

This philosophy was founded by sage Kanada, also known as Ulka. Like Naya philosophy the goal of this philosophy is the liberation of the individual self. Both schools also focused on ignorance as the root cause of all pain and suffering.

Sources of knowledge-----

1. Perception
2. Inference.

Metaphysics -----

The reality consists of seven substances they are-----

1. Dravya/ substance
2. Guna/quality
3. Karma/action
4. Samanya/generalality
5. Visesa/particularity
6. Samanvaya/relation to inherence
7. Abhava/non-existence

A. Substance-----

A substance has a reality and action but is different from them through the quality and action can not exist without substance. There are 9 kinds of substances. They are----

1. Earth (prithvi)
2. Jala (water)
3. Light (tejas)
4. Air (vayu)
5. Ether (akasa)
6. Time (kala)
7. Space (dik)
8. Soul (atma)
9. Mind (manas)

1-4. All the first four substances are made up of atoms (anus) and paramanus.

1. Akasa cannot be perceived. It is an all-pervading bearer of the quality of sound. It is perceived everywhere.

6 & 7. Space (dik) and time (kala)-----these are imperceptible. Here and there, near and far, the space is inferred. The time is indicative of past, present and future cause cognitions.

a. Soul (atma)-----it is eternal, all pervading, which is related to consciousness.

These two kinds of atma i.e individual soul (jivatma), supreme soul (paramatma/isvara). It is eternal and perceived by mind.

b. Manas-----it is the eternal sense (antarendriya) to perceive the internal soul and its qualities like pleasure and pain. This helps to fix our mind on the object of perception. It is the organ through which the soul attends to objects.

B. Quality or guna-----

1. Rupa /colour
2. Rasa /taste
3. Gandha /smell
4. Sparsh /touch
5. Sabda /sound
6. Sankhya /number
7. Parimana /magnitude
8. Prathaktva /distinctness

9. Samyga /conjunction
10. Vibhaga /disjunction
11. Paratva /remoteness
12. Aparatva /nearness
13. Buddhi /cognition
14. Sukha /pleasure
15. Dukha /pain
16. Iccha /desire
17. Dvesa /aversion
18. Prayatna /effort
19. Gurutva /heaviness
20. Dravatva /fluidity
21. Sneha /viscosity
22. Samskara /tendency
23. Dharma /merit
24. Adharma /demerit

C.Action / karma-----

Action is a dynamic quality of substance. It is an independent cause of conjunction and disjunction of things. This action /movement is present only in physical substances but is not found in time, space, akasa and soul.

There are 5 kinds of movements-

1. Utksepana—throwing upward.
2. Avaksepana—throwing downward.
3. Akuncana-----contraction.
4. Prasaraina----expansion.
5. Gamana-----locomotion

D.Generalitv or samanya-----

A class of things bear a common name.

E.Particularity or visesa-----

It is a unique individuality of substances.

F.Inherence or samavaya----

1. Conjunction /samyoga—temporary contact between substances.
2. Samavyaya-----it is a permanent relation and cannot exist without the other.e.g cloth and thread.

G.Non-existence or abhava-----

Non-existence also would become a category of knowledge. For e.g the sun is non-existent in the sky during night where moon and stars appear in the sky.

The conception of the world, its origin and destruction can be reduced to 4 kinds of atoms, i.e-

- Earth
- Water
- Fire
- Air

According to vaishesika the ultimate source of actions of atoms is because of the Supreme Being. These operations are due to the unseen adrista of the individual souls.

According to its atomic theory the constituents of the universe namely the four kinds of atoms and five substances (akasa, space, time, mind and soul) do not come under the purview of their atomic theory as they are neither created nor destroyed.

The order of the world is governed by both physical laws and Moral laws where all the physical things and living beings with body, senses, intellect, mind and ego exist and interact with one another in time, space and akasa. In this world the individual's good / bad, virtue or vice enjoy or suffer as per the karma and destiny. The creation of the world is as per with the will of Lord

Maheshwara and destroys it as per the adrista, acquired in the other world is previous birth. the creation and destruction of the world makes one cycle called kalpas.

Educational implication of Vaisesika:--

Aim:-----

- To liberate the self
- To relieve from the ignorance of pain and suffering
- To provide knowledge through perception and inference
- To acquaint with 7 categories of substances.

Curriculum:-----

- Authoritative texts
- To provide knowledge through perception and inference.
- Knowledge related to different types of bhava and abhava
- Knowledge about jibatma and paramatma
- Quality or guna, action and karma, about universal things
- Knowledge about the conception of the world with 4 kinds of atoms i.e earth, water, fire and air.

Methods:-----

- Observation.
- Perception
- Inference
- Imitation
- Lecture
- Discussion
- Recitation

Teacher :-----

- Trains to liberate the self from ignorance, pain and suffering.
- Provides knowledge about substances.
- Provides ways and means of acquiring worldly knowledge of substances.
- Trains in perceptual and inferential acquisition of knowledge.

Pupil.-----

- Follows the teacher.
- Imitates the teacher.
- Serves the teacher.
- Have faith in the teacher.
- To liberate oneself from ignorance through the preaching of teacher.

Discipline:-----

- Self discipline.