

## JAGAT IN THE VIEW OF DIFFERENT INDIAN PHILOSOPHER

**\*KIRTI CHANDRIKA**

*\*Research Scholar, Dept, Philosophy, L.N.M.U., Darbhanga, Bihar*

### **ABSTRACT**

*Vedanta philosophy has great importance in Indian life. No other form of thought has left such a decisive and enduring impression on the whole of Indian culture. The Jagat is a superimposition on Brahman. According to Vedanta, the state of freedom from all bonds created by ignorance is called Moksa. It is unconditional and absolute. Sri Ramanuja is the master of Visistadvaita. The system of Ramanuja is based on the relation between God and the world of matter and souls. Madhav composed commentaries on the Prasthanatraya. The general metaphysical position of the school is that the Universe is Diverse and of diverse attributes are the things of the Universe. Nimbarka was a Telugu Brahmin. He introduced the Dvaitadvaita school of Vedanta. This school bears a close resemblance to that of Ramanuja. Vallabha was the master of Suddhadvaita.*

**Keywords:** *Vedanta, Jagat, Philosophy, Brahma.*

### **INTRODUCTION:**

Vedanta philosophy has great importance in Indian life. No other form of thought has left such a decisive and enduring impression on the whole of Indian culture. The leading and principal tradition in the history of Indian Philosophy has been Vedanta philosophy. The outstanding characteristic of the history of Indian philosophy is the fact that Vedanta has been such a powerful and predominant intellectual force. The influence of Vedantic thoughts is found not only in philosophical writings but also in various forms of literature, such as the epics, lyric, poetry, drama, and so forth, and it also forms the basis for the thinking of jurists, medical practitioners, and grammarians. The sages and philosophers of India looked to Vedanta philosophy for theoretical foundations for their philosophy.

### **Jagat in the Philosophy of Sankara:**

According to Sankara the Jagat or world is a superimposition or adhyasa on Brahman. Adhyasa is also called Adhyaropa. According to Sankara, the adhyasa is, ' the superimposition of the nature of recollection of the appearance of which have seen before. There are fourteen worlds beginning with Bhu. The bodies of the beings inhabit them. The five basic elements, viz, Akasa (ether), Vayu (air), Agni (fire), Ap (water), Prthvi (earth) are their causes. Sankara refers to three orders of being. They are Pratibhasika (illusory), Vyavaharika (empirical) and Paramarthika (transcendental), Sankara's contention is that the everyday experience of the world is the Vyavaharika satta. Through right means of knowledge (pramana), logic (yukti) and experience (anubhava) the world which is being perceived in Brahman through ignorance is sublated and its substratum or adhithana, Brahman, is seen as it is.

### **Jagat in the Philosophy of Ramanuja:**

Like Sankara, Ramanuja was a great exponent of Vedanta. The whole system of Ramanuja is based on the relation between God and the world of matter and souls. He recognizes three ultimate realities - God, soul, and matter. The last two are absolutely dependent on the first.

According to Ramanuja, God or Brahman, is qualified and his theory is called qualified monism. Ramanuja formulates the relation so important in his system of inseparability or aprthak siddhi, which obtains between substance and attribute. Ramanuja's Brahman admits of internal difference between cit and acit, and is a knower. Ramanuja does not admit the possibility of the Advaitic Brahman being consciousness, non - subjective, unobjective, without any distinction and attribute. According to Ramanuja such a Brahman or consciousness does not express the purport of the ^ruti texts. It is not in conformity with our experience. Ramanuja rejects Sankara's maya or ajnina for seven reasons, called saptanupapathi. He never does deny the ultimate reality of the world. To him the unity of the absolute does not exclude the world and its plurality from itself. The world is dependent on God as gold ornaments are on gold. Dependence and falsity are not identical. Ramanuja does not admit non-difference between Brahman and Jiva, as the infinite and the finite never can be identical. To Ramanuja, Jiva is a part of Brahman. In liberation Jiva remains a part and does not become identical with Brahman. Ramanuja is an advocate of Karma- Samuchayavada-the theory of the combination of knowledge and action.

Ramanuja was a Bhakti Vadin- an advocate of Bhakti as the most important means for liberation. An aspirant has to surrender himself completely to God who alone can grant ultimate release from sufferings. Ramanuja does not admit Jivanmukti.

### **Jagat in the Philosophy of Madhvacharya:**

He developed his dualistic philosophy in discussion with his preceptor, Acyuta preksa, an adherent of the Sarikara school. He declared Visnu to be the supreme godhead, and admitted the validity of branding one's shoulders with the arms of Visnu. He made many converts to his faith in different parts of the country, and founded a temple for Krsna at Udupi. Prohibition of bloodshed in connection with sacrifices is a salutary reform for which he is responsible. Dvaita claims its origin from the Upanisads. Madhva composed commentaries on the Prasthanatraya, as the basis of the Dvaita school. The general metaphysical position of the school of Dvaita is well indicated by Madhva as Diverse, and of Diverse attributes are all the things of the universe.

Madhva does not accept the non - difference of Jiva and Brahman. As the Brahmasutra Bhasya of Madhva says, jiva is atomic in nature - anuparimṣṇa. Brahman is omnipresent, God is an independent doer, jivas' doership is dependent on God. Jiva is the reflected part of Brahman. Though all jivas are the reflections of Brahman, still they are of different types due to their differences in activities. The jiva can attain the knowledge of Brahman through devotion and prayer. Distinguished performance of action, Niskamakarma, is equally necessary. Action is to be performed even after the attainment of knowledge. Madhva is a believer of the combination of knowledge and action. Madhva does not admit the non-difference of Jiva and Brahman in liberation. Madhva speaks of four steps of liberation.

### **Jagat in the Philosophy of Nimbarka:**

The philosophy of Sri Nimbarka is Dvaitadvaita. He was a Telugu Brahmin, also called Nimbhaditya or Niyamananda. His philosophy bears a very close resemblance to that of Ramanuja. It appears that he has borrowed the whole thing from his illustrious predecessor, adding his own important amendments and modifications. Nimbarka refers to the Brahmasampradaya Bhasyas of Ramanuja and Madhva respectively. Nimbarka admits three realities, viz., God, Soul, and matter, the last two being dependent on the first. The individual soul is essentially of the nature of knowledge, Jnanasvarupa. But it is also the substratum of knowledge. The relation between the substantive and attributive knowledge is that between the qualified and the qualification, technically, dharmi -dharma bhava. It is one of identity as well as difference, like the seen is of the nature of light and yet it is also the substratum of light which is its attribute. The soul is a real knower, agent and enjoyer. It is dependent on God, is supported by God, pervaded by God and controlled by God. The souls are atomic in size and many in number. A soul is eternal and yet it suffers births and deaths on account of its embodiment which is due to karma and avidya. Liberation is due to knowledge which is brought about by God's grace which itself is due to devotion.) There are a few main differences between Ramanuja and Nimbarka

Ramanuja believes in identity - in - and - through difference or identity qualified by differences, But Nirhbarka believes in identity and difference. Nirhbarka rejects the view of Ramanuja that matter and souls are the attributes of God. N?rhbarka rejects the distinction between the body and the soul of God and the view that matter and souls form the body of God. Nimbarka regards matter and souls as parts of God.

### **Jagat in the Philosophy of Vallabhacharya**

Vallabha was the master of s'uddhadvaita or pure non- dualism. He composed commentaries on the Brahmasutra and Bhagavat Gita. They are AnuBhasya and Subodhini respectively. His essence is existence, knowledge and bliss. Souls and matter are His real manifestations. They are His parts. He is the abode of good qualities and includes even the seemingly contradictory qualities. He is smaller than the smallest and greater than the greatest. He is one as well as many. It is by His will that He manifests himself as matter and as souls revealing His tripartite nature of existence, knowledge and bliss in different proportions. Maya or Avidya is his power through which he manifests Himself as many. This manifestation is neither an error nor an illusion. It is a real manifestation. Vallabha's view is neither vivarta nor parinama. It is something in between the two and is called Avikrta parinamavada. The Universe is not a vivarta for it is a real manifestation and not an unreal appearance. It is also not a parinama, for this manifestation does not involve any change or transformation. The Universe is a natural emanation from God, which does not involve any notion of change and is therefore, called avikrta parinama When knowledge dawns, ignorance vanishes and with it vanishes the Samsara. But the Jagat continues. It is the real manifestation of God. Bhakti is defined as a firm and all-surpassing affection for God in the full sense. His greatness is only a means of salvation. God, pleased by devotion, takes the devotee within Himself. When He is highly pleased. He keeps the devotee near Himself to enjoy the sweetness of service. The pustimarga of Vallabha is attained without any individual effort, simply by the grace of God which destroys sins forthwith. Vedanta is part and parcel of Indian Philosophy. Vedanta acknowledges that while the goal before humanity may be the same, there are any number of ways of attaining this goal. This is the supreme cause of the universal acceptance of Vedanta.

### **REVIEW OF LITERATURE:**

Review of related literature makes the investigator fully aware with the previous work that has been done. It also provides an opportunity of gaining insight into the method, measures, subject and approaches employed by the other researchers.

**Sharma (2000)** : “The word therefore means the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest Reality and it is used by the Upanisads in this sense rahasya, meaning secret or guhya vidya or secret knowledge. The teaching, being the highest, was imparted at private sittings only to qualified disciples”.

**Victor (2008)** suggests that the “knower of Brahman-knowledge is untouched by happiness and sorrow. He says: “The knower of Brahman attains liberation (moksa). Moksa is a state of bodilessness, which is eternal...Moksa is not to be attained from outside, for it is the intrinsic nature of one’s self. Moksa does not need any action for its manifestation like after cleaning a mirror the object reflects brightly and clearly”.

### **OBJECTIVES OF THE PAPER:**

- To examine the Jagat in a view of different Indian Philosopher.

### **METHODOLOGY:**

The method used in this paper is descriptive-evaluative method. The study is mainly review based. It is purely supported by secondary source of data, i.e. books, journals, papers and articles and internet.

### **CONCLUSION:**

The Jagat is a superimposition on Brahman. According to Vedanta, the state of freedom from all bonds created by ignorance is called Moksa. It is unconditional and absolute. Sri Ramanuja is the master of Visistadvaita. The system of Ramanuja is based on the relation between God and the world of matter and souls. Madhav composed commentaries on the Prasthanatraya. The general metaphysical position of the school is that the Universe is Diverse and of diverse attributes are the things of the Universe. Nimbarka was a Telugu Brahmin. He introduced the Dvaitadvaita school of Vedanta. This school bears a close resemblance to that of Ramanuja. Vallabha was the master of Suddhadvaita.

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