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PROBLEMS OF KNOWLEDGE IN THE VAISHESHIKA DOCTRINE IN ANCIENT INDIA

Abstract: *Vaisheshika is one of the ancient Indian classical (orthodox) philosophical schools. The name of this philosophical school comes from the ancient Sanskrit word "vishesha", which means "distinctive".*

Key words: *astics, atomism, eternity, universe, development, mind.*

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Introduction

Vaisheshika philosophy, unlike other ancient Indian philosophical systems, was closely related to natural scientific ideas. Their doctrine of the atom generalized all the atomistic ideas of ancient India. According to this system, the emotional world is based on atoms, which are innumerable and eternal in space. Atoms are infinite, infinite, small material particles. The atom is the boundary of fission. Atoms are the first element from which everything arises and develops. The universe, with its various nebulae, is made up of four elements: earth, water, fire, and air. In nature, material atoms are the only substance that forms the sole basis of existence.

Like the Nyaya system, Vaisheshika is a realistic philosophy that combines theism and pluralism. He studies different types of objects as a harmonious combination of material atoms of different types and qualities.

An important contribution of the Vaisheshikas to philosophy is the classification of real reality and atomistic cosmology. Vaisheshikas distinguish between positive and negative factors, and believe that both must be real and objective. Then there are those who are positive in time and space and those who are not. Substance, quality, and motion are the positive factors that matter exists in time and space. Commonality, individuality, and originality are positive factors that do not exist in time and space, but

they do exist in the qualities of individual objects, qualities, or physical movements in time and space.

Dividing all such real objects into seven classes - and then into many smaller groups - is much better and is an empirical view of things than a purely philosophical classification of real reality. From a philosophical point of view, the distinction between the soul and the inanimate (as in the philosophy of Jainism) or the distinction between spirit and matter (as in the Sankhya philosophy) would be a reasonable distinction.

The atomistic theory of the Vaisheshikas represents a long-term, conventional reworking of the understanding of the world in Indian philosophy, as if it were composed of physical elements: earth, water, air, and fire. This atomistic theory also represents the further development of the materialist theory of all things, including life, mind, and consciousness, which is the transformation and mechanical product of material atoms. In Vaisheshika's philosophy, atomistic theory is mixed with a spiritualistic view of morality and life, as well as a theistic belief in God as the Creator. However, there is no consistency in the thesis of the Vaisheshika system to see God not only as the creator of the order of nature, but also as the creator of the primary components of nature in the heart of all reality - atoms, minds and souls.

The theory of knowledge of the Vaisheshika doctrine has its own peculiarities. One of the important problems of Indian philosophy is to know

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the reality that surrounds us and to determine the validity of our knowledge. In all Indian philosophical schools, the question is what is the source of knowledge, what are the ways of knowing, and what is our knowledge of nature. According to Vaisheshika, the source of knowledge is the objective world.

Through emotional perception, the presence of bodies is determined by the properties of the objects. For example: Knowing a color identifies an object. But according to the teachings of the Vaisheshika doctrine, the source of knowledge is not only an objective being, but also the soul is the object of knowledge.

The soul, which is connected with the body, does not have such qualities as pain, pleasure, and desire. Also, the soul does not have an atomistic property. John is an eternal spiritual substance that realizes man's cognitive abilities. In the physical world, the soul is always connected with the body. There is no soul outside the body. The movement of the soul is related to the body. There is one soul in every body. It is an attribute of knowing. The main tool of cognition is our external senses. Through them, emotional perception takes place. In addition to emotional perception, and above it is rational, that is, mental knowledge, which gives us more accurate knowledge of the truth. They also believe that intuition, that is, our intuition, helps us to know what our senses and mind cannot know. Inner emotional cognition is manas, the sixth sense organ. Manas cannot be accepted by our emotional organs like the soul.

Vaisheshika logic differs little from nyaya logic. Different forms of cognition, which are the subject of the study of logic, are assumed to be infinite. There are four types of real knowledge: perception (pratyaksha), conclusion (laingika), memory (smriti) and intuitive knowledge (arshajnyana). Cognition allows us to perceive substance, quality, action, and generality. The coarse substances that make up the parts are located within the perception range, and the atoms are located outside them (perception range). Vaisheshika believes that the soul can have a yoga perception through the occurrence of supernatural perception (atmapratyaksha). At the heart of the conclusion is the vaisheshika qiyas (upamana), anana (aityxyu), and oral testimony (shabdu). The true meaning of biblical narration is based on the reputation of those who narrate it. Like Nyaya, the Vaisheshika also denies the mimansa's theory of the sound infinity and the absolute authority of the Vedas. But here, based on the relationship of the Vedas with prophets who, like Nyaya, have a clear understanding of eternal truths and laws, they substantiate the true nature of the Vedas, concluding that the Vaisheshika leaves no doubt the truth of the inspired prophets.

The Bible offers us real knowledge, not simple means of thinking. It is the knowledge of things as they are, in this sense they have no beginning, although some important meanings are understood,

and while they are always fully mastered, some are partially mastered. The Vedas are supposed to be the teachings of the authors as a collection of narrations, and they must have a complete and accurate knowledge of the heavens and the incomprehensible destiny (adrishta). Gradually this authorship was attributed to God. "The authority of the Vedas stems from their content as the word of God." We need to learn to understand the meaning of words and parables before we can understand them. Understanding the content depends on acknowledging the general connection of the events, and oral testimony is a special case of the conclusion.

Cheshta or gesture, arthapatti or attraction, sambhava or addition, abhava or absence - all are at the heart of the concept of conclusion. Smriti or memorization occupies a separate independent place. Arshajnyana is the wisdom of the prophets. If we do not count on memorization, and if we take into account that memory produces only what is tested, if we put intuitive wisdom at the heart of perception, then we can obtain only two sources of knowledge according to the views of the Vaisheshikas, intuition and conclusion.

Four types of false knowledge are mentioned: doubt (sanshaya), misunderstanding (viparyaya), vague knowledge (anadxyavasaya), and dreaming (svapna). Two of them are hesitant again: doubt and error - suspicion can include hypothesis (uha), vague knowledge, and crooked understanding. Shridhara approves of the division of dreams into special types on the basis that "dreams take place only during a special state of the body."

Vaisheshika draws a line between perceptible and non-perceived activity, and introduces moral inclination only into the former. Activity conditioned by organic life (jivanapurvaka) is not perceptible, while activity (ichchhadveshapurvaka) arising from a feeling of desire or unwillingness is perceptible. The first of these implies organic goals, while the second seeks to achieve human dignity (hitapraapti). A state of enjoyment or pleasure tends to be close to the object. Suffering, which is the nature of discomfort, arouses dislike for the object of suffering.

Desire and indifference are conscious reactions to pleasant and painful objects, which are embodied in actions aimed at achieving the desired or avoiding the hated object. According to the Vaisheshika teachings, the dharma refers to the attainment of worldly prosperity (abxyudaya) as well as the attainment of spiritual virtue (nixshreyasa). At the same time, worldly prosperity is the product of exemplary religion, while spiritual virtue is the product of inner spiritual intelligence (tattvajnana). The highest stage of enjoyment, according to the teachings of Prashastapa, is the joy of wisdom, because "it does not depend on factors such as hearing, desire, contemplation of the object, but on their knowledge,

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peace of mind, contentment, and their special character."

The dharma in the Vaisheshika system is not only a part of morality, but also a qualitative force that exists in man and does not work with him. It is by nature insensitive and dies when the individual begins to feel its effects. Its end gives true knowledge. If the dharma were not to perish at all, then there would be no definite salvation. Dharma is important for development, but it should not be eradicated prematurely, as it can lead to a lasting salvation. As far as we can discuss, these rules, which describe the egoistic motives of our progress toward perfection or ascension along the ladder of life, allow us to win a

prize, but the place we can occupy at this time is not permanent. Even Brahma does not have constant enjoyment. No matter what our dharma is, it cannot be infinite, which means it does not give us lasting peace. Only the ability of the inner sincerity in the reality of things to be free from selfishness can ensure a firm liberation. As we are overwhelmed by likes and dislikes, we accumulate dharma and adharma or adrisht, and the result of our actions binds us to physical existence. The body is a storehouse of pleasure (bhogayatanam). Unity with Adrishta and its movement in the body is samsara, and separation from it is moksha.

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