said that **that** I am enjoying a mango, what really he is enjoying; He is enjoying the taste, he is enjoying the smell of the mango, he is enjoying the attributes of that mango, but in this case, he is not enjoying the substance of that mango.

Therefore, Buddhist clearly empathize that; there is nothing called substance. If at all something exist as a substance, it must exist with qualities and actions, and there are many other arguments, Buddhist put forward to Vaisesika thinkers or scholars. Then further, we had discuss that how Vaisesika defense Buddhist argument?

Vaisesika said that you are very correct, you are the Buddhist are very correct, because you are saying that there are many qualities, we find in a substance. Now, please tell us that if there is nothing called substance, then how more than 1 or 2 qualities we find in a particular object. And quality cannot exist independent of it, quality like color, quality

like taste, do you think? Quality can exist independent of substance, if not sure then tell me, why there are different kinds of qualities we find in a substance?

If quality cannot exist independent of it, **it** requires something for its existence and what is that something - that something is known as Ashraya or locos and that locos is nothing, but substance. And there are many other arguments, here Vaisesika have given for defending the Buddhist argument on the concept substance.

Then further, we have discussed that there are many substances we find; there are 9 kind of substances, and all other substance can be subsumed under this 9 substances, and what are those 9 substances? They said that 9 substances are divided broadly in to two kinds - one is eternal substances, another is non-eternal substances.

Eternal substances are those which exist permanently, timelessly which can never created nor destroyed. Now, non-eternal or tangible substances are those which can be produced, which can be destroyed? The 9 substances are air, ether then earth, light, time, space, mind, soul in this way.

So, if you find that there are 9 substances, and out of 9 substances, they said that time, space, mind, soul are eternal substances. Then they said that time is the cognition of you say that past present and future, then space is the cognition of you say here there, all this concept they have discussed, these are the eternal substances. The non-eternal substances are those which has also qualities; for example, earth has a quality, ether has a quality, sound. Here, they said that we cannot perceive the earth, but we can hear the sound and because of the quality, we must infer that there must be a substance; otherwise quality cannot exist independent of it.

Therefore, ether or Akasha is a substance and its quality is sound. In the same way they said that fire or say light - **light** is the substance and color is its attribute. In this way they said that every substance has an a unique attribute; every substance exist independently with its uniqueness.

And no substance can be derived from other substance, because each substance is unique in its character, and there are plenty of substances exist, because here Vaisesika behaves that there are many things exist in this earth, there are many atoms exist in this earth,

because we find that eternal atom and non-eternal atom. Therefore, they are called as atomistic pluralism.

Further, they said that **that** soul is of two types. While discussing the concept soul, they said that soul is of two types. One is individual soul, another is eternal soul. Individual soul are those which are in the process of movement. In individual soul: we find the consciousness, if the soul is the substratum of the consciousness, and because of the consciousness, we find different individual souls in this earth. Even you cannot count, how many living creatures are existing in this earth? Because we have a limited knowledge; we know something which is very limited in character?

Therefore, they say that those who are living in this earth? Starting with animals, plants, birds, reptiles then many creatures, even a insects, worms, they have a life, they have a individual soul. On the other hand, they said that there is a person known as omniscient being which has a supreme soul, and supreme soul is one who really responsible for creating the whole universe in a very beautiful way? He designs the universe in such a magnificent way.


And maintaining, the cosmological order in a very logical sequence, it is the supreme soul who brings the harmony in this earth? You find in the morning sun raises, you find then there is a noon then in the evening sunsets. And again you find there is done time, and morning see why this rotation comes? Because there is a someone, who really regulates?

The universe system as such, in this way they said that individual soul and supreme soul; while discussing the concept individual soul, they said that it is the mind which really helps to identify the internal aspects of an human being, such as pain and pleasure. So, in this regard, you find that it is the mind which is an eternal substance which helps to find the internal qualities of an individual soul known as pain, pleasure, satisfaction, so and so forth.

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Substance

- ❖ 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 *Nyāya 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.
- ❖ This view is criticized by Cit-suk-chārya in his *Tattva-pradipika*.



Now, the argument now coming forward and saying that we were in a problem, we have finding the difficulty to understand what is Vaisesika stands when on substance? In this regard, the problem is very specific - the problem as you can see in my slides that in one hand Vaisesika is are considering that substances exist independent of qualities, and actions, in the first moment of its production. And in the next moment, it inheres the qualities and action.

And further, they are saying that substances which have a quality can be consider as a substance, and the on the other hand, they are saying that substance which does not have a quality, and they have given two examples: like a eternal substance, like mind, soul, it does not have a quality.

You have space - **space** does not have a quality, it is an eternal substance, but on the other hand we find tangible objects like table, chair, water, all the things which have a quality. Now, question arises how it and object can be treated as a substance in one hand whenever, it has a quality on the other side, whenever it does not have a quality, still also its it can be consider as a substance.

Therefore, I have said 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, etcetera; and non-tangible objects like space, time, soul, etcetera. Now, how it is so, in one hand you are saying that these are the substance, because these are having qualities, because of the

qualities we identify the substance, we recognize the substance with having so and so, name.

We never identify table as a chair, because we know that what is the quality of chair? What are the attributes of the table? Therefore, with clearly we distinguish what is chair - and how it is different from table? On the other hand, we find that there are many substance which does not have a quality; for example, space, time it does not have a quality, but still we **we** call it is a substance.

Now, in this regard Sridhara - Sridhara is a scholar of Vaisesika philosophy in his work Nyaya manjari, he said that substance is one which is felt that self subsisting, and something that exist in its own rights. Sridhara here clearly, empirically explain what is a substance? From this we can know what is their standpoint on the concept substance, he said that substance is one which is self subsisting? It does not require anything for its existence.

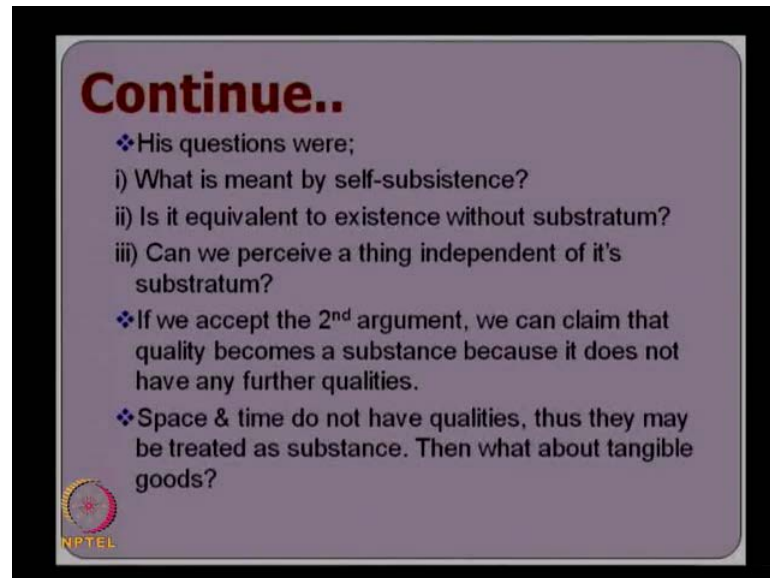
Rather other things inheres in it like color, and action cannot exist independent of themselves for their existence they require substance, but substance is such, it exist independent of those even in its first moment of its production. Therefore, they said that substance exist independent of actions and quality, in the first moment of its production, and it does not require any other things, all the in the later period it inheres qualities and actions; however, if you see that qualities and actions, they cannot exist independent of themselves.

Therefore, they said that substance can be known by itself, but quality cannot be understood without substance, if I say bitter taste then immediately we will ask how do you find bitter taste - what you have eaten?

That means there is a substance that I have eaten therefore, I found a bitter taste. If I say that **that** Rasgulla taste its very sweet, then here we find something substance Rasgulla therefore, we can describe it taste sweet. In the same way, you find every substance has its own peculiar quality; that is the uniqueness of that substance.


Now, this view is rejected by Cit-Suk-Charya, this view cannot be accepted by Cit-Suk-Charya. Therefore, in his work Tattva-Pradipika; he has asked 3 pertinent questions – 3 fundamental questions to Vaisesika scholars.

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- ❖ 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 becomes a substance because it does not have any further qualities.
- ❖ Space & time do not have qualities, thus they may be treated as substance. Then what about tangible goods?

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And these questions are what is meant by self subsistence? The second question, is it equivalent to existence without substratum, the third and the last question, he posed to Vaisesika scholar saying that can we perceive a thing independent of its substratum, these three questions are very fundamental. Now, if you consider, the second point that is it the case that substance is something which exist independent of substratum? If this is the case, then we find there is a problem to understand the concept substance.

Why it is so, because if you see that quality exist, but quality does not have a any further qualities; for example, if I say sound is a quality what is the further qualities of sound? Nothing, but if you see the substance Akasha or ether, then the qualities is the sound, but then question arises. If something exist independent of substance, we can call them substance then quality can be a substance as such, however quality cannot be a substance, then if this is the case it really caught the grounds of Vaisesika explanation the theory substance.

I repeat this is the logical argument. Cit-Suk-Charya posed to the Vaisesika scholars; Cit-Suk-Charya in his second questions he said that is it the case that we accept something

has a substance, only when it does not have any substratum. By considering this question, he explains that if we accept something as a substance when he does not have a any qualities, then quality becomes a substance, because quality does not have a further qualities - quality like taste, it does not have a further quality - quality like sound, it does not have a any further qualities, if it is so, then quality becomes a substance.

But then, he is asking, can we say so, that quality becomes a substance, we cannot say so, because quality requires something for its existence, it cannot exist independent of substance. It needs a locos or Ashraya for its existence. Now, further Cit-Suk-Charya arguing that space and time do not have qualities; thus they may be treated as substance. As Vaisesika said, but then if it is so, then what about tangible goods?

Time space it is understood, you may call it is a substance, because it does not have a quality, then if this is your basis to call something as a substance on which basis you are arguing that the tangible goods or the tangible objects is also treated as a substance, because in the tangible objects, we find qualities like a table, and chair, and a pen, say duster, say laptop, say cow, tree these are the tangible objects or tangible beings.

If this is the case, we find the qualities in them, then on which basis you are claiming that the tangible objects is **is** also be treated as substance. So, there are 2 questions and the valid questions. Now, we can see the logical argument that how Cit-Suk-Charya pose to Vaisesika thinkers?

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- ❖ The first question is answered by Vaisesikas stating that the substance is over and above of its constituents.
 - ❖ It exists independently in the first stage of its production and acquires perceivable qualities in the next stage.
 - ❖ Refuting Nyāyayikas (potential and actual motion) and Buddhists (change) view on motion, Vaisesikas express that there is neither potential nor actual motion found in these nine substances.
 - ❖ For them, substance is prior to qualities and action, although they inhere in it.
 - ❖ It is the substrate of all other categories.
- Thus, Kanāda treated 'substance' as the first and foremost category among others.



Now, Nyaya Vaisesika defines or try to explain, what Cit-Suk-Charya is asking or what Cit-Suk-Charya is imposing in the question form on the concept substance. Now, Nyaya Vaisesika try to explains Cit-Suk-Charya that what you have understood that is not the correct that we mean on the concept substance.

Now, the first question that Cit-Suk-Charya ask what do mean by substance? When you say that substance is self subsisting; now here Nyaya Vaisesika defines, he said that **that** the substance is over and above of its constituents that means, if you divide a substance, you find different constituent and each constituent has a some peculiar qualities - some of the qualities may be you find, when the substance is in the whole form? Before, you divide it.

And here he saying that there is some uniqueness, you find in that substance when you put together all the part of a substance and make it a whole, you find that the substance is not full pleased in its form, you find something more that in that substance. Therefore, you saying that what is that more; that more is something which binds to claim that something exist in that substance. Therefore, we claim that a substance is something more than of its constituent parts.

Because if you put together, all the constituent parts it cannot frame the whole as such; for example, once the jar will be broken; now, you have a pieces in your hand, if you put together pieces, you may frame or you may produce a jar, but the jar may not be the same jar as such, but the jar may not be solve some of the purposes.

Therefore, we must accept that a substance is something which is over and above of its constituent parts, and here the something is to underline and that is the spirit, we must understand what is substance? Further they said substance exist independently in the first stage of its production, and acquires perceivable qualities in the next stage.

They agreed; Nyaya Vaisesika agreed that qualities and actions we find in the substance and because of the qualities, we recognize a substance; however, substance has its own existence, because there may be different qualities will we find in a particular substance. And henceforth since, we find there different qualities, in different moment in a particular substance, we must consider that something presupposes as a form of substance as a result, we are imposing different qualities, on it and henceforth we recognize the object by the help of its qualities.

Now, this is the explanations Nyaya Vaisesika has given to Cit-Suk-Charya. Now, you can see the logical argument between Buddhism and Vaisesika between Vaisesika and Cit-Suk-Charya and how they really explain the concept - the concept substance. How they really establish their argument by stating that substance is independent, in the first stage of its production although it inheres qualities in the next moment.

Now, the question arises whether motion find in substance or not? And if at all we find motion in substance, what kind of motion it is? Considering the issue and motion, the Nyaya school explains that there are 2 types of motion. One is potential motion another is actual motion.

What is potential motion? Potential motion is one which we find in a substance and the substance is capable to move or shift from one place to another place. That is a potential motion, because of the potential motion of that substance - the substance could able to move from X to Y distance.

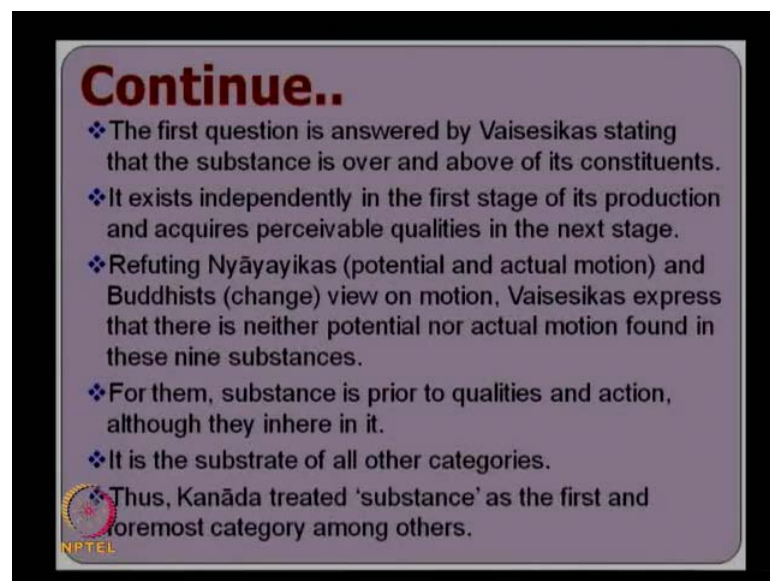
They also said that as like quality action cannot exist; or the motion cannot exist independent of substance, it needs something for its existence and then something is nothing, but the substance. And while explaining the other kind of action - other type of action known as actual action, they said that it is the individual.

Responsible for its own motion, for its own movement that is called actual action, and a ordinary example I will give for example, there is a glass of water on my table, now I am moving the glass, **I am moving the glass** of a water from the place X to Y, then here we find, because of the potential motion find in that glass as a result, I could able to move the glass from one place to another place from X to Y.

Now, we as a human being, we as an animal having individual souls, we are moving from one place to another place. He saying that it is an actual motion, something inbuilt in the life, something inbuilt in that substance as a result, the substance able to move the traumatically whenever he or she desires to move. So, therefore, according to Nyaya there are 2 types of action - one is potential action, another is actual actions.


Now, Buddhist be one motion, Buddhist said that there is a nothing call the concept motion, rather they agreed on the concept saying that motion can be explained with the word change, because they believe that on the only potential motion.

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- ❖ The first question is answered by Vaisesikas stating that the substance is over and above of its constituents.
- ❖ It exists independently in the first stage of its production and acquires perceivable qualities in the next stage.
- ❖ Refuting Nyāyayikas (potential and actual motion) and Buddhists (change) view on motion, Vaisesikas express that there is neither potential nor actual motion found in these nine substances.
- ❖ For them, substance is prior to qualities and action, although they inhere in it.
- ❖ It is the substrate of all other categories.
- ❖ Thus, Kanāda treated 'substance' as the first and foremost category among others.

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They have given an example, while explaining the concept potential motion. They said that if you know put a table in front of you in a particular room, you say that immediately you cannot recognize its change its motion, but after some years, after some time say 2, 3 years after 10 years or after 15 years, once you come to that room and see that some of the qualities of that table would not remain as it was there in the earlier time. Therefore,

something is moving although we cannot notice how it moves? Although we cannot notice the moment from X to Y. We cannot notice the change from X to Y, but however, in the long run we can observe; we can perceive the change in it.

Therefore, Buddhism explain in this case saying that; **that** action or motion, we can explain by the help of the word change, because they believe that change is permanent and other things are momentary, it is bound that we need to change in our life and every things are constantly changing. In some cases, we are noticing and some cases we could not notice it. Now rejecting; on the one hand Nyayayikas view, on the other hand Buddhist explanation of motion. Vaisesika argued that there is neither potential nor actual motion found in this 9 substances.

He said that although actions inheres in the substance in the later period, but substance as such in its early stage of its production nothing included in it, **it** is just a pure, it is absolute; it has nothing to do with qualities and action in the first of its production. Here, Vaisesika claimed that unlike Nyayayikas and Buddhist there is an action, inheres in the substance, because action cannot exist independent of it, but the inferences of the action in the substance, it happens in the next moment of its production of the substance, but in the early stage of its production, the substance is itself is pure is an absolute, it does not require any kind of quality or action for its own existence.

Therefore, they say that substance is prior to qualities and actions; although they inhere in it, **it** is the substrate of all other categories - all other categories like you have Karma, you have quality Guna quality, you have then Samanya, you have Vishesha, you have Samavya and Abhava, you explain all this **all this** Padarthas.

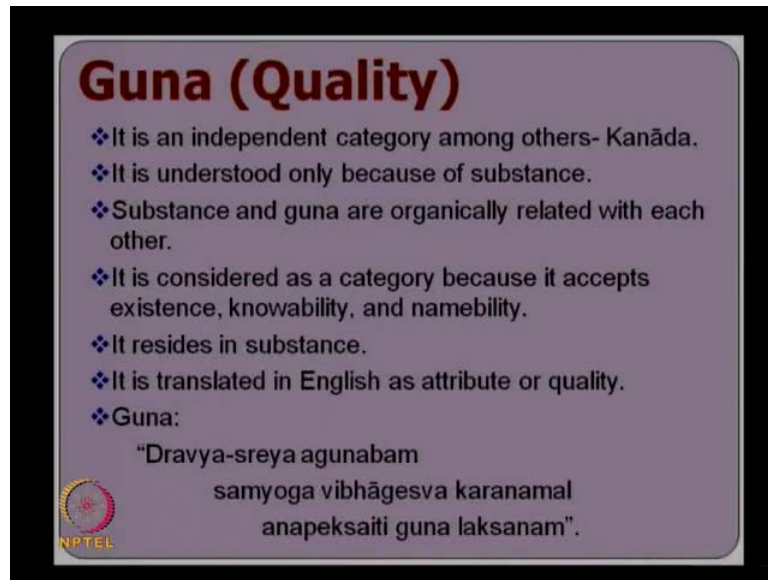
If you must realize that everything will be explained by the help of only Dravya or substance; for example, quality - **quality** resides in substance say Vaisesa. Vaisesa stands for particular, what is that particular? Particular substance anything in the form of atom that is a particular, and atom here also explained as a substance, because it has its own uniqueness.

Now, further if you stress the argument to the nonexistence which stands for Abhava, nonexistence of an object in a particular place can be explained by the help of existence. For example, if I say there is no tiger in the study room, what I mean here is that the

nonexistence of tiger, I could able to explain in the form of existence in that room therefore, they said that substance is the bedrock on which we can explain all other Padarthas.


Therefore, they say that it is the substrate of all other categories. The Dravya or substance is the substrate of all other categories, thus Kanada treated substance as the first and foremost category among others. Now, Kanada as a scholars and the founder of Vaisesika system very clearly explains that what is substance? And very elucidate, logically defines other arguments on understanding the concept substance. Now, I hope you have understood the logical argument, and the counter argument while establishing the concept substance on the account of Vaisesika philosophy.

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Guna (Quality)

- ❖ It is an independent category among others- Kanāda.
- ❖ It is understood only because of substance.
- ❖ Substance and guna are organically related with each other.
- ❖ It is considered as a category because it accepts existence, knowability, and nameability.
- ❖ It resides in substance.
- ❖ It is translated in English as attribute or quality.
- ❖ Guna:
"Dravya-sreya agunabam
samyoga vibhāgesva karanamal
anapeksaiti guna laksanam".



Now, we are switching over to the second Padartha known as quality or Guna. Guna is a Sanskrit term and the English translation is quality, it is an independent category among others Kanada said that that Guna is an independent category like Dravya, because it satisfy 3 features, it has existence and the existence is unique, you cannot derive one Guna from another Guna, you cannot derive one quality from another quality.

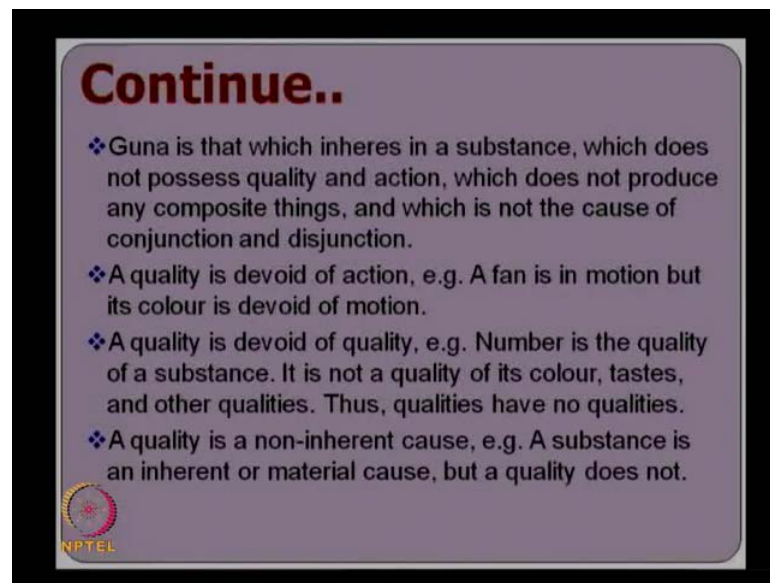
The second feature is knowability, we can think of that color. The third feature it is satisfying known as nameability, we identify a color of it having particular name say

green color or say good taste or bad taste say it is a harsh sound, all this we can say it is a particular name to that.

So, therefore, quality is an independent Padartha like Dravya according to Kanada. They said that substance and Guna are organically related with each other, and Guna cannot exist independent of substance, it needs substance for its existence, in this way substance and quality are organically related with each other. It resides in substance as I said and in English, if you translate Guna people call it attribute as well as quality.

Now, Guna by explaining the concept Guna, Kanada has written this words, you can now see that words Dravya-sreya, agunabam, samyoga, vibhagesva, karanamal, anapeksaiti, Guna laksanam, Dravya-sreya, agunabam; that means, Dravya-sreya it resides in Dravya, agunabam it does not have a any further quality, Samyoga, vibhagesva, karanamal, anapeksaiti, Guna laksanam.

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- ❖ Guna is that which inheres in a substance, which does not possess quality and action, which does not produce any composite things, and which is not the cause of conjunction and disjunction.
- ❖ A quality is devoid of action, e.g. A fan is in motion but its colour is devoid of motion.
- ❖ A quality is devoid of quality, e.g. Number is the quality of a substance. It is not a quality of its colour, tastes, and other qualities. Thus, qualities have no qualities.
- ❖ A quality is a non-inherent cause, e.g. A substance is an inherent or material cause, but a quality does not.

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What clearly it explains is that, Guna is that which inheres in a substance, because as you know that Guna cannot exist independent of it, and further said that Guna does not possess any further qualities, and action it does not produce any composite things, and which is not the cause of conjunction and disjunction.

So, these are the explanation Kanada has given while explaining the concept Guna. I read for you further, Guna is that which inheres in a substance which does not poses

qualities and action which does not produce any composite things and which is not the cause of conjunction and disjunction.

If we explain all these parts, we could be able to understand what Vaisheshika mean when they explain the concept Guna? I said that a quality is devoid of action. If we now, devoid the whole definition of Guna. Now, we find that a quality is devoid of action, take any quality, say color is a quality, you say that green color, blue color is a quality, if this quality resides in an object, you cannot say that the green color exists independent of it. You say that that is green color and that stands for here is the substance.

You say that the chair is green color, here the chair is an substance and the color of it is a green, but the green does not have further qualities; an example, they have given. Now, we can see your fan is moving, say ceiling fan or table fan in our experiences, why they have given this kind of example? Because you can understand the true spirit of the concept Guna.

Now, you can see the fan is moving when the fan is in the move, you find that also the color seems to be moving, but here Vaisheshikas are arguing is that the color is moving with this fan we think so, but it is not true, because the color cannot exist independent of substance, it is a substance fan is on move. Since, color is associated with that substance, we think that color is also moving including the substance, but which is not the case.

Color is devoid of action, color does not have further quality. Therefore, they said a quality is devoid of action when the fan is moving, the quality of the fan does not really moving, it is the substratum which moving we think that quality is moving, because the quality inheres in the substance.

Now, I believe you can understand that a quality is devoid of action, it is a very clearly. Now, a second point a quality is devoid of quality; take an example, that number say number 1, 2, 3, 4 etcetera. If I say that what is one? What is two stands for can we understand independent of any substances, if I say two then immediately we will ask, what is that two? Are you referring to chair or you referring to students or you referring to - **to** television or you referring to something.

So, therefore, whenever we say that number it always refers to a substance, but again do you we think or is it possible for us to find that number is a quality, it has also some further qualities; no, it is not so, therefore, a qualities is devoid of qualities - a quality does not have further any quality. A quality for its own existence, it resides in a substance; however, it does not have further qualities.

Therefore I said, number is the quality of a substance, it is not a quality of its color, taste and other qualities. Can we reduce, can we deduce color from test, can we deduce color from number, can we deduce number from say any other qualities - qualities like smell no therefore, each quality has its uniqueness, has its own existence and we identify that quality of having so and so of particular name therefore, quality is an independent Padartha according to Kanada.

The third point they said a quality is a non-inherent cause. The inherent cause what they mean is that material cause. The substance can be the material cause for its production, say if cloth is the effect or cloth is the output then the material cause is the thread - the color thread, it is an inherent cause or material cause, but here action is not included in the substance, in the **in the** production of its first moment.

The action does not include in the substance, in the first moment of its production, but somehow it inheres in it in the next moment. Therefore, they said that a quality is a non-inherent cause, it cannot be a inherent cause or a material cause, a quality is a non-inherent cause of an substance. A substance is an inherent or material cause, but a quality does not.

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- ❖ There are 24 gunas.
- ❖ Kanāda: 17 gunas
- ❖ Prasastapāda: 07 gunas
- ❖ Many of these gunas have subdivisions.
- ❖ Every guna tries to express a particular existence.
- ❖ The 24 gunas are:
 1. Rupa (colour)
 2. Rasa (taste)
 3. Gandha (smell)
 4. Sparsa (touch)
 5. Sabda (sound)

NPTEL

There are 24 Gunas or qualities, there are 24 Gunas qualities that we find in Vaisesika system or philosophy, Kanada as you know the founder of Vaisesika system performed at 17 Gunas, then the other 7 Gunas or remaining 7 Gunas are mentioned by Prasastapada. So, therefore, 17 plus 7 is equal to 24 Gunas we find.

Now, it is not only 24 Gunas. Vaisesika also aware with a fact that there are not only 24 Gunas, there are many other Gunas that we find and if we count that that will be a very great number, but they claim that all other Gunas that we are talking about which are great in number can be subsumed under this 24 Gunas.

Now, what are this 24 Gunas. Let us discuss, they further said that each quality - a particular quality cannot be reduced from any other qualities, but a complex quality can be explained by the help of it is a division for example, if somebody explain orange color, then I could able to explain that orange color may be consisting of yellow and red. Therefore, a complex color, orange color can be reduce to yellow and red, in this way they have explained there are 24 qualities.

Now, let us discuss what are those qualities? As I was said that first Guna or quality is known as Rupa color as you know that the color are of different; say black color, white color, so many colors and each color has its different; you know, different frames for example, if I say that this is deep black, that is little black or that is front black; in that way they said that many of these Gunas have further subdivisions, and each Guna tries to express or tries to explain a particular existence.

Now, the second Guna they said that taste, we have different taste say that is sweet, that is hard sweet or that is so much bitter taste. So and so forth, The third Guna is Gandha smell, you say that **that** is very bad smell, that is a good smell, see there are different qualities subdivision; however, if you add all these qualities, you find that is a smell. All things can be subsumed under smell, in the same way you have find Sparsa touch, Sabda sound then Sankhya is a number then Parimana is a quantity or magnitude.

You say that that is 1 kilo rice that is 2 kilo sugar; it is a quantity or magnitude. Say 1 kilo sugar, 2 kilo sugar, 3 kilo sugar. Now, if you bring down all these things if you can reduce, you find that sugar is a quality and it is a magnitude, because of the magnitude you say that 1 kilo sugar is different from 2 kilo sugar, because of its weight age.

Now, you have find Pruthakatva distinction, chair is different from table or that chair is different from this chair. Now, Paratva, Aparatva, Buddhi, Samyoga conjunction, the union between two objects or two things, Vibhaga separation between two objects then Iccha we has a human beings have many desires, while living in this earth we desire for our different purposes. Therefore, Iccha, Dvesa aversion.

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17. Sukha (pleasure)
18. Dukha (pain)
19. Gurutva (heaviness)
20. Snehatva (viscosity)
21. Dravyatva (fluidity)
22. Samskara (tendency)
23. Dharma (merit)
24. Adharma (demerit)

- ❖ Each quality has its own existence, and identity.
- ❖ It can't be reduced from any other qualities.

For example, colour can't be reduced from sound.

NPTTEL

Then we have Sukha, Dukha. Sukha you know that pleasure, we derived many pleasure from various context get also receives many pain, because of many reasons. Then say Gurutva heaviness - the weight age of that heaviness, then Snehatva viscosity, Dravyatva

fluidity, Samskara tendency, we say that we are suffering in this earth, because in our last Karma we have done so and so, Karma that is a quality, because of that qualities inhere in us we are suffering, we are behaving toward a particular subject differently, we are behaving towards a table differently than our behavior towards an object lets a dot pen or a map.

Now, Dharma - Dharma merit; that means, a blissful life; Adharma its not a blissful life. Then each quality has its own existence and identity as I said no quality can be reduced or deduced from other qualities. It cannot be reduced from any other qualities an example, as you know that color cannot be reduced from sound, neither sound can be reduced from the color.

So, in this way they have explain, the concept qualities in Vaisesika system. Now, I hope you have completely understood the concept substance and qualities explained by Vaisesika schools, thank you.