

Indian Philosophy
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Module No. # 08
Lecture No. # 32
The Vaisesika Philosophy

Welcome to this session. In this session, we will discuss the Vaisesika philosophy. This is a system among other system in Indian philosophy. Since we will discuss Vaisesika philosophy, we will discuss a little background of it like as we had done in other school.

Whenever we introduce new school, it is always good to give a little background of that school. Once the back ground will be understood by the student, then it will help them to understand their opinion, their theories on many of the issues in the similar way. So, it will be good for all of us to know what its background is, not in a very full form, at least in a briefed form.

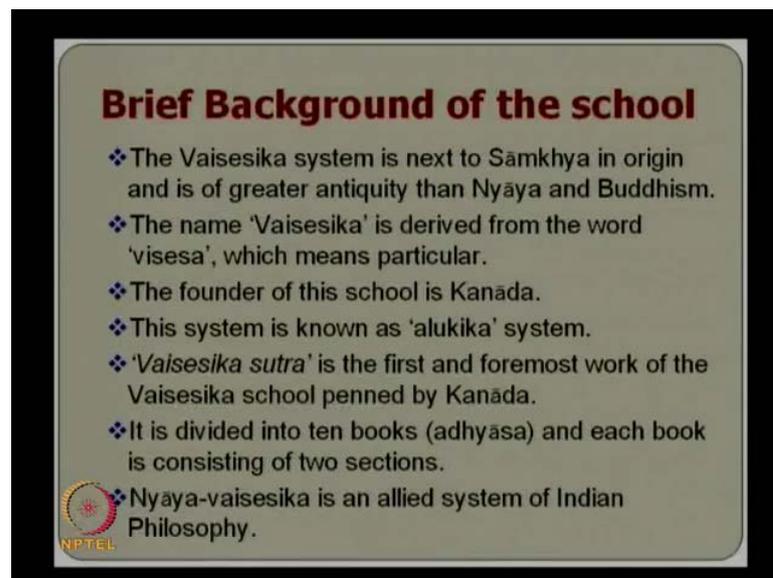
What is the important issue for a student to know about Vaisesika? So, therefore, we will start with a little background of Vaisesika system, then we will proceed further who are the scholars really contributed in Vaisesika system for its own development and its establishment as a system among other systems of Indian philosophy. Then, further we will discuss why the Vaisesika system will consider the view of atomistic pluralism and for them what they mean by substance and how they really treat padarthas or categories and much after that, we will discuss that various types of substances. Then, various types of gunas and in addition to that, we will also discuss the padartha or the category non-existence or abhava.

Though, some of the word may look new for you, but this is the way we must understand the Vaisesika system, and we must appreciate their contribution to the Indian philosophy. So, we also still celebrate the Vaisesika system and their views and opinion on many of their concepts, many of their theories towards the reality of the world, towards the substance of the world, towards the qualities and many more things. So, now let us start.

Vaisesika system is believed to next to the Samkhya. Many people also believed that Vaisesika system is contemporary to the Samkhya system and further, it is also believed that Vaisesika system is much older than the Nyaya school and Buddhist school because if you read the classic of Vaisesika system, it was many times referred to the concept developed in the Samkhya philosophy.

Therefore, it was believed that and still it is also believed that Samkhya and Vaisesika may be contemporary. There are many scholars, they found that in Nyaya school and Buddhism, many of the issue, they have discussed which they derive from Vaisesika system or many times, they refer to the Vaisesika system. Therefore, they believe that Vaisesika system is much older than the Nyaya and Buddhist. Same thing I said in my slides. If you see, if you can read it, the Vaisesika system is next to Samkhya in origin and is of greater antiquity than Nyaya and Buddhism.

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Brief Background of the school

- ❖ The Vaisesika system is next to Samkhya in origin and is of greater antiquity than Nyaya and Buddhism.
- ❖ The name 'Vaisesika' is derived from the word 'vaisesa', which means particular.
- ❖ The founder of this school is Kanada.
- ❖ This system is known as 'alukika' system.
- ❖ '*Vaisesika sutra*' is the first and foremost work of the Vaisesika school penned by Kanada.
- ❖ It is divided into ten books (adhyasa) and each book is consisting of two sections.
- ❖ Nyaya-vaisesika is an allied system of Indian Philosophy.

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Vaisesika is a system, Vaisesika is a school, Vaisesika is one among the other concept of Indian philosophy is derived from the word vaisesa. Vaisesa stands for English word particular. That means, vaisesa talks about, vaisesa implies things those are atomic in nature. Vaisesa talks about, expresses about atomism and Vaisesika school discusses that there is not only one atom, but also different atom exists in this earth. Since, there are different atoms, their existence, the way of they exist is totally different one from the other. One substance is different from other substance. No two substances are alike.

Therefore, Vaishesika system is known as the atomistic pluralism. They subscribed the view that atomistic pluralism. Why atomistic? Because they believe that one atom is different from other atom and there are different atoms, there are different substances exist in this earth. Now, we can see their background why they called atomistic pluralism.

Now, further the founder. Certainly there will be a founder of this system. Although, there are many contributors and scholars have given their opinion, theory on Vaishesika schools, but certainly there will be a founder. Once something is found, then people contribute on it. As a result, it may take a long time for its own existence, for its own establishment. For considering, this system is one among the other system or this system can be considered as an independent system as like Nyaya, Buddhism, Jainism so and so forth.

Now, Kanada is believed as the founder of this system. This system is also named as alukika. There is a little bit of story behind this. Why this system is known as the alukika system? There is a reship, there is an individual, there is a person who really in the whole day time was residing in a cave and thinking about many more things about the world and worldly affairs. Once there will be a dusk time, now slowly the sunsets after the sun sets when darkness over powers the light in that time. That means, after evening he was going out and finding some of the seeds from seed grains and eating the seed grains, again residing in that cave and the whole day time, he was not going out anywhere. So, people believed that he may be polka. Polka is a word derived from the word owl. Polka stands for owl.

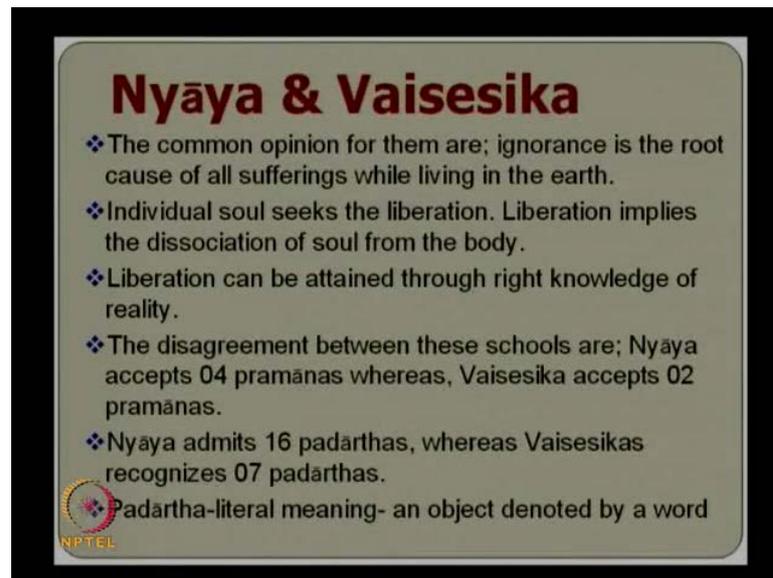
As you know that owl is a bird who always moves in the night, not in the day time. In the same way, the reship or the ascetic who has no attachment to the worldly appears. He was staying in a cave and all the day time, he was thinking something about the world and the worldly affairs and how things are happening, how things can be called so and so and what are the reason for calling x as x and why x cannot be called as y and how x is different from y or how x is different from x 1. So, that ascetic person, the reship was in the evening for the fulfillment of his stomach. He was going out and collecting some of the seeds for fulfilling his stomach. So, therefore, since he was going out, people considered him as a polka.

Therefore, since he is contributing to the Vaisesika system and believed that founder of the Vaisesika system, therefore the Vaisesika system is named as alukika system. Whatever we have discussed about that person, that person name is Kanada. So, therefore, I said the founder of this school is Kanada. This system is also known as alukika system. Vaisesika sutra is the first script, is the first manuscript developed by Kanada. It was divided and also, now you can, if you can go the classic, you find that that Vaisesika sutra is divided into ten books and books they called is adhyasa and each book is consisting of two sections.

That Vaisesika sutra was the script, was the former script or say, first script which contributes about the Vaisesika system which contributes about the theories of Vaisesika system. This manuscript is divided into ten books and each book is consisting of two sections and you find in all the section of all the books, it is very clearly written how we should look to the world and how we should look to the worldly affairs and why we find there are different atoms and why each atom is different from other atoms. Therefore, they said that in this context if you see Vaisesika are really believed that there are different atoms with their own uniqueness exist in this earth.

Nyaya-Vaisesika is an allied system of Indian philosophy as like Samkhya, Yoga, Miasma and Vedanta. In the same way, Nyaya and Vaisesika system is an allied system, though these two are not developed in the same time or contemporary time. However, people believe that there are many theories what nyayakans contributes, the same thing contributes by the Vaisesika and there are many agreement and disagreement on many of the issues between these two schools. Now, we will see what are their agreements and what are the issues and why they disagree with each other and what are the issues.

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Nyāya & Vaisesika

- ❖ The common opinion for them are; ignorance is the root cause of all sufferings while living in the earth.
- ❖ Individual soul seeks the liberation. Liberation implies the dissociation of soul from the body.
- ❖ Liberation can be attained through right knowledge of reality.
- ❖ The disagreement between these schools are; Nyaya accepts 04 pramānas whereas, Vaisesika accepts 02 pramānas.
- ❖ Nyaya admits 16 padārthas, whereas Vaisesikas recognizes 07 padārthas.

Padārtha-literal meaning- an object denoted by a word

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The common opinion for both of the school is that ignorance is the root cause of all suffering while living in this earth. These two schools if you see the nyaya school or Nyaya system in one hand and Vaisesika school or vaisesika system on the other hand, we find that that both of them agree on one concept that we human being, we suffer in this earth because we are in bondage and how we are bondage? We are in bondage because we are ignorant, we are the ignorant person. Because of our ignorance, we are suffering. We do not able to understand the reality of the soul, the real nature of the body, the real nature of the world so and so forth.

So, therefore, ignorance is the root cause of all suffering and further, they are saying that they did not stop there. By proceeding further, they say that this ignorance can be eradicated by the help of right knowledge and what is the right knowledge for them. A right knowledge is one where an individual can understand the real nature of the soul, the true function of the body and how the body soul are associating with each other. Why we human beings crave for different objects for our different purposes while living in this earth and once we understand these are the concepts, hopefully we can know that we have a limited knowledge.

We are the persons having limited understanding about the facts and issues. However, we are considering the limited knowledge as the complete knowledge and because of that ignorance comes and we think that we will be living in this earth eternally, which is a

myth and once we understand that this is a myth, we need not to hanker for the different objects for our different purposes and once we are dissociating from the objects, once we are thinking that these objects are temporary, it cannot be used for us for eternally. Neither we live eternally, nor can we use the object for which we are hankering eternally. If nothing is eternally, why at all we will crave for our wealth, money, power and so and so forth, why will be in an emotional bondage and because of the emotional bondage, we have many expectations from any one and as a result we are suffering.

So, therefore, they say that one must seek the right knowledge and once you acquire the right knowledge or you attain the right knowledge, you can be able to conquer the world, you can able to conquer your sense organs, you can stop your sense organs not to relate with other objects immediately which comes in their way.

Now, therefore, I said individual soul seeks liberation and liberation implies the dissociation of soul from the body. They said that liberation while living in this earth can also be possible. How it will be possible? It will be possible only when an individual can realize what the real nature of soul is and what is the function of body and how soul can be detached from the body and what are the practices one should do. So, that one understands the relation between soul and body. As a result, the individual would not have any kind of anxiety to receive or gain the products of the worldly affairs. If this is so, then he or she can be liberated by person, although living in this earth.

This concept is agreed by both school, Nyaya school as well as Vaisesika school. Further, they said that liberation can be attained through a right knowledge of reality. As I said to understand the things with the proper spirit can correctly to understand what the real nature of soul is and how it is different from others. Why object chair is different from table? Why an object tree is different from other plants and why an animal is different from a bird? Therefore, one must have a right knowledge to understand these facts.

Now, the disagreement. These are the agreement that you find that there are different causes. As a result, we are suffering and these are causes are really associating with the human being because the human beings are in bondage and once the right knowledge can be attained, the bondage can be eradicated and hence forth, liberation can be possible. This is the agreement.

Now, we also find the disagreement between these two schools. As the first disagreement between the two schools is that in one hand, Nyaya accepts 4 pramanas. What are the pramanas? That means the valid means, through which one attains the knowledge. What are the valid means for them? One is perception of pratyaksha, second one is the inference or anumana, the third one is comparison or upamana, the fourth one is verbal testimony or sabda. Therefore, Nyaya believes that there are 4 pramanas.

You can attain the right knowledge, we can identify an object what it is. On the other hand, if you find the Vaisesika system, they said that there are only two pramanas, not more than that. What are those? These are perception and inference. Further, Vaisesika system said that upamana and verbal testimony, these can be reduced to perception or inference and hence, we will accept only two pramanas. We cannot accept 4 pramanas as like Nyayakans. This is the first disagreement between these two schools.

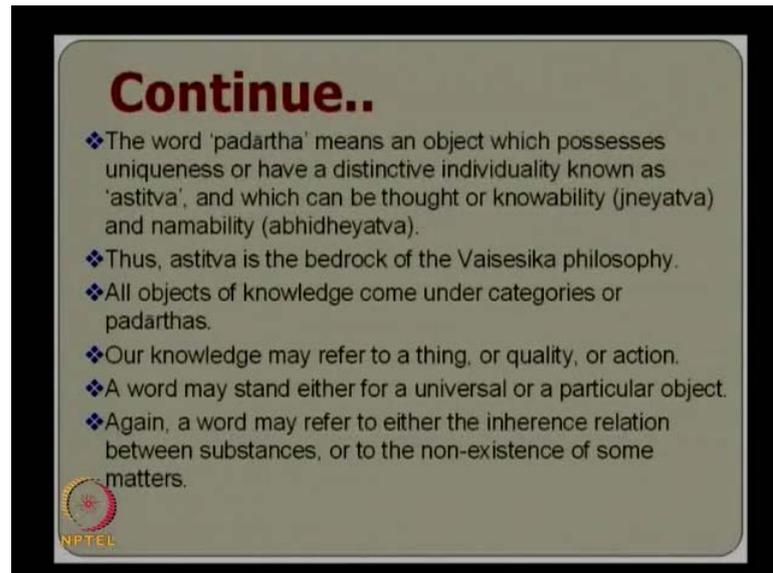
The second disagreement you find that nyayakans talks about 16 padarthas. Padarthas is a category whereas, vaisesika systems accepts only 7 kinds of padarthas. What is padartha? Now, some question may come to your mind. What is padartha? Padartha, the literal meaning of padartha is the object have particular name. You identify a object having a particular name, therefore it is said that an object denoted by a word is known as padartha.

Now, you can see there are many padarthas. You have say chair, you have say liquid, you have say something gross object, you say tree, you say animal. There are many padarthas. Living, non-living, many creatures are there. Even if you think of non-animate objects, there are plenty, there are lots of objects we find in this earth and see each object has a particular name. We identify cow because cow has a separate features, unique features, although some of the features of cow we find in other animal. Let us say bullock. However, we never called bullock as a cow because these two are different in their own nature. So, here you find padarthas. There are two objects, two animals having two different names because they are unique in their character and they have some unique features.

In this way, they said that who said that nyayakans said that, that whatever padarthas that you see that can be compressed under 16 padarthas. On the other hand, Vaisesika philosophy said that whatever padarthas that we are seeing in this earth or we are

experiencing in this earth can be subsumed under 7 categories or 7 padarthas. What is padartha for them, I am explaining further. Padartha stands for an object of having a particular name. That means, there is an object of having a particular name. If you consider there is some object without having name, this cannot be considered as padartha.

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- ❖ The word 'padartha' means an object which possesses uniqueness or have a distinctive individuality known as 'astitva', and which can be thought or knowability (jneyatva) and namability (abhidheyatva).
- ❖ Thus, astitva is the bedrock of the Vaisesika philosophy.
- ❖ All objects of knowledge come under categories or padarthas.
- ❖ Our knowledge may refer to a thing, or quality, or action.
- ❖ A word may stand either for a universal or a particular object.
- ❖ Again, a word may refer to either the inherence relation between substances, or to the non-existence of some matters.

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Now, continuing further, the word padartha means according to Vaisesika, the word padartha means an object which possess uniqueness or have an distinctive individuality known as astitva and further which can be thought or knowable and which can be nameable. There are three things. Now, Vaisesika said by explaining padartha or defining padartha, he said that padartha must have astitva. There is an individuality uniqueness which you never find in other substances or other than padartha. In addition to that, it must have a name and we can even think of that.

There are three features, astitva, then jneyatva and abhidheyatva. Astitva means essence of that object, jneyatva means knowability. We know that object because we were thinking about that object, then nameability. We must have a name for that object. We call that object with so and so name. If these three features are there, then we can call that product or that thing is known as padartha.

Now, since I have given the example of cow, you can see the cow now. You can see from the angle of these three components, essence of the cow, what is that cowness. Because of the cowness, we identify the animal cow is a cow. At no moment we claim that animal cow as a bullock, though some of the features are overlapping with each other. Let us say, both of them have four legs, both of them have tails, both of them have a body. Although, these things are there, still we consider bullock is different from cow. This is called *astitva*. If there will be no *astitva*, we are confused by saying that whether we will call that animal as bullock or cow. It is the *astitva* which helps us to identify that object with so and so name. What is the name? We say cow is a name, the object or an animal stands for a name known as cow. Cow now becomes a name and cowness became an *astitva* of that animal.

Further knowability. That means, we can think of that object, we think of an object because there is an essence involved in it. Can you think chair as a table? You cannot think so because you think this is a contradiction in terms. How can an individual think chair as a table or table as a chair because these two products, these two objects must have different purpose and it is designed also for the different purposes. How can we think of chair as a table or table as a chair? In this context, they said that if you find *astitva*, in addition to that you find this is thinkable or knowability, then it has a name. Then, that product, that thing can be called as *padartha*.

Moving further, they said that *astitva* is the bedrock of the Vaisesika philosophy. Therefore, they said that we identify different objects because these objects are different from each other. Henceforth, *astitva* is the bedrock of Vaisesika philosophy. Now, just few times back I told you that Vaisesika philosophy prescribes the concept or subscribes the concept atomistic pluralism.

What they mean is that, there are different atoms exist in this earth and these are plural in character. Why it is atom? Because each atom is different from other atoms and therefore, there are different atoms we find in this earth and each atom has *astitva*. As a result, we identify or we name that atom is different than other atoms. Then, in this context, they said that all objects of knowledge come under categories or *padarthas*, all objects of knowledge. I said, now if you think anything, you think a concept, any concept. You think an object, any object. You think any life, life having plants, animals,

creatures, human beings so and so forth, anything that is a padartha because it has its own essence.

Now, our knowledge may refer to a thing or quality or action, whatever knowledge we have as a human being. Having a limited knowledge or a recognizer having a limited knowledge, whatever knowledge we have. Either it refers to a substance or a quality or an action. I am giving examples. So, that it will help you to understand the concept. For example, you have a concept say, tree. It refers to the object tree. Suppose, you have a concept say, green color. Then, again the green color refers to a quality. Now, suppose you have a concept of movement. Now, that movement is an action. May be it is the upward movement or downward movement or expansion, anything or you something can be compressed. Suppose, you compress the spring, in that time also there is some action.

So, anything we have, any knowledge we have, certainly it relates to an action or either a quality or either a substance. Think anything that must be referred to either a substance quality or action. Sometimes we think something, that also refers to generality of an object and sometimes, it refers to the particularity of that object. Therefore, I said a word may stand either for a universal or a particular object. Now, I will give an example. Suppose, if I say horse. When I say horse, I mean all the horses those we find in this earth, both past, present and future.

So, whenever I say horse, it is general in term, but if I say that there is a particular horse which color is white and which was also tied in that tree. That means, I am identifying to a particular horse or if I am saying that now you see there is a black horse running. If I say now you can see the horse having yellow color is crossing the bridge. Here, I am pointing out something particular, but if I utter the word horse, it simply means all the horses of all the variety. Therefore, whenever I say the word horse, it implies the generality of the horse. All the horse you put together, both past, present and future, but when I say the particular horse, see the horse is running. I am saying that there is a particular horse over here. In the same way, say that a word may refer to either an inherence relation between substances or the non-existence of some matters.

Now, this is not very difficult concept to understand. Only thing that, you must understand in a proper spirit or a true spirit. I will read further. Again, I will explain you. Now, you listen a word may refer to either the inherence relation between substances or

to the non-existence of some matters. What is the inherence relation? There are many substances of having inherence relation. For example, water and liquidity. Can water be solid? No. So, liquidity is inherence relation to the substance water. So, whenever I am saying liquidity, certainly some of the concepts come to your mind. May be water, may be milk or may be some kind of liquid objects.

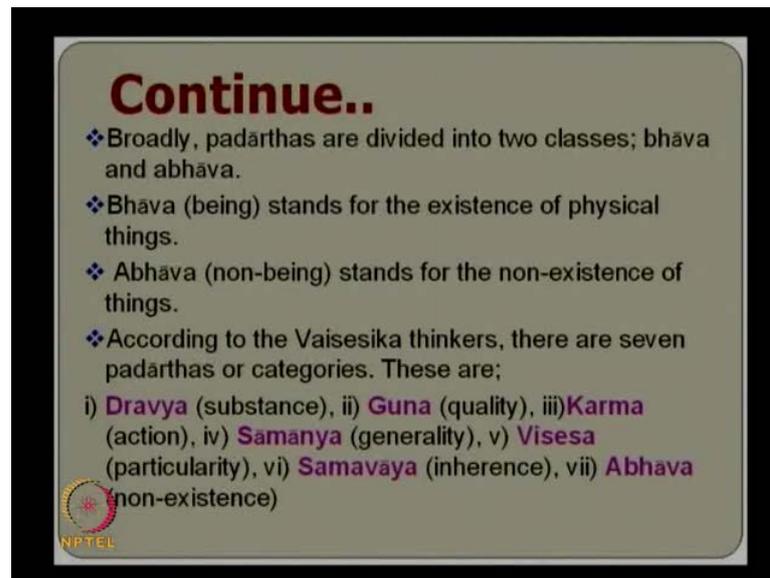
So, there are many concepts also. It refers to the inherence relation between the substances or among substances. Now, further also, I said sometimes it refers to the non-existence of some matters. What is that? Suppose, if I say this chair is not green in color or I say that that table is not black, what I mean is that there is a color. Black color exists elsewhere which is not found in that table. That means, the non-existence of black color which I am claiming on that substance table is not there in the table.

Therefore, here the non-existence also understood in a relation to the existence. That means, here we find that the black color which exist elsewhere and now, it does not exist in the table. Therefore, the table is not black in color or the chair is not green in color. Here, the greenness may be found elsewhere, but right now, it does not find in the chair, therefore though the color inherence in the object or the substance. However, the particular color which I am saying now, say black color is not finding with the table. Therefore, the non-existence of black is explaining here by the help of existence of the table.

So, therefore, non-existence of some quality or non-existence of some substances in some substances or among some substances is also considered as padartha. Now, you consider padartha as a here non-existence of black color in the table. That is padartha. Now, why? Because now you can refer to that object having astitva. Table is an astitva over here. Then, this is a nameable. You name it. Even though you say that black color, you name it though. It does not exist there. You name it and also you can think of that a table wont having the black color.

So, three features are satisfied in that object. Henceforth, we can also speak something which may refer to the non-existence of matter in a particular padartha. Now, continuing further, padartha are divided into two classes, very broadly in wider fashions. If you divide a padartha, there are two classes. One is bhava, another is abhava.

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- ❖ Broadly, padarthas are divided into two classes; bhāva and abhāva.
- ❖ Bhava (being) stands for the existence of physical things.
- ❖ Abhava (non-being) stands for the non-existence of things.
- ❖ According to the Vaisesika thinkers, there are seven padarthas or categories. These are;
 - i) **Dravya** (substance), ii) **Guna** (quality), iii) **Karma** (action), iv) **Samanya** (generality), v) **Visesa** (particularity), vi) **Samavaya** (inherence), vii) **Abhava** (non-existence)



Bhava here stands for being or the existence. Abhava means non-existence. Bhava here stands for the qualities which exist in that object. That is a bhava. Therefore, we identify that object. If I say that the table is brown in color, here the quality brownness is found in the table. Therefore, it is bhava because the quality, the particular qualities are existing in that object. Once we say abhava, how it would be explained? It would be explained in this way. If I say that this table is not black in color, here the black color which exists elsewhere is not found in the table. Now, therefore, in **in** one hand, you say bhava which exist in that object. Therefore, we identify that object with so and so features.

On the other hand, we identify some objects of having not so and so features. That is called abhava. So, therefore, broadly we find bhava and abhava in these two. If you put together, this is padartha. Padartha in one hand, we find in case of bhava and padartha on the other hand, we find in case of abhava. Now, bhava as I said stands for the existence of physical things. If I say the table exists, the chair exists, my laptop exists, my friend exists, so in all the cases it is bhava, but if I say that x died since two years, if I say the tree does not exist there, so, in these cases, all those things can be considered as a padartha in a non-existence form.

Therefore, I said abhava stands for the non-existence of things. Now, you can make a clear cut distinction. Now, you can understand the true spirit how vaisesika really emphasized towards the atom and saying that how atoms are pluralistic in their nature

and how the divided atoms are into bhava and in one hand and abhava on the other hand. Bhava means things that exist, and abhava means things that do not exist. However, these two things together can become under the padarthas, under the seven categories or seven padarthas according to Vaisesikas.

According to the Vaisesika thinkers, there are seven padarthas or categories. What are those? Dravya. We identify an object, a substance say dravya. Say **say** that there is a tree, tree is a dravya. Therefore, it is also padartha.

Now, guna quality here. He says that color of an object is quality; sharpness of an object is a quality. See if I say that ripe mango, then the color of the mango is a quality, the taste of that mango is also a quality, right. These are also comes under padartha.

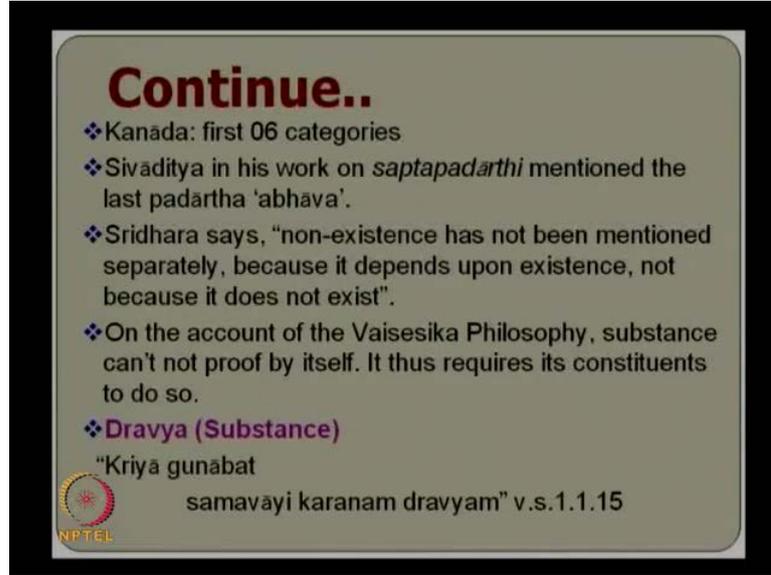
Now, further saying karma. Karma means action, the movement. We move from one place to another place, it is an action. We throw a stone to the sky and after sometime, it falls down. It is also an action. We expand the spring by holding the both sides of it. So, this is an action. This is an action deals with expansion. Now, we also compress the spring by tightening two sides of it. In this case also, this is an action. So, all this action can come under padartha.

Now, samanya. Samanya is a generality. As I said, if I utter the word table, I never mean that a particular table. When I say table, it means all the tables with a different shape, sizes exist in this earth. If I say horse, all the horses of the past, present and future exist in this earth. It is a generality, visesa, particularity. When I identify an object saying that, that is the cow, this is the horse or that grass is green or that tree is tall, that pine tree is tall. So, here is a particularity that where I am identifying or referring to the particular object.

Now, further samavaya, inherence. I said that liquid and water having inherence relation, knowledge of an object and understanding of object is having an inherence relation. If you do not understand that object, how can you have knowledge of that object and is there any possibility to claim that you have knowledge of that object without having understanding in it? No. Therefore, having knowledge of an object and understanding that object are both related with an inherence relation abhava. Abhava is a non-existence. How non-existence becomes the part of existence. Therefore, non-existence also comes

under the padārtha. Now, these are the seven padārtas that Vaiśeṣika subscribes. I read further: dravya, guṇa, karma, samānya, viśeṣa, samāvāya, abhava. These are the seven categories according to vaiśeṣika philosophy.

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- ❖ Kanāda: first 06 categories
- ❖ Sivāditya in his work on *saptapadārthi* mentioned the last padārtha 'abhava'.
- ❖ Sridhara says, "non-existence has not been mentioned separately, because it depends upon existence, not because it does not exist".
- ❖ On the account of the Vaiśeṣika Philosophy, substance can't not proof by itself. It thus requires its constituents to do so.

❖ **Dravya (Substance)**
"Kriya gunābat
samāvāyi karanam dravyam" v.s.1.1.15



Now, as I said Kanāda which also people named him as a Polka. Kanāda has mentioned the six categories. The first six categories except abhava and once the system go on developed because there are many scholars contributed their opinion on it. We find that there is a scholar named as Sivāditya, in his work on *saptapadārthi*, he mentioned the last padārtha known as abhava. Why he mentioned? Because he taught that abhava can be explained or abhava will explain by the help of existence or bhava.

Therefore, we should not consider abhava as a non-existence of an object; rather we consider the explanation of non-existence by the help of existence, the same thing. Because of this reason, abhava he adds as a category. Therefore, we found seven categories in Vaiśeṣika school.

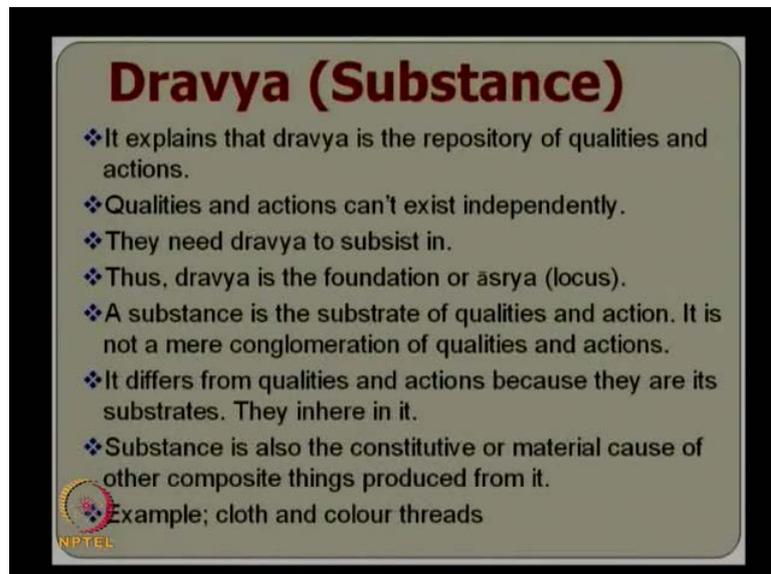
Sivāditya is a scholar. He added which is the last abhava category to the other six categories. Now, Sridhara is another scholar. He also endorsed what Sivāditya said or what Sivāditya has contributed to the Vaiśeṣika system. What Sridhara said is that non-existence has not been mentioned separately because it depends upon existence, not because it does not adjust. He is saying that whenever we explain non-existence, it has to

be depended on the existence and since, there is a relation with an existence, it should be considered as an independent category, like samanya, dravya. Other categories one should not mistakenly understand that since, it talks about non-existence, it cannot be considered as a separate category because whenever someone claims that non-existence presupposes, that it does not exist or it exists elsewhere, it should not be the spirit according to Sridhara.

Therefore, Sridhara said that whenever we speak about the non-existence, certainly it deals with; certainly it refers to the existence. So, therefore, it becomes an independent category as like other categories. So, this samanya, visesa, dravya, guna so and so forth and one should not misunderstand the concept that abhava talks about only non-existence. Therefore, it cannot come under the padartha. Now, on the account of the Vaisesika philosophy, substance cannot prove by itself. It thus requires its constituents to do so. We cannot pursue the substance as we pursue table and chair.

Now, we are moving one step further. He is saying that substance as such; it cannot prove itself to identify a substance. We must know it that where it exist and what are the qualities it inherence in it. Then only, we can identify a substance. By explaining the substance, now we will find a Sanskrit version of it. The Sanskrit version they said that kriya gunabat samavayi karanam dravyam. What it explains is that, dravya is the repository of qualities and actions dravya is the repository of qualities and actions.

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Dravya (Substance)

- ❖ It explains that dravya is the repository of qualities and actions.
- ❖ Qualities and actions can't exist independently.
- ❖ They need dravya to subsist in.
- ❖ Thus, dravya is the foundation or āsrya (locus).
- ❖ A substance is the substrate of qualities and action. It is not a mere conglomeration of qualities and actions.
- ❖ It differs from qualities and actions because they are its substrates. They inhere in it.
- ❖ Substance is also the constitutive or material cause of other composite things produced from it.

Example; cloth and colour threads

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We cannot find a substance which does not have qualities or actions. Take a table, take a chair is a substance, but it must have a quality. Can you think of a substance without qualities? No. Therefore, Vaishesika also agreed to that. Vaishesika said that clearly that substance cannot exist, substance cannot prove itself. For its proof, we need quality. That means to identify a substance; we must think of some qualities that inhere in it. Now, qualities and action cannot exist independently. Can you think of color green independent of any substance? No. Can you think of an action without any substance? No. If you say that movement, who is doing movement and how it is movement? Why you call this as movement? Therefore, the movement is an action. It cannot exist independently. It is a quality say, it is a bitter taste, say sweet taste.

Now, can you think of something where the sweet taste exists independently of any substance? No. You say that the mango is sweet or you say that the orange is sweet. Then, if this is so, then here orange is the substance where the sweet is a quality which resides in it. So, therefore, they say that qualities and actions inhere in the substance and as a result, we identify a substance by the help of qualities. Now, dravya is the foundation of asya. Since, quality and action cannot exist independently, it needs something for their existence and that something is nothing, but called as dravya. Therefore, they said that dravya is the foundation or asya of the qualities and action.

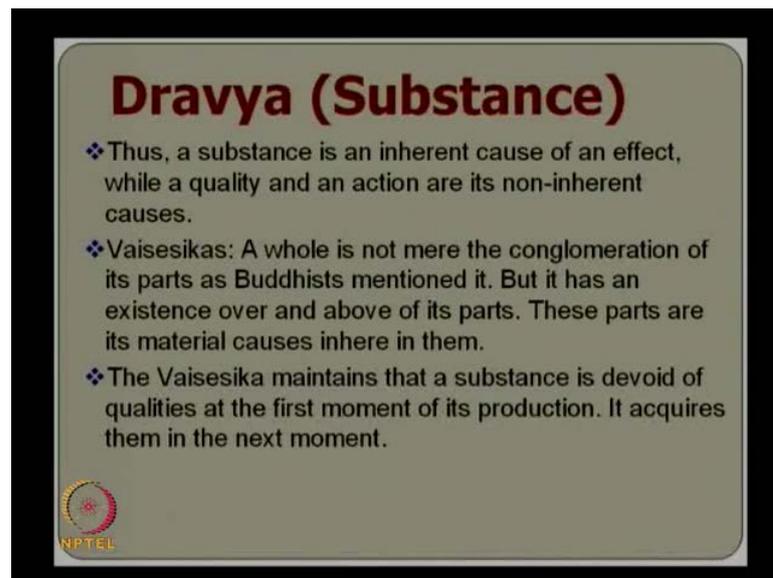
A substance is the substrate of qualities and action. It is not mere the conglomeration of qualities and action, but here also, Vaishesika very clearly explained, very logically explained that though we claim that is a substance and substance is qualities and actions. However, by conglomeration of just qualities and actions, we cannot claim that one as a substance. Therefore, substance has its own independent existence apart from qualities and actions. Although, we identify a substance by the help of qualities and actions, but the substance itself has its own uniqueness, individuality and identification because just that if you conglomerate its action and quality, we cannot produce any kind of substance. Therefore, they said that the substance is different from the qualities and actions because they are its product or they are its substrates, they inhere in it.

Here, they stand for qualities and actions. They inhere in it. Substance is also the constitutive or material cause of other composite things produced from it. Substance here is considered as a material cause or the constitutive cause. Because of that material cause, we produce many more things. Take an example, cloth. Say cloth is a product.

What is its material cause? Certainly the threads. If the threads have a different color, we can find the cloth of having different color. So, therefore, basic element or the material element of the cloth is nothing, but the threads. Without threads, can we think of a substance as a cloth? No. So, therefore, they said that thread is the root cause or constitute of material cause which is known as a substance and which helps to produce the cloth.

So, therefore, here once it is produced, you find different shape, size, all this length, and breadth of that cloth. So, these are the qualities of the substance, but what is that substance really. The substance is not the cloth, the substance is the thread. So, in this way, they explained how qualities and actions inhere in the substance. In the same time, substance is different from qualities and actions.

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Dravya (Substance)

- ❖ Thus, a substance is an inherent cause of an effect, while a quality and an action are its non-inherent causes.
- ❖ Vaisheshikas: A whole is not mere the conglomeration of its parts as Buddhists mentioned it. But it has an existence over and above of its parts. These parts are its material causes inhere in them.
- ❖ The Vaisheshika maintains that a substance is devoid of qualities at the first moment of its production. It acquires them in the next moment.

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Now, therefore, Vaisheshika said that a substance is an inherent cause of an effect, while a quality and an action are its non-inherent causes. Now, what is the substance? Now, we can see that material cause, the constitute cause without that we cannot produce anything. Without that we cannot think of any color and action and for the existence of color and action, it requires a substance. So, therefore, they said that a substance is an inherent cause of an effect, while a quality and an action are its non-inherent causes because quality and actions may change from time to time. However, the material cause will remain as it is. The substance will remain as it is because of that uniqueness,

because of this eternality of the substance; we identify that product with having a so and so name, not having some other name.

We cannot identify a cloth as a tree or as something other than cloth. Therefore, Vaishesika here very emphatically or categorically mentioned that a whole is not mere, the conglomeration of its parts as Buddhist mentioned it because according to Buddhist, the whole is nothing, but the conglomeration of parts. For example, if you take apple and cut it into different pieces. Now, according to Buddhist if you add all the pieces, then it becomes as apple. Here, Vaishesika disagrees with Buddhism. They are saying that it cannot show because the apple has an existence over and above of its parts. If you just add all these components of the parts of the apple, it cannot be called complete apple as a substance. Therefore, here Vaishesika said that unlike Buddhist, they said that the apple, the substance is over and above of its constituent parts. These parts are its material causes inhere in them.

The Vaishesika maintains that a substance is devoid of qualities at the first movement. Therefore, they said that substance has its own existence, own uniqueness. It does not require any quality and action in the first step or the first stage because qualities and action may change from time to time. However, the substance remains as it is, although by the help of qualities and actions, we identify the substance. Therefore, they said very emphatically and particularly saying that a substance is devoid of qualities at the first movement of its production. However, it acquires them in the next movement.

Now, we will see in the next class that how really Buddhist disagree with this explanation of substance, which Vaishesika had given and when Vaishesika claimed that what Buddhist discussed about the substance is not real or true. After listening to this from Vaishesika, let us see how Buddhist reacts on it in the next class. So, I hope in today's class you might have understood what Vaishesika concept of substance is. Thank you.