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**Appearance and Reality in Ancient India**

**Essential Points**

* Vedas and Upaniṣads

 Development of philosophy out of mythical explanations of nature

 Move from polytheism to monotheism and monism (*brahman*)

 Upaniṣadic self (*ātman*) – immaterial, eternal, conscious perceiver

 The cycle of rebirth (*saṃsāra*) as a product of *karma*

 The self (*ātman*) may be identical to *brahman*; difference is illusory

* The Buddha

 Rejected authority of Vedas and Upaniṣads

 Aim: Cessation of all suffering

 The Four Noble Truths –

 the existence, origination, cessation, and path to cessation of suffering (*duḥkha*)

 The cause of suffering = attachment; the cause of attachment = false understanding of self and reality

 Eightfold Noble Path –

 right view/intention/speech/conduct/livelihood/effort/ mindfulness/concentration

 Four Divine Abidings

 Lovingkindness, compassion, joy, equanimity

 Cessation of suffering = escape from cycle of rebirth (*saṃsāra*) = *nirvāṇa*

 *Nirvāṇa* without remainder = total escape upon death of the body

All things are aggregates of momentary elements (*skandha*)

Five skandhas:

 material form, sensation, perception, habitual mental activity, consciousness

 *Anātman* = non-self, rejection of enduring soul, unitary agent

 Clinging to the delusional idea of self is the source of attachment

 *Anitya* = impermanence, all things are constantly arising and ceasing

 Dependent origination = all events are fully caused by preceding events

 How do non-self and impermanence cohere with rebirth and karma?

 Buddhists’ answer = causal connections between bundles of skandhas

* Nāgasena

Mereological argument against the existence of wholes over and above their parts, against selves over and above the skandhas. Names are just conventional designations for skandhas arranged in a certain way.

* Vaiśeṣika

 Realists about the diversity of selves and objects in the world

 Four atomic material elements (water, air, fire, earth)

 Fifth omnipresent material element = ether

 Atomic and composite material substances

 Inherence and conjunction relations

 Composite wholes inhere in their conjoined parts

 Attributes – e.g., color, taste, magnitude – inhere in substances

 Particularity (*viśeṣa*) – distinguishes individual substances from each other

 Universals inhere in substances, attributes, and motions

 Selves (*ātman*)= non-material substances in which mental states inhere

 Mind = internal sense organ distinct from the self

* Nyāya

Developed logic and epistemology to complement Vaiśeṣika metaphysics

*Pramāṇa* = source of knowledge

Four pramāṇas = perception, inference, analogy, testimony

 Perception = arises from connection between sense faculty and object; non- linguistic, inerrant, and definitive

 *Tarka* = supports one view by showing another incompatible view to contradict evidence from a *pramāṇa*

Arguments against anti-realists about composite wholes, objects in general, and the self:

 Composite wholes are directly perceived

 No basis for claiming that objects we experience while awake are unreal just like the objects we experience while dreaming

 An enduring, substantial self can be inferred from the existence of mental states, multi-sensory perception of a single object, karma, and rebirth