

MPY – 001
Indian Philosophy (Solved Assignments)
(For July-2017 and January- 2018)

Assignment – 1

Notes:

- i) Answer all five questions
- ii) All questions carry equal marks
- iii) For every question, refer to the texts and write down the assignment-responses in your own words.
- iv) Answers to question no.1 and 2 should be in about **500 words** each

1. Explain the Mimamsa theory of knowledge in detail. 20

OR

Write a detailed essay on the four noble truths. 20

2. Make a detailed exposition of the Samkhya theory of evolution. 20

OR

Examine the concept of God and the paths of liberation as expounded in the Gita. 20

3. Answer **any two** of the following questions in about **250 words** each:

- a) Discuss the salient features of Indian philosophy. 10
- b) Explain the Atomic theory of Vaishesika. 10
- c) Discuss the means of liberation according to the Visistadvaita school of Vedanta. 10
- d) Write a short essay on the moral philosophy of Tiruvalluvar. 10

4. Answer **any four** of the following in about **150 words** each:

- a) How many elements of the material world do the Carvakas believe in? 5
- b) What is Vaidya according to Advaita Vedanta? 5
- c) Briefly explain anatmavada (no-soul theory). 5
- e) Describe the seven types of judgments presented in syadvada. 5
- f) What do you understand by asamaprajnata samadhi? 5

5. Write short notes on **any five** of the following in about **100 words** each:

- | | |
|--|---|
| a) Darsana 4 | e) Sarvodaya 4 |
| b) Purusarthas 4 | f) Samanya or generality 4 |
| c) Sat and asat 4 | g) Sacidananda 4 |
| d) Asatkarya vada 4 | h) Varnashrama dharma 4 |

OR

Write a detailed essay on the four noble truths.

Answer: The Buddha's first sermon after his [enlightenment](#) centered on the Four Noble Truths, which are the foundation of Buddhism. The Truths are something like hypotheses and Buddhism might be defined as a process of verifying and realizing the truth of the Truths. The four noble truths are:

1. The truth of suffering (*dukkha*)
2. The truth of the cause of suffering (*samudaya*)
3. The truth of the end of suffering (*nirhodha*)
4. The truth of the path that frees us from suffering (*magga*)

The First Noble Truth: Life Is Dukkha : It is often translated as "life is suffering." This is not as dire as it sounds, it's actually quite the opposite, which is why can be confusing. Much confusion is due to the English translation of the Pali/Sanskrit word [dukkha](#) as "suffering." According to the Ven. Ajahn Sumedho, a Theravadin monk and scholar, the word actually means "incapable of satisfying" or "not able to bear or withstand anything." Other scholars replace "suffering" with "stressful." *Dukkha* also refers to anything that is temporary, conditional, or compounded of other things. Even something precious and enjoyable is dukkha because it will end. Further, the Buddha was not saying that everything about life is relentlessly awful. In other sermons, he spoke of many types of happiness, such as the happiness of family life.

The Second Noble Truth: On the Origin of Dukkha : It teaches that the cause of suffering is greed or desire. The actual word from the early scriptures is *tanha*, and this is more accurately translated as "thirst" or "craving."

We continually search for something outside ourselves to make us happy. But no matter how successful we are, we never remain satisfied. The Second Truth is not telling us that we must give up everything we love to find happiness. The real issue here is more subtle—[it's attachment to what we desire](#) that gets us into trouble.

The Buddha taught that this thirst grows from ignorance of the self. We go through life grabbing one thing after another to get a sense of security about ourselves. We attach not only to physical things but also to ideas and opinions about ourselves and the world around us.

The Third Noble Truth: The Cessation of Craving: The Buddha's teachings on the Four Noble Truths are sometimes compared to a physician diagnosing an illness and prescribing a treatment. The first truth tells us what the illness is and the second truth tells us what causes the illness. The Third Noble Truth holds out hope for a cure. The solution to dukkha is to stop clinging and attaching. But how do we do that? The fact is that you can't by an act of will. It's impossible to just vow to yourself, *okay, from now on I won't crave anything*. This doesn't work because the conditions that give rise to craving will still be present.

The Fourth Noble Truth: The Eightfold Path: The Buddha spent the last 45 or so years of his life giving sermons on aspects of the Four Noble Truths. The majority of these were about the Fourth Truth—the path (*magga*). In the [Fourth Noble Truth](#), the Buddha as a physician prescribes the treatment for our illness: The Eightfold Path. Unlike in many other religions, Buddhism has no particular benefit to merely believing in a doctrine. Instead, the emphasis is on living the doctrine and walking the path. The path is eight broad areas of practice that touches every part of our lives. It ranges from study to ethical conduct to what you do for a living to moment-to-moment mindfulness. Every action of body, speech, and mind are addressed by the path. It is a path of exploration and discipline to be walked for the rest of one's life.

Thus, the first three Truths would just be a theory; something for philosophers to argue about. The practice of the Eightfold Path brings the [dharma](#) into one's life and makes it bloom.

2. Make a detailed exposition of the Samkhya theory of evolution. 20

OR

Examine the concept of God and the paths of liberation as expounded in the Gita. 20

Answer: Samkhya is one of the most prominent and one of the oldest of Indian philosophies. An eminent, great sage Kapila was the founder of the Samkhya School. The two schools of philosophy developed in India based on the Upanishads : (1) The realistic (e.g. Samkhya) (2) The idealistic (e.g. Vedanta). The Samkhya philosophy combines the basic doctrines of Samkhya and Yoga. However it should be remembered that the Samkhya represents the theory and Yoga represents the application or the practical aspects.

The word Samkhya is based upon the Sanskrit word *samkhya* which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term *Samkhya* also means perfect knowledge. Hence it is a system of perfect knowledge. In Samkhya evolution takes place in the following way:

Contact of Purusa and Prakriti: According to Samkhya philosophy the universe just evolves. The evolution takes place because of the contact between prakriti and the purusa. The purusa alone cannot create because he is inactive, and in the same manner prakriti cannot create unassisted because it is material. The contact of these two is necessary for the purpose of creation. Evolution can take place through the activity of prakriti only when the energy of prakriti is conjoined with purusa although their natures are so different. In explaining this contradiction, Samkhya employs the classic examples of the blind man and the lame man.

The blind man and the lame man co-operated with each other to escape a fire. The lame man climbed on the shoulders of the blind man and directed him along the correct path. In this way both of them reached a safe and desired spot. In much the same manner, the inactive purusa and the unconscious prakriti cooperate in order to achieve the objective of creation.

This contact creates disturbance in the stability of the gunas of prakriti and evolution starts. Prakriti needs purusa so that it may be seen, known and utilized and the purusa stands in need of prakriti in order to experience and attain salvation by distinguishing between itself and the prakriti.

Samkhya has stated that there is no real contact but only nearness between the prakriti and the purusa. The mere proximity of the purusa is enough to create disturbance and distortion in the state of equilibrium of the gunas of the prakriti and to start evolution.

Gunas, the constituents of Prakriti, exist in a state of equilibrium before creation. This state of equilibrium is disturbed when there is nearness of the Prakriti with the purusa. This is known as the state of *guna kshobha*. In this, the first to change is the rajas, because it is active and dynamic by nature.

Because of rajas, the other gunas are also activated. In this way, a seismic upheaval disturbs and disrupts the stability of prakriti. One constituent element tries to gain control over the others. The three elements are constantly mixing and separating. This leads to the creation of many kinds of objects and beings, differing from each other because of the difference in the proportion of these three constituent elements which are to some extent found in every one of them.

The Samkhyan thesis of evolution has been widely adopted by other schools, usually with strong theistic interpretation, in which [God](#) is both the source of consciousness and the material world.

Q.2. Answer **any two** of the following questions in about **250 words** each:

a) Discuss the salient features of Indian philosophy. 10

Answer: *Darshana* means to see, to visualise, perceive reality, the Ultimate Truth. The Sanskrit word *darshana* is used to describe Indian philosophy for all Indian systems of thought are but efforts to see the Truth, to arrive at it with wisdom and contemplation, hence it is called *darshana*. *Darshana* is not merely intuitive thinking; it is arriving at a conclusion after logically and rationally analysing different thought processes. It also refers to critical expositions, logical surveys and investigative forays into the nature of truth. Indian Philosophy the following salient features:

Deeply spiritual: Dr. S. Radhakrishnan characterizes Indian philosophy as “essentially spiritual”. Indian philosophy is said to be spiritual because it regards spirit or soul as superior to body or matter. With the solitary exception of the Cârkvâka system, Indian philosophy puts emphasis upon the spiritual values and enjoins that life should be led with a view to realizing these values.

Theory of cause and effect: Another salient feature of Indic philosophy is that it takes into consideration the maxim ‘As you sow, so shall you reap. In other words, Karma theory that not only figures prominently in Mimansa but astik or atheistic darshanas such as Buddhism and Jainism as well.

Ignorance as root cause of suffering: Avidya, maya, delusion, ignorance is considered as the root causes of suffering according to the Indic philosophy. Vedanta says that this world is just like a movie projected on screen, the movie is not real but the screen on which it is projected is real. Buddhism’s four noble truths revolve around suffering, its nature and ways to attain to nirvana to mitigate suffering. Buddha said, “No one saves us but ourselves. No one can and no one may. We ourselves must walk the path.”

Liberation as the goal of human life :The foremost aim of man according to Indian systems of philosophy is liberation or freedom from all forms of identity. This freedom is referred to as moksha, nirvana or Jina. Jainism refers the one who conquers himself as Jina or the victor. The Buddhists consider attaining the Buddha Mind — full of compassion for all living beings — as imperative to mitigating suffering.

Start with a note of pessimism: Indian philosophy, in general, is found to start with a note of pessimism. A sense of dissatisfaction at the existing state of affairs can be noted in almost all the systems of Indian philosophy. Indian thinkers were immensely disturbed at the sight of human pain and suffering and the presence of evil that made man’s life miserable on earth. However, the pessimistic note is only the initial note in Indian philosophy which generally concludes with the optimistic note.

Values follows hierarchy : Indian thinkers have classified as lower values, higher value and the highest value. The axiological approach in human life becomes immense in this analysis. Carvaka system considers *kama*, sensuous pleasure as the only human value, *purusartha*, while *artha* or wealth serves as the means to achieve such ambitious aims. But the orthodox schools treat both *kama* and *artha* as the lowest and lower values respectively. They cannot annihilate the human afflictions thoroughly.

Universal in nature: On par with Western philosophy, Indian philosophy also has dealt deeply with political ideologies, social doctrines, linguistic analysis, aesthetic explanations, cultural heritage and encompasses all the basic features of life.

b) Explain the Atomic theory of Vaisesika. 10

Answer: The founder of *vaisesika* philosophy is the sage Kanada, who was also known as Uluka. So this system is sometimes called *aulukya*. Kanada wrote the first systematic work of this philosophy, *Vaisesika-sutra*. This work is divided into ten cantos, each canto containing two sections. Prasastapada wrote a

commentary on this *sutra* entitled *Svartha Dharma Samgraha* that is so famous that it is called *bhasya*, which means simply "commentary." In Indian philosophical discourse, whenever the word *bhasya* is used by itself without further specification, it is understood to refer to this commentary. Two well-known explications of Prasastapada's work are Udayana's *Kirana-vali* and Sridhara's *Nyayakandali*. The significant feature of this system is the introduction of a special category of reality called uniqueness (*visesa*). Thus, this system is known as *vaisesika*.

Vaisesika is allied to the *nyaya* system of philosophy. Both systems accept the liberation of the individual self as the end goal; both view ignorance as the root cause of all pain and misery; and both believe that liberation is attained only through right knowledge of reality. There are, however, two major differences between *nyaya* and *vaisesika*. First, *nyaya* philosophy accepts four independent sources of knowledge -- perception, inference, comparison, and testimony -- but *vaisesika* accepts only two -- perception and inference. Second, *nyaya* maintains that all of reality is comprehended by sixteen categories (*padarthas*), whereas *vaisesika* recognizes only seven categories of reality (see chart below). These are: *dravya* (substance), *guna* (quality), *karma* (action), *samanya* (generality), *visesa* (uniqueness), *samavaya* (inherence), and *abhava* (nonexistence). The term *padartha* means "the object denoted by a word," and according to *vaisesika* philosophy all objects denoted by words can be broadly divided into two main classes -- that which exists, and that which does not exist. Six of the seven *padarthas* are in the first class, that which exists. In the second class, that which does not exist, there is only one *padartha*, *abhava*, which stands for all negative facts such as the nonexistence of things. The first two categories of reality -- substance and quality -- are treated in greater detail in the following discussion than are the remaining five.

Vaisesika's Seven Categories (Padarthas) of Reality :Substance (nine *dravyas*) Earth ,Water ,Fire ,Air ,Space or ether ,Time ,Direction ,Soul ,Mind

Quality (twenty-four *gunas*) : Color ,taste ,smell ,touch ,sound ,number ,magnitude ,distinctness ,union separation ,remoteness ,nearness ,cognition ,pleasure ,pain ,desire ,aversion ,effort ,heaviness ,fluidity ,viscosity ,tendency ,virtue ,nonvirtue

Action (*karma*) ,Generality (*samanya*) ,Uniqueness (*visesa*) ,Inherence (*samavaya*) ,Nonexistence (*abhava*)

c) Discuss the means of liberation according to the Visistadvaita school of Vedanta. 10

d) Write a short essay on the moral philosophy of Tiruvalluvar. 10

Tiruvalluvar refers to virtue in two different but similar terms, viz., *aramand aran*. The title of the chapter is emphasis on *aran* which means the glorification of righteousness. The subtle difference between these two terms is that *aram* means the definition of virtue. For instance, avoidance of jealousy, greediness, wrath and abusive language is the best way to acquire *aram*(35). As contrast he reiterates that domestic life is exclusively that is practiced as *aran*: life not blamed by others but earning good name (49). When abundant love and *aran* prevail at home, they are the quality and benefit of family life (45). Promoting purity of heart without any blemish whatsoever is the best way of living; the other so called *aran* are nothing but empty display (34). However both these terms viz., *aramand aran* indicate virtue, the former is used to refer to the definition of righteousness, while the former its fulfillment or utility. However, one can notice the difficulty of the author is not giving a positive meaning or definition of righteousness. The Absence of certain ignorable traits such as anger, jealousy etc., is to be understood as *aram*.

In the life of a man his individual life, socio-political life, romantic life are playing a vital life. The first section is pertaining to individual ethics, with the sub-divisions such as domestic virtue, ascetic virtue and fate. The second section is concerned with political ethics which has the true meaning, *poral* of life. It has the headings of royalty, ministers of state and appendix. The third section pertains to conjugal love with the pre-marital love and wedded love as the divisions. The first section ends with the chapter on fate. Man has to live in accordance to his

The moral philosophy of Tiruvalluvar is found in all the sections such as domestic virtues, ascetic virtues, fate, royal virtues, appendix etc. The individual virtues which are essentially ethical are associated with social and political morality since both these institutions are meant for promoting the welfare of the individuals. Life starts with love. As a nessential feature of all aspects of life is love. Since love is related to virtue, Tiruvalluvar maintains that virtue will burn up the human person whichis devoid of love even as the Sun burns up the creature which is without bones, (worms). Most of the problems emerge due to the usage of abusive language. Tiruvalluvar insists that one should always utter pleasant words and should refrain from using filthy language. Here also Tiruvalluvar combines the notion of virtue. The sins of a man will vanish and the virtues in crease provided he cultivates the habit of speaking sweet words . We should also not forget the favour received from some one since gratitude is related to the knowledge of benefits conferred. He who has annihilated every virtue may yet survive; there is no redemption for him who has killed a benefit. The faultless lamp of wisdom caused by veracity is the true lamp of the world. To those who eat meat Tiruvalluvar first asks people not to eat meat so that the butchers will not kill animals for the sake of eating meat.

4. Answer **any four** of the following in about **150 words** each:

a) How many elements of the material world do the Carvakas believe in? 5

Answer: Brhaspati (c. 7th-6th century B. C.) is believed to be the founder of the Charvaka Lokayatika School and the author of its Sutras. The Charvakas Lokayatikas are materialist philosophers. The Charvaka materialism is characterised by direct orientation against idealist and religious doctrines, the desire to prove the untenability of idealism and to denounce the falsity and deception of religion and its preachers. Thus the Charvakas' main purpose was denouncing Brahmanist ideology rather than creating a consistent philosophical system.

(i) Four material elements (*mahabhuta*) are the basis of all that is: fire, earth, water, and air. These elements are spontaneously active, with a force of their own (*svabhava*) inherent in them.

(ii) Only "this world" (*laka*) exists; there is no hereafter or life after death; that is, after man's death, his life is neither continued "there" (that is, in the Brahman-Atman world) nor revived "here" (on this earth). The Charvakas said:

While life is yours, live joyously;
None can escape Death's searching eye;
When once this frame of ours they burn
How shall it e'er again return?

b) What is Vaidya according to Advaita Vedanta? 5

Answer: The Upanishads identify two types of knowledge: the lower knowledge of the rituals, sacrifices, obligatory duties, occupational knowledge and the like, and the higher knowledge of the Self (Atman) and the Supreme Self. The former is often equated with ignorance (*avidya*) and the latter with true knowledge (*vidya*).

Inferior knowledge or ignorance arises from our minds and their faculties. Their interaction with the phenomenal world is responsible for our experience of duality and delusion. From this perspective, even the knowledge we gain from the study of the scriptures, unless it is augmented by spiritual experience, is considered inferior.

Many spiritual teachers affirm that mere book knowledge does not help much in our liberation. This knowledge is considered inferior, because it does not liberate us from the cycle of births and deaths. Instead, it leads to more attachment, karma, egoism, worldliness and more involvement with things and Nature.

All learned knowledge is accumulated knowledge and as long as the mind is clogged with worldly knowledge, peace and equanimity are not possible. In contrast, spiritual knowledge arises from the contact with the Self in a deeper state of self-absorption, at the end of a long spiritual journey and self-purification.

The Upanishads state clearly that both types of knowledge are important. From the lower knowledge comes the discipline and the ability to practice the higher and realize the highest. They also affirm that knowledge of Brahman is the highest knowledge, because it is permanent, unchanging and indivisible, by knowing which there is no further knowing.

c) Briefly explain anatmavada (no-soul theory). 5

Answer: Buddha does not believe in any permanent soul. Consciousness is an eternal process resulting from the relation of antecedent and subsequent between different movements. The concept of anatman did not appear in the teachings of the Buddha. He regarded the non-phenomenal soul as an absolute mystery. Nagasena in his commentaries on Buddha's teaching explained that the human "I" is an uninterrupted train of ideas and states without an existing subject who would experience them (atman), and that individual immortality is a groundless abstraction. All the arising and transitory factors of existence depend on each other only functionally (dharma). They are processes without any ground upon which they would occur; the only reason for their existence is a so-called causal braid which is the stream of conscious life.

In the interpretation of hinayana, the "I" (pudgala) has no distinct existence in relation to the five real psychic elements (shape, feeling, perception, disposition, and intelligence) which constitute personal life. The alleged unity of the individual that appears in the awareness of one's own "I" is an illusion that results from the continuity of momentary and changing states of consciousness. In the mahayana interpretation, the world is an illusion and the changing states of consciousness are not real. There are different views within this school of the subject of internal experience: the Yogacara (idealist) school thinks that the stream of consciousness is the constantly growing and changing "I", but it is merely the background and store of an infinite variety of psychological experiences that have no beginning or end; the Madhyamika school thinks that the "I" is only a simple series of passing states of consciousness. The doctrines of later Buddhist schools clearly depart from primitive Buddhism which stated only that the skandhas do not constitute the real "I" and the made no explicit statement regarding the soul substantially or insubstantially.

e) Describe the seven types of judgments presented in syadvada. 5

Answer: It is the conception of reality as extremely indeterminate which is the basis of *syadvada*. According to this theory every judgment is only partial or relative. The term "*syat*" is derived from the Sanskrit root "*as*" which means "to be". The present tense form of this verb '*as*' is '*asti*' which can be translated as "is". The potential mood of this verb form is "*syat*" which means "may be". The Jainas use this theory to signify that the universe can be looked at from many points of view and that each view yields a different conclusion. In other words they believe that there can be a variety of doctrines depending upon the points of view. This is known as *anekantavada*. This doctrine indicates an extreme caution and signifies an anxiety to avoid absolute affirmation and absolute negation. Here one must see the conditions under which this doctrine was passed in order to understand its significance. On the basis of this theory the Jainas classify seven kinds of judgments though logic recognizes only two namely affirmative and negative. The seven types of judgments are as follows:

i) *syat asti* – 'somehow S is P'. A jar is red

ii) *syat nasti* – 'somehow S may not be P'. A jar may not be red.

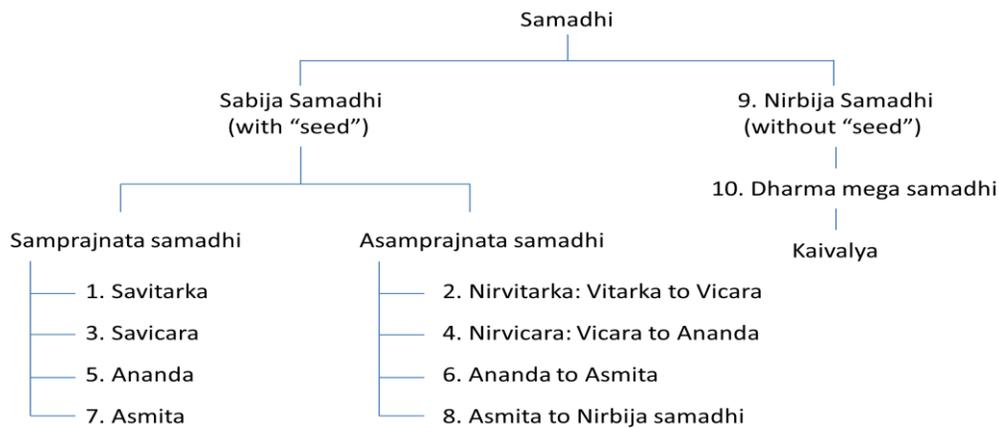
iii) *syat avaktavyam* – 'somehow S may be indescribable'. The redness of jar cannot be described adequately.

iv) *syat asti ca nasti ca* – 'somehow S may be or may not be P'. This argument does not involve contradiction. Normally logic considers a judgment to be contradictory only when it holds that 'S' is both 'P' and 'not P', because the same 'S' is 'P' from one angle and 'not P' from another angle. That is why this judgment is accepted by the Jainas.

- v) *syat asti ca avaktavyam ca* – somehow ‘S’ is ‘P’ and is indescribable.
vi) *syat nasti ca avaktavyam ca*– somehow ‘S’ is ‘not P’ and is indescribable.
vii) *syat asti ca nasti ca avaktavyam ca*– somehow ‘S’ is ‘P’ ‘not P’ and indescribable. These seven steps form a part of what is known as *saptabhanginaya* or the seven fold judgments. According to this theory every judgment is only partial or relative.

f) What do you understand by *asamaprajnata samadhi*? 5

Answer: In most Hindu yogic traditions, *asamprajnyata samadhi* is the highest stage of *samadhi*, which is a state of bliss obtained when the yogi has realized the nature of the true or higher Self and thoughts disappear. In Raja yoga, this higher state of *samadhi* is called *nirvikalpa samadhi*. *Asamprajnata Samadhi* also known as [nir-bija](#) *samadhi* - 'without support'



The ultimate goal of yoga is union of the individual with the higher Self and the universe. It is a state associated with *samadhi* in general; the eighth and final limb of yoga in Patanjali's *Yoga Sutras* and *asamprajnyata samadhi* in particular. Yoga practices, such as *asanas*, *pranayama*, *mudras* and meditation, are designed to help the yogi reach this ultimate state of union.

5. Write short notes on **any five** of the following in about **100 words** each:

a) Darsana

Darshan, (Sanskrit: “viewing”)also spelled **darshana**, in [Indian philosophy](#) and [religion](#), particularly in [Hinduism](#), the beholding of a deity (especially in image form), revered person, or [sacred object](#). The experience is considered to be [reciprocal](#) and results in the human viewer’s receiving a blessing. The [Rathayatras](#) (chariot festivals), in which images of gods are taken in procession through the streets, enable even those who in former days were not allowed to enter the temple to have *darshan* of the deity. *Darshan* is also imparted by [gurus](#) (personal spiritual teachers) to their followers, by rulers to their subjects, and by objects of veneration such as [pilgrimage](#) shrines to their visitors.

In Indian philosophy the term designates the distinctive way in which each philosophical system looks at things, including its exposition of sacred scriptures and [authoritative](#) knowledge. The six principal Hindu *darshans* are [Samkhya](#), [Yoga](#), [Nyaya](#), [Vaisheshika](#), [Mimamsa](#), and [Vedanta](#). Non-Hindu *darshans* include [Buddhism](#) and [Jainism](#).

b) Purusharthas

People usually ask what Purusharthas refer to and what the meaning of it is and how it is attained. Basically, Purusharthas serve as pointers in life and act as stage-posts of awareness. It points to the goals in life that

human beings need to live a life of meaning. To make it simple, it means you need a destination before you begin a journey otherwise it is an aimless journey without any purpose. This obviously means that life becomes meaningless without Purusharthas. Search Within Yourself Comprehending your goal takes place within yourself; there is no need to look outside. It is you that is important here and not the world. Know what satisfies you, discover yourself, introspect and then make a decision. Following the rat race of the modern world may certainly not be your way of life, and when you realize this, it might be too late. The order of Dharma, Artha, Kama, and Moksha corresponds to human nature, in the order of importance to today's 21st century man. Dharma is always held higher than Artha and Kama. In fact, Dharma is that which helps man to fulfill the obligations of Artha and Kama directed to the ultimate end of Moksha. Moksha can be attained through Dharma, once it has been cultivated through Artha and Kama.

e) Sarvodaya

Sarvodaya is a term meaning '*Universal Uplift*' or '*Progress of All*'. The term was first coined by Mohandas Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, "*Unto This Last*", and Gandhi came to use the term for the ideal of his own political philosophy.¹ Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society. Gandhi received a copy of Ruskin's "*Unto This Last*" from a British friend, Mr. Henry Polak, while working as a lawyer in South Africa in 1904. In his *Autobiography*, Gandhi remembers the twenty-four hour train ride to Durban (from when he first read the book, being so in the grip of Ruskin's ideas that he could not sleep at all: "I determined to change my life in accordance with the ideals of the book."² Gandhi advances the concept of Sarvodaya, which were based on three basic principles:

- That the good of the individual is contained in the good of all.
- That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.
- That is a life of labour, i.e., the life of the tiller of the soil and the craftsman is the life worth living.

g) Sacidananda

Answer: His Holiness Sri Swami Satchidananda, the founder of Integral Yoga[®], is one of the most revered Yoga masters of our time. He dedicated his life to peace—both for the individual and for the world. He blended the physical discipline of Yoga, the spiritual philosophy of India, and an innovative interfaith approach that promoted harmony among all faith traditions. By making Yoga accessible to millions, he helped launch and shape the modern Yoga movement that has since become a global phenomenon. This site celebrates his life, service, and teachings. In honor of Integral Yoga's 50th anniversary, a new publication titled *Explore Integral Yoga* offers a comprehensive overview of this organization founded by Sri Swami Satchidananda in 1966. This elegant, full color magazine showcases Integral Yoga teachings, programs, and services. It also includes a timeline of Integral Yoga milestones over the past 50 years.

h) Varnashrama dharma

Answer: Asrama or ashrama literally means a hermitage, a shelter, hut or a dwelling place for the ascetics. It also means a refuge or a resting ground. In the Vedic tradition asrama means a stage in the life of a human being. An important idea that developed in classical Hinduism is that **dharma** refers especially to a person's responsibility regarding class (varna) and stage of life (ashrama). This is called **varnashrama-dharma**. In Hindu history the highest class, the Brahmins, adhered to this doctrine. When this order of society is intertwined with the four orders of life or the ashramas, i.e. Brahmacharya or the student life, Grihastha or the householder's life, Vanaprastha or the retired life and Sanyasa or the devotional life, it gives rise to the **Varnashrama dharma**.

Hindu tradition recognizes four stages or asramas in human life, namely brahmacarya, grihastha, vanaprastha and sanyasa. Of these people had the option to enter into all the four or the first three. Not all people entered into the fourth stage. And among those who entered into it, a few resorted to it directly from the stage of brahmacarya without the intervening two stages.

A person is expected to perform different types of duties (shramas) during the four stages in order to attain moksha, the fourth and the highest aim of human life.