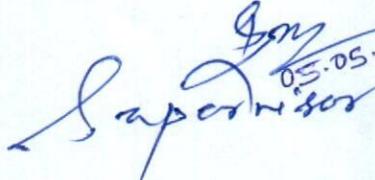
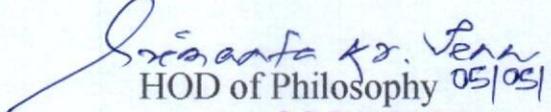


Report of the Project Work

A Project on "Vaisesika Darsan" was prepared by Students of the Department of Philosophy during the year 2021-22. Nineteen numbers of students participated in the project work. Under the guidance of the faculty of this Department students embarked on a comprehensive project focused on "Vaisesika Darsana." This ambitious endeavor delved deep into the intricate world of Indian philosophy, specifically exploring the foundational principles, metaphysics, and epistemology of the Vaisesika school. Through meticulous research, analysis of ancient texts, and engaging discussions, the project shed light on the profound insights offered by this classical philosophical tradition. The students' dedication and scholarly contributions have not only enriched their understanding of Vaisesika Darsana but have also enriched the academic discourse within the Philosophy department, fostering a greater appreciation for the complexities of Indian philosophical thought.


Principal
05.05.2022
Pattamundai College


Supervisor
05.05.2022


HOD of Philosophy 05/05/2022
H O D PHILOSOPHY
PATTAMUNDAI COLLEGE

VAISESIKA DARSHANA

The Vaisesika school of philosophy was founded by Kanada. Kanada is also known by the name Uluka. Hence the Vaisesika school is also known as Kanada or Aulukya school.

The Vaisesika school is the second oldest school of Indian philosophy, the oldest being the samkhya school.

The Vaisesika school is so-named because the category of visesa is largely discussed in this school.

The Vaisesikasutra of Kanada is the first systematic work of this school. This school is much known for its exposition of the theory of atomism.

The Nyaya and Vaisesika systems are the allied schools of thought.

Nyaya and Vaisesika Schools

Similarities: The following are some of the similarities between Nyaya and vaisesika schools of thought.

- (i) Both aim at moksa (or liberation) of the self.
- (ii) Both admit ignorance as the root cause of pain and suffering in this world.
- (iii) Both agree that liberation lies in the complete cessation of pain and suffering.
- (iv) Both agree on each other's exposition of the nature of the world.
- (v) Nyaya school admits vaisesika atomism in totality.
- (vi) Both express similar views on the nature of self and its liberation.
- (vii) Both postulate five distinctions of action.

- (viii) Nyaya largely accepts Vaisesika metaphysics and ontology. Vaisesika accepts Nyaya epistemology and logic (but however vaisesika does not recognize Upamana (Comparison) and sabda (Testimony) as the sources of knowledge).

Differences:

The following can be stated as the differences between Nyaya and Vaisesika philosophy.

- (i) While the Nyaya school recognizes four sources of knowledge, viz, perception, inference, comparison and testimony, the vaisesika school recognizes only two sources of knowledge, viz, perception and

inference. The vaisesika school reduces comparison and testimony to inference.

- (ii) While the Nyaya school puts forth five kinds of external perception namely visual, tactual, olfactory, auditory and gustatory perception, the vaisesika school recognizes only the visual perception.
- (iii) The Nyaya school recognizes sixteen categories (padarthas). They are pramana, prameya, samasya, prayojana, drstanta, siddhanta, avayava, tarka, nimaya, vada, jalpa, vitanda, hetvabhasa, chala, jati, and nigrahasthana. But the vaisesika school recognizes seven categories. They are dravya (Substance), guna (quality), karma (action), samanya (generality), visesa (particularity), samavaya (inherence) and abhava (non-existence). These seven categories of vaisesika are included in the Nyaya category of prameya.
- (iv) While the Nyaya school is largely concerned with logic vaisesika school is much concerned with metaphysics and ontology.
- (v) While the Vaisesika school makes an exposition of reality, the Nyaya school makes an exposition of the right knowledge of reality.
- (vi) While for the Naiyayikas, Samavaya can be known through perception, but for the vaisesikas, samavaya can be known through inference.
- (vii) While for the Naiyayikas, there are five kinds of logical fallacies but for the vaisesikas there are only three fallacies.

Padarthas or Categories:

Padartha literally means the meaning of a word or the object denoted by a word. All objects of knowledge or all reals come under the purview of padarthas. Padarthas are broadly divided into two kinds, namely, bhava and abhava. Bhava means being or positive realities and abhava means no-being or negative facts. The earlier Vaisesikas have put forth only the positive realities which are six in number. The later vaisesikas have added the seventh category or padartha called as abhava (the negative fact). Thus there are seven padarthas. They are (a) Dravya (Substance), (b) Guna (Quality), (c) Karma (Action), (d) Samanya (Generality), (e) Visesa (Particularity), (f) Samavaya (Inherence) and (g) Abhava (Non existence).

(a) Dravya (Substance)-

Dravya is the substratum of qualities and action. Without dravya, there can be neither quality nor action. That is qualities and action are dependent on dravya or substance.

Dravya is the material or constitutive cause of all the composite objects or the world. For example, gold is the material cause of the golden ornaments.

All compound or composite objects which are made up of simple substances are subject to production and destruction. But the simple substances which are the material causes of all compound substances are eternal and hence are not subject to production and destruction.

There are nine substances and they are: (1) Prthivi (earth), (2) Ap (water), (3) Tejas (fire), (4) vaya (air), (5) Akasha (ether). (6) Kala (time), (7) Dik (space), (8) Atman (soul) and (9) manas (mind). The first five substances are the pancabhutas (or physical elements). The next four substances are imperceptible and eternal.

Earth has the quality of smell, water of taste, fire of color air of touch and ether of sound. These five qualities are sensed by the five respective sense organs.

The atoms of earth, water, fire and air are eternal (nitya) since atoms are the fundamental units and they can neither be created nor be destroyed. The substances made out of the combination of atoms of earth, water, fire and air are non-eternal (anitya) since they are produced and hence are subject to destruction.

The atoms of earth, water, fire and air are not alike, they differ from one another. Thus, there are four kinds of atoms and each of them have a specific quality of their own. This is here that the vaishesika atomic conception differs from the greek view. The Greeks conceive that the atoms are qualitatively alike and they differ only quantitatively.

The fifth panchabhuta, akasha is the substratum of sound. Though we perceive sound, we cannot perceive akasha. We cannot perceive akasha since it has no perceptible dimension and also that it does not have any color. It is just inferred from the perception of sound sound cannot be the quality of earth, water, fire and air since sound may be present even in the regions where there is an absence or no influence of these physical substances. Sound also cannot be the quality of space, time soul and mind since these exist even without sound. Hence there must be some substance as the substratum of sound, which is akasha.

Akasha is one, all-pervading and eternal. It is one since it is not made up of parts. It is all-pervading since it has unlimited dimension of presence. It is eternal since it is neither created nor can it be destroyed.

Like akasha, space and time are also imperceptible, all-pervading and eternal. Further, both space and time each are one. Space is imperceptible and is inferred from our cognitions or concepts of here, there, near and far (or away). Time is inferred from our cognitions or concepts of past, present, future, ancient, medieval, modern, etc.

Though space and time each are one and indivisible, yet certain distinctions can be made in them. For example, we say that a jar or a table or any other exists in a certain space and time.

Atman (soul) is eternal, all-pervading and has the attribute of consciousness. It is internally perceived by the manas (mind). There are two kinds of souls, namely, jivatman and paramatman. The jivatmans are the individual souls which many in number. The Paramatman is the supreme soul, who is the creator of this world.

Manas (mind) is the internal sense organ, also known as the sixth sense, perceives the internal states and feelings of pleasure and pain, happiness and sorrow, etc. Even the external perceptions of sight, touch, taste, etc. are known only when they come in contact with the mind.

Mind is atomic and hence imperceptible. It is inferred from its activities or role in internal and external perceptions.

Mind intermediates between the senses and the soul or self. The senses come in contact with the external objects, the mind comes in contact with the senses and finally the soul comes in contact with the mind, and thus the external object is known by the self.

(b)Guna (Quality)

Guna is a category that has no independent existence apart from the substance in which it exists. That is, Guna has a dependent existence. If there is no substance, then we cannot talk of any existence of a guna.

Guna is a non-constitutive or non-material cause of things. It determines the nature of the things of which it is the cause.

The gunas or qualities belong to substance (s)and there cannot be qualities of aquality. Though guna depends on a substance for its existence, yet it is an independent reality since it can be conceived, thought and be named independently of the substance in which it exists.

Guna is a static and permanent feature of a substance, It exists passively and inactively in a substance and hence it is different from both substance and action. Kanada defines guna as that which inheres in a substance which does not possess quality or action which does not produce any composite thing and which is not the cause of conjunction and disjunction like an action.

Kanada speaks of seventeen qualities to which prashastapada adds seven more. Thus, there are twenty four qualities in total. They are rupa (colour), rasa (taste), gandha (smell), sparsa (touch), sabda (sound), sankhya (parimana (quantity or magnitude), prthaktva (distinctness), samyoga (conjunction), vibhaga (disjunction), paratva (remoteness), aparatva (nearness), buddhi (cognition), sukha (pleasure), dukha (pain), iccha (desire), dvesa (aversion), prayatna (effort), gurutva (heaviness), dravatva (fluidity), sneha (viscosity),

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Samskara (tendency), dharma (merit) and adharma (demerit). These include both material and spiritual qualities.

(c) Karma (Action)-

As like guna or quality which belongs to a substance, karma or action also belongs to or inheres in a substance, karma cannot exist apart from the substance. It is a dynamic and transitory feature of a substance by which one thing shapes out from the another. It is an independent cause of conjunction and disjunction of things. Though things have qualities, karma has no quality (ies).

All actions subsist in finite and limited corporeal substances like earth, water, fire, air and mind, but not in all-pervading substances like akasha, space, time and soul. There is no possibility of action or movement in an all-pervading substance since it cannot change its position or state of presence.

There are five kinds of karma. They are (1)Utksepana (upward movement), (2)Avaksepana (downward movement),(3)Akunchana (contraction), (4)Prasarana (expansion) and (5)Gamana (Locomotion).

Though actions are normally perceptible, yet all kinds of actions are not perceptible. For instance, the actions of the mind cannot be perceived in the manner the actions linked with earth water fire and air are perceived. The actions of the mind are only felt internally.

(d) Samanya (Generality)

Samanya as a category signifies a class-concept or a universal. It is the common and essential quality that is present in all the members of a given class. That is samanya is the class-essence.

Samanya should not be confused with the class it is the class-essence. Presence of which in a number of individuals that they are said to belong to the same class. For example, all horses irrespective of being black or white, tall or dwarf, etc. are referred by the term horse since each has the class-essence horseness in them. That is the things or individuals of a class carry the same name on account of having the same nature. Man is the general name or term that refers to or implies all human beings. Here a question arises as to what is that the things or individuals of a class have in common due to which they are put under the same class. To this the nyaya-vaishesikas answer that it is the class-essence or Samanya that puts different individuals under the same class. This brings in another question as to what is samanya. There are three different views concerning samanya. According to the nominalistic view of the Buddhists, the individuals alone are real and there is no universal over and above the individuals or particular objects of experience. Some objects or individuals are known by the same name, not because of any class-essence or universality, but because they are different from other objects or individuals known by other names. For example, certain fruits are known by the name apple not because of any common essence in them but because they are different from all other fruits known by some other names.

According to the conceptualistic view of the jainas and Advaita Vedantins, there is no universal as an independent entity over and above the particulars. For them the universal is the common and essential attribute of all the particular but is identical with them. The universal has its existence in the particulars.

According to the realistic view of the Nyaya-vaishesikas, the universals are eternal and distinct from the particulars, but still however, inhere in their respective particulars. A universal thus inheres in all its particulars or individuals of a class. It is the common essence that is present in all the individuals of a class and it is this essence that puts all the individuals under a certain class.

Samanya or universal is real, but it does not exist in the manner the objects exist in space and time. The universal subsists in substance, quality and action. A universal cannot subsist in another universal since there can only be one universal for a given class of objects. Further, what that subsists in only one individual cannot be a universal.

From the standpoint of pervasion, universals are classified into the following three kinds-para, apara and parapara. Para is the highest, all-comprehensive and all-pervading universal. Existence or Beinghood (Satta) is the highest universal (para). Apara is the lowest universal. For example, jariness or potness is the lowest universal (apara) since its subsistence is limited to only the individual jars or pots respectively. Parapara is the intermediate universal between para and apara classification. For example, thinghood is the intermediate universal (Parapara) which is apara in relation to beinghood and para in relation to jariness or potness.

(e)Visesa (Particularity)

Visesa or Particularity is an independent category that is opposed or contrary to samanya or generality. Particularity implies that each individual is particular, unique, distinct and different from others. While generality is inclusive that extends over different particulars of a class, particularity, on the other hand, is exclusive of a particular individual. Further, while generality forms the basis of assimilation, particularity forms the basis or ground for discrimination.

It is important to note here that the composite objects of the world that we ordinarily call as particulars are not really particulars in the Nyaya-vaisheshika exposition of particularity. No compound or composite object starting from the dyads to any gross object is a particular. Only those individual substances that have no parts, such as space, time, akasha, minds, souls and the atoms of earth, water, fire and air are particulars. Now a question arises as to how to distinguish one mind from the other or one soul from the other or one atom of say air from the other. In order to get rid of this difficulty of distinguishing the individual souls or minds or atoms that look alike, the vaisheshikas put forth the category of visesa to exhibit the peculiar feature that distinguishes one particular from the other. For example, though the atoms of the same element are similar to one another, yet there are qualitative and quantitative differences in them that make one atom different and distinct from the other.

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Thus, each partless ultimate substance has a peculiarity of its own that constitutes its visesa or particularity.

Visesa is eternal. As there are innumerable eternal substances, there are also innumerable eternal visesas that subsist in these substances. Visesas differentiate the substances in which they inhere from other substances and

also they differentiate themselves from other particularities. Each atom, soul, mind, etc. has its own peculiarity that differentiates it from all other atoms, souls minds etc. respectively. Each such atom soul mind etc. is a particular since it has no part but is simple ultimate and eternal.

(f)Samavaya (Inherence)

Samavaya is an eternal and inseparable relation as different from the non-eternal and separable relation of samyoga.

Samyoga or conjunction is a non-eternal or temporary relation between two entities. The entities so-related can be separable without any disturbance to their nature or character. Samyoga is an external relation. For example the relation exhibited by a book on a table is samyoga. The book can be taken away from the table without in any way disturbing the book or the table.

As distinct and different from samyoga or conjunction samavaya or inherence is an eternal and inseparable relation between two entities in which one inheres in the other. Samavaya is an internal relation that cannot be broken without disturbing the entities so-related by this relation.

The following can be seen to be held together by the relation of inherence:

(a)Whole and its parts The whole resides in its parts for example, cloth (whole) inheres in the cotton fibres (parts).

(b)Substance and its quality (ies). The quality (ies) inhere (s) in the substance. For example, fragrance and redness inhere in a rose.

(c) Universal and its individuals the universal inheres in its respective individuals for example horseness inheres in all individual horses similarly humanity inheres in all human beings.

(e)Particularity and eternal substance. Particularity inheres in some simple eternal substance for example sharpness or high degree of consciousness inheres in mind. The Nyaya and vaisesika schools differ on the question of perceptibility of samavaya. While the Naiyayikas hold that samavaya is perceptible the vaisesikas deny the perceptibility of samavaya.

Difference between samyoga and samavaya

- (i) While samyoga is an external relationship samavaya is an internal relationship.

- (ii) While samyoga is temporary and non-eternal, samavaya is inseparable and eternal. While the entities in samyoga can be separated without in any way disturbing their nature, the entities in samavaya cannot be separated without disturbing their nature.
- (iii) The entities related by samyoga can be reversed. For example if the text book is on the note-book, the note-book can also be on the text-book. But the entities related by samavaya cannot be reversed. For example color say redness inheres in rose and it is never possible that rose inheres in redness.
- (iv) Samyoga arises out of the activity of two entities so-related. It can change. But samavaya being an internal relation between two entities, it is always present between them without any change.

(g) Abhava or Non-existence: Abhava is the seventh category. Kanada does not recognize this as a category. He recognizes only six categories. But the later Vaisesikas have added abhava as a category. Again while the first six categories are absolute the last category abhava is said to be relative. Abhava presupposes the existence of something in a certain space and time that is non-existent now.

Abhava is of the following four kinds

- (i) Pragabhava (or antecedent not-existence)
- (ii) Dhvamsabhava (or consequent not-existence)
- (iii) Atyantabhava (or absolute non-existence)
- (iv) Anyonyabhava (or mutual non-existence)

The first three kinds of abhava are together called as samsargabhava.

- (i) Pragabhava: Pragabhava is the absence or non-existence of something before its production for example the absence of the chair in wood before the production of the chair from wood is pragabhava.
- (ii) Dhvamsabhava: It is the absence or non-existence of something after its destruction for example if a pot is broken into pieces then there is an absence of the pot in these pieces. The non-existence of the pot or anything other that was previously existing due to its destruction is dhvamsabhava.
- (iii) Atyantabhava: It is the absence or non-existence of a connection or relation between two entities in all time may it be in the past or present or future. Thus atyantabhava is the non-existence of coolness in fire is witnessed in all times till now and will continue as such

forever. It may therefore be said that atyantabhava has neither a beginning nor an end, i.e. it is beginningless and endless.

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- (iv) **Anyonyabhava:** It is the absence or non-existence of a thing as some other thing, which is different and distinct from it. There is a mutual exclusion of one thing from the other when they are different from one another and in such a case there is a non-existence of one thing as the other. For example the sun is different from the moon. Hence, the sun is non-existent as the moon and the moon is non-existent as the sun.

Differences between samsargabhava and Anyonyabhava

The following are the differences:

- (i) While samsargabhava is the non-existence of a relation between two entities. Anyonyabhava is the non-existence of a thing or entity as some other thing or entity that is different from it.
- (ii) While samsargabhava is the absence of a relation between two entities. Anyonyabhava is the absence of identity between two entities.
- (iii) While samsargabhava may be said as the relative non-existence in the sense of the negation of the presence of some entity in some other entity anyonyabhava is mutual non-existence of one entity as the other that is different from it.

Paramanuvada (or Atomism)

All material objects of the world are made up of parts and hence are subject to creation and destruction. These objects being subject to destruction can be broken down to smaller and smaller parts or units until they can no more be further divisible. These ultimate indivisible and eternal units are called atoms (paramanu). Atoms constitute the material cause of the universe. Being eternal, they are neither subject to production nor destruction. They in combination in certain proportions give rise to the objects of world. It is these objects and not the atoms that are subject to creation and destruction.

The atoms are of four kinds namely the atoms of earth water fire and air. These atoms differ from one another both qualitatively and quantitatively. Thus the atoms of earth are different from that of water fire and air and so also is the case of other atoms viz water, fire and air. Further each atom has a particularity of its own that makes it distinct and different from others. The

atoms of air have only the quality of touch fire has the qualities of touch and color, water has the qualities of touch color and taste and earth has touch, color taste and smell further, all atoms have both primary and secondary qualities. They are spherical in shape, indivisible imperceptible and are inactive and motionless in themselves. Motion is imparted to the atoms by an unseen power or force called adrsta. An atom in motion vibrates and combines with other atom to become a dvyanuka or dyad. Three dyads combine together to become tryanuka or triad. Anu (atom) and dvyanuka (dyad) are imperceptible, but tryanuka or triad is big long and perceptible. The atoms combine together in a geometrical progression and not in an arithmetic manner.

The vaishesika atomism is not materialistic, but is rather spiritualistic. This is because the Vaishesikas believe in the reality of God and souls. God is seen as the efficient cause of the universe from the atoms which are the material cause. He guides the motion of the atoms in order that the individual souls may be rewarded or punished in accordance with their past tendencies. Further, the creation and destruction of the world is anadi (beginningless). Hence we cannot know as to what is the first creation. But every creation is preceded by some destruction and every destruction is preceded by some act of creation. Thus creation involves destruction of the present order of things for establishing a new order. In creation, God looks into the merits and demerits accrued by the individual souls in their past lives. When god wills to create the world the individual souls become active and move in the direction of creation and then put the atoms of air in motion. The moving atoms of air combine together in the form of dyads and triads to give rise to gross air that exists as a vibrating medium in akasha (ether). In a similar fashion the atoms of water move and combine to give rise to gross water that exists in air and is moved by it. Then the atoms of earth get set into motion and combine with one another to give rise to gross earth that exists in water. Similarly the atoms of fire move and combine to produce gross fire that exists in gross water. Thus the entire universe comes into being by the will of god. He further guides the creation in a manner that the individual souls continue to experience pleasure or pain happiness or sorrow desire or aversion etc in accordance with their past karmas (merits or demerits)

The creation of the universe also has a destruction to achieve. When the appropriate time arrives, god or the world soul may will to relinquish (or give away) his body like the ordinary souls and bring about destruction of the universe. The moment god so-wills, the past tendencies of the souls vanish for the time being and their bodies disintegrate into their composite atoms. Even the same happens with the physical elements as their combinations of atoms

also disintegrate and disperse. What is then left is the atoms of the four elements viz, earth water fire and air eternal substances and the tendencies arising out of the merits and demerits of the individual souls. These together again serve as the constitutive elements for the next creation to follow.

Vaisesika and Greek atomism: Both vaisesikas and Greeks agree that the atoms are indivisible imperceptible eternal and are the basic constituents of all matter in this physical universe. But they disagree with one another on the following points.

- (i) While the greek atomism (of Leucippus and Democritus) puts forth that the atoms are qualitatively alike but quantitatively different, the vaisesika atomism puts forth that the atoms are both qualitatively and quantitatively different from one another.
- (ii) While the greek atomism does not attribute any secondary qualities to atoms the vaisesika atomism attributes both primary and secondary qualities to atoms.
- (iii) While the Greeks put forth that the atoms are active and mobile in themselves the vaisesikas put forth that the atoms in themselves are static, inactive and motionless. The motion, for the vaisesikas is imparted to them by an unseen power, adrsta.
- (iv) While the Greeks conceive that even the individual souls are composed of atoms, the vaisesikas make a distinction between the individual atoms and souls and regard them as co-eternal and independent of one another each having a particularity of its own.
- (v) While the greek atomism is materialistic, the vaisesika atomism is spiritualistic.

Vaisesika and Jaina Atomism. The jainas like the vaisesikas and the Greeks put forth that the atoms are indivisible, imperceptible, eternal and are basic units of matter. But the jainas differ from the vaisesikas in the following ways.

- (i) While the jaina atomism does not admit of any qualitative differences among the atoms, the vaisesika atomism does put forth that there are qualitative differences among the atoms.
- (ii) The Jaina atomism puts forth that the qualities of the atoms are not static and permanent rather they undergo changes but the vaisesika atomism puts forth that the qualities of the atoms are permanent.

Criticism of vaisesika Atomism

The vaisesika atomism has been criticized on the following grounds.

- (i) If we uphold the qualitative differences in the atoms as put forth by the vaishesikas then we have to admit that the atoms differ in their weight and magnitude.
- (ii) If the atoms have qualities, then how can they be eternal. If the qualities of the atoms are also eternal then a question arises as to why should one accept that there are no qualities in the liberated souls.
- (iii) It is said that the qualities of the cause are transferred to the effect. If this is so then why not the spherical nature of the atom is transferred to the dyad which results out of the combination of two atoms and similarly why not the minute and short nature of the dyad is transferred to the triad which results out of the combination of three dyads and so on. It is to be noted here that a triad great and long and not minute and short like that of a dyad.
- (iv) The Nyaya-vaishesikas put forth that the effect does not pre-exist in the cause. If this is so then anything can result out of anything and this makes the explanation of the process of creation and destruction of the universe difficult.
- (v) It may be asked as to whether the atoms are active or inactive or both or neither. If the atoms are said to be active, then the creation would become static and permanent. If the atoms are taken as inactive then the creation would become impossible further to assert that the atoms are both active and inactive is to state something contradictory lastly if the atoms are neither active nor inactive then activity in the atoms must come from some external agency which may either be seen or unseen. If it is seen then it is not present before creation. If it is unseen and always present near the atoms, then creation would become permanent and static. If the proximity of the unseen power to the atoms is denied then there would be no creation. Thus it may be concluded from all these cases that creation is not from the atoms.

General Features:

The following features are seen in the vaishesika philosophy

- (i) Vaishesika philosophy is realistic, Pluralistic and theistic.
- (ii) It is famous for its atomic theory. All the objects of the world are due to the combination of atoms in different proportions.
- (iii) It puts forth that the world is created and destroyed by god according to the merits and demerits of the individual souls.

- (iv) It holds that the souls are independent and consciousness is an accidental property of the souls and not their essence.
- (v) It holds that god is wholly transcendental and separate from man and the world.
- (vi) It makes a comprehensive exposition of the padarthas.
- (vii) It brings about a harmony between the atomic theory and the spiritual and moral aspects of life.

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SIGNATURE SHEET FOR PROJECT WORK

SESSION-2021-22

DEPARTMENT OF PHILOSOPHY

PATTAMUNDAI COLLEGE, PATTAMUNDAI, KENDRAPARA, ODISHA

ATTENDANCE SHEET OF STUDENTS

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2	Sangita Nayak	BA-19-016	Sangita Nayak
3	Ankita Bai	BA-19-048	Ankita Bai
4	Swayamshree Sethi	BA-19-065	Swayamshree Sethi
5	Rupamudra Kar	BA-19-136	Rupamudra Kar
6	Sagarika Panda	BA-19-164	Sagarika Panda
7	Purnima Sethi	BA-19-172	Purnima Sethi
8	Sabmita Behera	BA-19-173	Sabmita Behera
9	Rasmita Choudary	BA-19-191	Rasmita Choudary
10	Prayagnarikshasas	BA-19-195	Prayagnarikshasas
11	LaxmiPriya Das	BA-19-200	LaxmiPriya Das
12	Sumitra Mallick	BA-19-238	Sumitra Mallick
13	Swayam Prabha Samant	BA-19-242	Swayam Prabha Samant
14	Avipreya Das	BA-19-247	Avipreya Das
15	Lipsa Rami Mohanty	BA-19-251	Lipsa Rami Mohanty
16	Abhisheeta Panda	BA-19-252	Abhisheeta Panda
17	Aiswarya Nayak	BA-19-253	Aiswarya Nayak
18	Aspita Kumari Tripathy	BA-19-255	Aspita Kumari Tripathy
19	Alisha Pradhan	BA-19-256	Alisha Pradhan
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Srinanta Kumar Jena
05/05/2022