



Vaisesika System in Indian Philosophy

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Point- Introduction, Vaisesika darsanam, Author, Litterature, Seven Padartha, Pramanam, God and world, Conclusion.

(Abstract-

Philosophy is an important things in our daily lives. Philosopher can be seen every matter. The panditas have practiced philosophy from the ancient times to the modern times. Philosopher say we understand those who don't believ in god. But there are some philosophers among Indian philosophers who aknowledge the existence of God. So their philosophy is called as an **astika darsanam**. One of the most important darsanas of this astik sampradayas is the vaisesika darsanam. The vaisesika darsanam was the most ancient philosophy in Indian philosophy. I just discussed the way of the vaisesikas system in my article which system is very important for our Indian philosophy.)

Philosophy come from greek word 'Philosophia' which meaning of 'love of wisdom'. So that means philosophies fundamental is the knowledge. Reason, value and mind etc. who loves his knowledge that he is called philosopher. When we suffer from some problems in our life we try to solve it logically. Logic is a part of philosophy. Because it help human beings ups and downs of life

Traditionally 'philosophy' is the term refferd to any body of knowledge which is directly releted to religion and moral or ethis.

Philosophy has been practiced in India since ancient periods. So Imdioan philosophy is refers to ancient philosophical tradition from Vedas period. Indian philosophy is a part of 'Sanskrit tradition'. That is why philosophy called "Darsanam" in Sanskrit. The Sanskrit 'Drish' dhatu lute

suffix in addition has been created 'Darsanam' which means 'direct vision'. Indian philosophy that relies on a direct vision of truth and pure buddhi.

Darsana is divided into two categories mainly – **Astika (beliver in the veda) , Nastika (not beliver in the veda). Astika are Nyaya, Vaisheshika, Samkhya, Yoga, Mimasa, and Vedanta. Nastika are Carvaka, Jainism and buddism.**

All Astika system of Indian philosophy came from veda. Because they are believes the Vedas as a valid source of knowledge. According to ancient doctrines - the Indian philosophy believes in particular opinion because they are follows the vedic system.

Now I am discussed a vaiseshika system in my article. Vaiseshika darasana is an astika darsana. They followed by vedic system and belive In Isvara. So that vaiseshika is a art of astika.

Vaisheshika Darsana

There are all Indian philosophies most ancient philosophy or darsana is a vaiseshika. Because they follows the vedic system. **Only this philosophy has taken visheshah padarthah so its name is vaiseshika darsanam.** Over time Vaiseshika darsana becomes to the nyaya system. They also called nyaya-vaiseshika darsana.

Author –

Vaiseshika darsana was founded by **Kanada Kasyapa** around the 6th to 2nd century B.C. Others name of the Vaiseshika darsana is an **Alukya Darsana**. This name is a very famous in Indian Philosophy.

Literature –

The earliest systematic exposition of the Vaiseshika is found in the Vaiseshika Sutra of **Kanada** . This treatise is divided into ten books. The two commentaries on the Vaiseshika sutra – **Ravanabhasya** and **Bharadvajvritti** are no more extant **Parsastapada's Padarthadharmasamgraha**(4th century) is the next important work of the school.

The other three commentaries are '**Shridhara's Nyakandali (991) , Udayana's Kiranavali(10th century), Srivastsa's Lilavati (11th century). Samkara Mishra's Upaskarana** on Vaiseshika sutra is also an important work.

The Seven Padartha in Vaiseshika darsana –

The Vaiseshika school of philosophy recognizes seven padartha's or categories of realities. The **saptapadartha** or **seven categories** are –i)Dravya or substance are conceived is 9 in number. They are **prithvi(earth), ap(water), tejas(fire), vayu (air), aksa(ether), kala (time), dik (space), atman (self or soul) and manas (mind)**. The first five called are bhutas.

ii)Guna or quality is the second padartha in a vaisheshika darsanam. There are 24 gunas or qualities. But 24 gunas are not included in Veiseshika's sutra. Other daesanans ,especially in the from of a samkhya darsanas are also known as the guna are 3 types.

24 gunas are – **Rupam(Color) rasah(Taste), Gandhah(smell), Sparshah (Touch), Samkhya (number), parimanah (Quantity), Prithakatwam(different), Samyogah(connect), Bivagah(Classification), paratwam (recognized), Aparatwam (unrecognized), Buddhih (intelligent), Sukham (happy), Dukkham (sad), Iccha (wish) , Dvesh (hated), prayatnah (care), Gurutwam (importance), snehah (love), Samskarah (culture), shabdah (word), dharmah(religion) adharmah (non religious).**

iii) **Karma** – Karma is not only work. It is physical movement. Five karmas are included in vaiseshikas – **Utksheponam, aboksheponam, akunchanam, prasaranam and gamanam.**

iv)**Samanya** is a fourth padartha in vaiseshika darsanam. Samanyas opposite name is a 'jati'. Jati or samanya is the main in our daily life, which separates from each other. Samanya not a nitya.

v) **visesa** is the opposite of samanya. Visesa that the only vaiseshikas have accepted as an another padartha.

vi) **Samavaya** This relationship between two objects is temporary, It is nitya or permanent. But it has no part.

vii) **Abhava** is the seven and last padartha which is nyaya- vaiseshika are accepted. Mainly abhava is two types :- **Samsargabhava** and **anyanyabhava**. **Samsargabhava** is of three kind –

a)Pragbhava – (antecedent non-existence)

b) Pradhamsabhava(non existence after destruction)

c) Atyantabhava (absolute non – existence)

Pramanam-

Most of the philosophy has accepted six pramanam but vaiseshika four pramanas accepted. They are **Pratyekshah , Anumanam, Upamanam, Shabdah**

God and the World-

The vaiseshika darsana accepts the Isvara. Kanada no discussion about Isvara in his book Vaiseshika sutra's but he accept Isvara who is the master of the world. God is beyond all forms of anger, he is totally empty. The soul or jibatma is multy but Pamatma is one. God is the world's most important cause and he is origin of world and jiva's. That cause vaiseshika darsana is a part of astika darsana's.

Conclusion –

Philosophy is very important in Indian life. So it was practiced from the ancient periods. The main thing that th philosophers have is god and the world. Nyaya- Vaiseshikas opinion also same, that cause they called also nyaya- vaiseshika darsanam. The world is working or karmaya According to the nyaya- vaiseshika's opinion. Without action, the world would have been a silent idel.

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