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THE RELATION OF CAUSE AND EFFECT IN INDIAN PHILOSOPHY

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Abstract:-Causation is not mere succession of cause and effect. Mere antecedence is insufficient to explain the production of effects. It should be a necessary antecedence. The necessary antecedence should not be merely positive but both positive and negative. Two things cannot be said to be causally related unless there is the positive negative relation between them such that the presence of the cause means the presence of the effect. Each effect has only one cause. The confusion leading to acknowledge plurality of causes is on account of our defective analysis. Plurality disappears when by analysis we delimit the zone of effect. The swelling of river caused by rain is different from that caused by partial embankment.

With the help of the doctrine of causal relation, Indian philosophers proceeded on to account for the two fold experience of the form of the generic and the specific and in this connection depending on their cherished viewpoint, they ultimately posited some basic cause of some type; then endeavoring to explain as to how this basic cause stands related to the multiplicity of gross and subtle phenomenal effects visible in the world they finally arrived at the diverse doctrines such as Prativityasamutpāda, Satkaryavada, Asatkaryavada, Vivartavada etc.

The present article entitled “The Relation of Cause and Effect in Indian Philosophy” attempts to explain and analysis the concept of causality in Indian philosophy. I have tried to give a comparative and critical study of the nature and relation of cause and effect in the philosophies of Buddhism, Nyaya-Vaishēṣika, Saṅkhya-Yoga and Vedānta, which is one of the most fundamental concepts in philosophy.

Keywords:Indian Philosophy , both positive and negative , phenomenal world.

INTRODUCTION

Ever since man reflected upon the phenomenal world, philosophers in East and west grappled with the phenomenal of causation. The essence of these phenomena lies in the other observation that this being given that follows. Thus philosophers have tried to find out the abstract link between the known and unknown, the precedent and the consequent. It is needless to say that while the precedent has been called the cause, the consequent has been called the effect. The link between the two, however, is a subject of speculation and escapes certainty. Thus agnosticism has been the simple approach to cause and effect relationship.

A relation between two events, a cause and an effect, the cause preceding or occurring simultaneously with the effect. Minimally, ‘A caused B’ entails both the counterfactual conditional ‘all else being equal, if A had not occurred , b would not have occurred’, and the subjectivity conditional ‘All else being equal, if (another) A were to occur, (another) B would occur’. A caused B is an extensional context .

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Theories of causation are a part of theory of creation. Indian philosophers have tried to find out whether the mere matrix of creation actually converts into the world or the world is a mere reflection of it. This has given birth to Satkāryavada and Astkāryavada. Whether creation is real or unreal has been discussed in Parī?amavada and Vivartavada of Ramanujacarya and Sankaracarya respectively. Is world born out of Brahama or Prak?ti: this has been answered by Brahama Parī?amavada and Prak?ti Parī?amavada.

PRATITYASAMUTPADA:

Theory of dependent origination or the doctrine of Pratityasamutpada or the chain of twelve links is in the found the Buddhist philosophy. In the theory of dependent or conditional Existence of things, there is a spontaneous and universal law of causation which conditions the appearance of event, mental and physical. According to him, 'everything depends upon some condition'. This law (dharma and dharma) works automatically without the help of any conscious guide. According to him, 'whenever a particular event (the cause) appears, it is followed by another particular event i.e. the effect "It is a cause and effect relationship which originates from a particular relationship." The existence of everything is conditional, because without a cause no effect arises. In this world nothing happens fortuitously or by chance. This is called the theory of dependent origination which is known as Pratityasamutpada in Sanskrit and Paticcasamuppada in Pali .

The concept of the theory of dependent origination or the doctrine of Pratityasamutpada is the basic foundation of all teachings of Buddha. Thus the theory of dependent origination or the doctrine of Pratityasamutpada is containing in the Second Noble Truth of Buddha teaching, which gives us the cause of suffering, and also in the Third Noble Truth of Buddhism, which gives us the cessation of suffering. According to him, 'suffering is Samsara' and 'cessation of suffering is Nirvana'. 'Samsara' and 'Nirvana are only aspects of same reality. According to this theory, viewed from the point of viewed relatively Samsara; while viewed from point of view reality it is Nirvan. It is relative and dependent causation as well as the Absolute, for it is the Absolute itself which appears as relative and the acts as the bidding thread giving them unity and meaning. According to this theory, the empirical world dominated by the intellect everything is relative, conditional, dependent, subject to birth and death and therefore impermanent. The causal formal is: 'This being, that arises.' i.e., 'Depending on the cause, the effect arises'. Thus every object of thought is necessarily relative. And because it is relative, it is neither absolutely real (for it is subject to death) nor absolutely unreal (for it appears to arise). All phenomenal things hang between reality and nothingness, avoiding both the extreme. They are like the appearances of the Vedantiv Avidya or Maya. It is in this sense, that Buddha calls the doctrine the Middle path, Madhyama Pratipat, which avoids both externalism and nihilism. Buddha identifies it with the Bodhi, the enlightenment which dawned upon him under the shade of the 'Bo' tree in the Gaya and which transformed the mortal Siddhartha into the immortal Buddha. He also identifies it with the Dharma, the Law; 'He, who sees the Pratityasamutpada, sees the Dharma and He who sees the Dharma sees the Pratityasamutpada'. Failure to grasp it is the cause of misery. Its knowledge leads to cessation of misery. Nagarjuna salutes Buddha as the best among the teachers, who taught the blessed doctrine of Pratityasamutpada which leads to the cessation of plurality and to bliss.

Trouble by the sight of diseases old age and death, Buddha left his home to find a solution of misery of earthly life. Pratityasamutpada is the solution which he found.

Why do we suffer misery and pain? Why do we suffer old age and death? Because we are born. Why are we born? Because there is will to be born. Why should there be this will to become? Because we carving to enjoy the object of this world. Why do we have this carving? Because we carve to enjoy the object of this world. Why do we this carving, this thirst for enjoyment? Because of sense-experiences. Why do we have this sense-experiences? Because of the sense-object contact. Why do we have this contact? Because of the six sense-organs. Why do we have this organism? Because of the initial consciousness of the embryo. Why do we have this consciousness? Because of our predispositions or impressions of Karma. Why do we have these impressions? Because of the Ignorance. Hence Ignorance is the root-cause of all suffering.

Thus we get the twelve link of the causal wheel of dependent origination:

1. Ignorance (avidya).
2. Impressions of karmic force (Samsakara)
3. Initial consciousness of the embryo (Vijñana)
4. Psycho-physical organism (Nama-Rupa)
5. Six sense organs including mind (?adayatana)
6. Six sense-object contact (Sparsha)
7. Sense-experience (Vedana)
8. Thirst for sense-enjoyment (Trsna)
9. Cling to this enjoyment (Upadana)
10. Will to be born (Bhava)
11. Birth or rebirth (Jati)
12. Old age and death (Jara-Marana)

Out of these twelve links the first two are related to past life, the last two to future life and the rest to present life. This is the cycle of birth-and-death this is the twelve-spoked wheel of department origination. This is the vicious circles of causation. It does not end with death. Death is only a beginning of a new life. It is called Bhava-chakra, Samsara-chakra, Janram-Maranam chakra, Dharma-Chakra, Pratityasumpada-chakra etc. it can be destroyed only when its root cause, Ignorance is destroyed. And ignorance can be destroyed only by right knowledge. So knowledge is the sole means of liberation. Ignorance is bondage while knowledge is liberation. An analysis of these twelve links shows their psychological significant. It is important to note here that life is not regarded by Buddha as a product of the blind play mechanical nature, but as due to internal argues, the life-force, the e'lan vital, the will to be born .

The doctrine of this theory is the central teaching of the Buddha and his other teachings can be easily deduced from it as corollaries. The theory of karma is based on this, being an implication of the law of causation. Our present life is due to the impressions of the karmas of the past life and it will shape our future life. Ignorance and karma go to the determining each other in vicious circle. Again, the theory of momentariness i.e. ksana-bhang-vada is also a corollary of dependent origination. Because things depend on their cause and conditions, because things are relative, dependent, conditional and finite, they must be momentary. The theory of causal efficiency (artha-kriya-karitva) is also based on the theory of dependent origination, because each preceding link is causally efficient to produce the succeeding link and thus the capacity to produce an effect become the criterion of existence.

SATKARYAVADA

The Sa?khya theory of causation, which is called Satkaryavada, on which its doctrine of Prak?ti is based, is an affirmative postulation. The basic question involved in any theory of causation is: Does the effect pre-exist in its material cause or it is a new creation? Those who answer this question in a negative manner are called Asatkaryavadin, while who answer this question in an affirmative sense is called Satkarayavadin. According to the former, the effect is a new creation, a new beginning of a thing. The effect i.e. Karya does not pre-exist i.e. Asaat in its material cause. Otherwise, there would be no sense in saying that it is produced or caused. If the pot already exists in the clay and the cloth in the threads and curd in milk, then why should the potter exert himself in producing the pot out of the clay, and why should not threads serve the purpose of the cloth and why should milk not taste like curd?. Moreover its production would be its repeated birth which has no nonsense. Nyaya-Vaise?ika, Hinayana Buddhism, Materialism and some followers of Mimamsa believed in Asatkaryavada, which is also known as arambhavada i.e., the view that production does not exist in its material cause it is a new beginning.

The Sa?khya system believes in the Satkaryavada. According to them, "all material effects are the modification (parinama) of Prak?ti . They pre-exist in the eternal bosom of Prak?ti and simply come out of it at the time of creation and return to it at the time dissolution. There is neither new creation nor utter destruction. Production means development or manifestation of a thing; whereas destruction means envelopment dissolution of particular things. Production is an evolution; but on

the other side destruction is involution.

According to the Sa?khya philosophy, cause and effect are different states and that is why they are distinct from each other. Though, this distinction is based on our practical interests. While a jar can hold water, clay cannot hold it. While the material cause and the effect are fundamentally one, they are practically different, since they serve different purposes. Identity is fundamental, while difference is only practical. The Sa?khya distinguishes two kinds of cause, efficient and material cause, while the material cause enter into the effect and efficient cause exerts influence from outside. Though the effect is contained in the cause, something else is necessary to liberate it from causal state. For example we have to get to press the seed and get the oil, and beat the paddy to get the grain. When this concomitant activity is wanting, the effect does not arise. Though the effect is potentially contained in the cause, this potentially is not actualized all at once. When the quality of things changes we have a cause of dharmapariname, when the potential become actual and the change is only external, we have a cause of laksanaparinama. The changes state due to mere lapse of time is avasthaparinama. Change is taking place everywhere and at every movement. We cannot twice step into the same stream, since the water does not remain identical for two movements together. It is also true that the same individual does not twice step into the same river, from he has meanwhile changed even as the river has done. All things and states, outward and inward, are subject to this law of change. From out of this changing process the mind of man constructs the rule of causality, by means of the relation of antecedents and consequents.

Sa?khya gives five arguments in supporting of Satkaryavada: Asadakarant, Upadanagrahant, Sarvasambhavabhavat, Shaktasya Shakyakaranat, Karanabhavat Satkarayam.

1.Asadakarant: - If the effect does not pre-exist in its cause, it becomes a mere nonentity like the here's horn or the sky-flower and can never be produced.

2.Upadanagrahanat: - The effect is only a manifestation of its material cause, because it is invariably connected with it.

3.Sarvasambhavabhavat: - Everything cannot be produced out of everything. This suggests that the effect, before its manifestation, is implicit in its material cause.

4.Shaktasya Shakyakaranat: - Only an efficient cause can produce that for which it is potent. This again means that the effect, before its manifestation, is potentially contained in its material cause. Production is only and actualization of potential. Were it not so then curd should be produced out of water, and cloth out of reeds, and oil out of sand particles.

5.Karanabhavat: - The effect is the essence of its material cause and as such identical with it. When the obstructions in the way of manifestation are removed, the effect naturally flows out of its cause. The cause and the effect are the implicit and the explicit stages of the same process. The cloth is contained in the threads, the oil in the oils-seeds, and the curd in the milk. The effect pre-exist in its material cause.

Asatkaryavada

In the Nyaya-Vaish?ika philosophical tradition, in most of their speculations they took that view of things which finds expression in our language and also which we took tacitly assume as true in all our ordinary day-today experiences. Hence they admitted dravya, guna, karma, and samanaya, visesa they had to admit as the ultimate peculiarities of atoms, for they did not admit that things or worldly objects were continually changing their qualities and also that everything could be produced out of everything by a change of the collocation or arrangement of the constituting atoms. Similarly in the production of the effect too they did not admit that the effect was potentially pre-existent in the cause. They held that the material cause had same power in it and they accessory and other instrumental cause had other powers; that is why the collocation of the other too destroyed the cause and produced the effect which was not previously existent but was newly produced. This is called the doctrine of asatkaryavada.

The Nyaya-Vaish?ika gives an empirical definition of cause. The Nyaya-Vaish?ika philosopher Udayana defines it as its unconditional antecedent or necessary antecedent. If an necessary or unconditional antecedent which is always present when an effect is present and which is

always absent when an effect is absent, where not recognized as its cause, then the effect would be uncaused:-

Anyathasiddhaanvayavyatirekavatam akara?atve karyasyakasmikatvaprasa?gah
Vardamana, Bhagiratha, Sankara Misra, Ragunath Siromani and Dinkara Bhatta etc define a cause as an unconditional, invariable, immediate antecedent of effect:-

Avyavahitapurvakata .

Purvavarititva? cavyavahitapurvartitvam .

While defining cause, Ga?gesa has given a definition of cause:-

Anyathasiddhaniyatapurvavartijatiyatva? tattvam.

Which means a cause is the which is unconditional or necessary, invariable antecedent of an effect, Visvanath, Vardamana and other also define it in the same manner:-

Anyathasiddhasunyasya niyata purvavartitakara?atvam.

From the above definitions, it is clear that the cause is defined as an unconditional and invariable antecedent of an effect and an effect as an unconditional and invariable consequent of a cause. In other words, the same cause produces the same effect and the same effect is produced by the same cause. In Nyaya theory of causation, the first essential characteristic of a cause is its antecedent, the fact that it should precede the effect i.e., Purvartti. The second important character is its invariable; it must invariability precede the effect (Niyata-purvartti). The third one is its unconditionality or necessity; it must unconditionally precede the effect (ananyathasiddha). Unconditional, immediate and invariable antecedence is immediate and direct antecedence and excludes the fallacy of remote cause. According to the asatkaryavadin, 'A cause, therefore, is an unconditional, immediate and antecedent of an effect .

The Nyaya-Vaise?ika philosophers recognize five kinds of antecedent i.e. anatyathasiddha antecedents which are not real causes. Firstly the qualities of cause are mere accidental antecedents. The colour of a potter's staff is not the cause of a pot. Secondly, the cause of a cause or a remote cause is not unconditional. The potter's father is not the cause of a pot. Thirdly, the co-effects of a cause of a pot. Though it may invariable precede by the potter's staff is not the cause of the cause of a pot. Though it may invariable precede the pot. Night and day are not causally related. Fourthly, eternal substances like space are not unconditional antecedents. Fifthly, unnecessary things like the potter's asses are not unconditional antecedents; though the potter's ass may be invariably present when the potter's is making of the pot.

An effect i.e. Karya is defined as the 'counter-entity of its own prior non existence' i.e. pragabhavapratyogi. It is negation of its own prior-negation. It comes into being and destroys its prior non-existence. It was non-existent before its production. It did not pre-exist in its cause. It is a fresh beginning, a new creation . This Nyaya-Vaise?ika view is directly opposed to the Sa?khya-Yoga and Vedanta view of satkaryavada. It is called Asatkaryavada or Arambhavada. The effect i.e. Karya is non-existent i.e., Asat before its creation and is a new beginning i.e., Arambha a fresh creation, an epigenesist. It is distinct from its cause and can never be identical it. It is neither an appearance nor a transformation of the cause. It is newly brought into existence by the operation of the cause.

Again they recognize three kinds of cause these are: Samvayayi, Asamvayayi and Nimitta.

The first is the Samvaya or inherent cause, also called as the Updana or material cause. It is the substance out of the effect is produced. For example the threads are the inherent cause of the cloth and the clay is the inherent cause of a pot. The effect inheres in its material cause. The cloth inheres in the threads. The effect cannot exist separately from its material cause, though the cause can exist independent of its effect. The material cause is always substance (dravya).

The second kind of cause is asamvaya or non-inherent. It inheres in the material cause and helps the production of the effect. The conjunction of the threads (tantusamyoga) which inheres in the threads is the non-inherent cause of the cloth of which the threads are the material or the inherent cause. The colour of threads (tanturpa) is the non-inherent cause of the colour of the cloth. The cloth itself is the inherent cause of its colour. The effect as well as non-inherent cause is always a quality or

an action (guna or karma).

The third kind of the cause is nimitta or efficient. It is the power which helps the material cause to produce the effect. The weaver is the efficient cause of the cloth. The efficient cause includes the accessories (sahakari), e.g., the loom and shuttle of the weaver or the staff and wheel or the potter.

The efficient cause may be substance, a quality or an action.

Sometime a distinction is made between a general or an ordinary (Sadharana) and a peculiar or an extraordinary i.e., Asadharana cause. Space, time God's knowledge, God's will' merit demerit, prior-non-existence and absence of counteracting factors are the eight general causes. The extraordinary cause is called the Karana or the instrumental cause and is included in the efficient cause. It is the motive power which immediately produces the effect, e.g., the staff of the potter. The modern Nyaya regards the efficiency itself which inheres in this cause as the real instrumental cause. The inherent cause, the non-inherent cause, the efficient cause and the purpose correspond to Aristotle's material, formal and final cause.

Brahma parinamavad, Vivertavada

Satkaryavadins believe that the effect is not a new creation, but only an explicitly contained in its material cause. Here, another important question arises: is the effect a real transformation or an unreal appearance of its cause? Those who believe that the effect is not a new creation, but only an explicit manifestation of that which was implicitly contained in its material cause. Here, another important question arises: is the effect a real transformation or an unreal appearance of its cause? Those who believe that effect is real transformation of its cause are called Pari?anmavadins (parinama=real modification); while those who believe that it is an unreal appearance are called Vivertavadins (vivarta=unreal appearance).

Sa?khya yoga and Ramanuja believe in Pari?anmavada. The view of Sa?khya-Yoga is called Prakrti-parinama-vada, while the view of Ramanuja is called Brahma-Parinamava-vada. Shunyavadin, Vijnanavadin and Shankara believe in Vivartavad. Their views may be respectively called Shunyat-vivart-vada, Vijnana-vivarta-vada and Bhrama-vivarta-vada.

Even among those who accept theory of the reality of the effect, as stated that, there are two points of view viz: Pari?anmavada and Vivertavada. According to Pari?anmavada the case is really changing into effect, while according to Vivertavada, this changing of the cause into the effect is not real but only illusory. Clay turning into pot is an example of Pari?anmavada while the rope appearing as a snake is an example of Vivartavada. In this way according to Pari?anmavada, the cause and effect is the same while according to Vivartavada. The two are different or separate.

The Samkhya philosopher believes in the theory of Pari?anmavada while the Vedanta philosopher accepts the theory of Vivertavada. In this way according to Sa?khya, all creation is the manifestation of its cause while all destruction is its concealment. The distinction between causes and effect has been maintained only for practical purpose. Being only two different states of the same object, there is no difference between them. But according to Ramanuja, like universe is the result of Brahman while according to the Sa?khya the universe is the result of Prak?ti. Hence, Sa?khya view is known as Prak?ti Pari?anmavada, while Ramanujas view is as known Brahma Pari?anmavada.

CONCLUSION

The Naiyayika lays stress on antecedence, while, strictly speaking, is logical and not chronological. The sun is the cause of light, and the two, the cause and the effect, are simultaneous. The real cause continues as long as the effect does and the existence of the causes, before or after the effect is unnecessary. In the interests of practice, though not of truth, the Naiyayika exaggerates the importance of antecedence for causality. The Nyaya analysis into antecedent conditions and the change which brings together the conditions and makes them into causes so as to result in the effect, is artificial. The moment the union of the conditions is brought about, the effect appears. If it does not the causes might exist for ever and not begin to produce its effect. No cause can exist without producing the effect. The process of change is itself the effect, and nothing else can be called the effect. The distinction into the element by themselves, their union and the production of the effect, is purely ideal. Samkara rightly argues that we cannot insist on both antecedence and un-conditionality

or inseparability. If the cause and the effect are in separable union, then the cause need to always precede the effect. It is true to say that the cause and the effect are two modes of one thing than that they are two separate things joined together inseparably. This conclusion is strengthened by the Nyaya instances on samavaya or inherence. If the cause and the effect are related by way of inherence, then it is simpler to regard them as related to each other by way of identity.

The Naiyayika insists on the continuity between the cause and effect. If we attempt to formulate the Nyaya view in terms or modern science, we may say that it regards all causation as expenditure of energy. It denies the existence of any transcendent power in the mechanism of nature, if we for the moment, overlook its view of unseen merit or demerit. Causations is a mere redistribution of energy. The cause is the totality of conditions and the effect is what issues from it. When the Naiyayika allows that the changing states of the world are perishable, he admits that they are not absolutely real. The real is the unaltered, while the aggregates change from. We say popularly that things come into and go out of existence: in reality there can neither be produced nor be destroyed, neither be increased nor be decreased. The real abides while its states change. Even in the realm of matter the first principle of constancy is admitted. Atoms abide while their accidental aggregations pass into and out of existence. The paradoxical ring of the statement that from nothing comes something is lost when we remember that what is present in germ becomes actual. It is a misuse of language to identify one stage with something and its preceding stage with nothing.

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