

# **NTA-UGC NET-SET PHILOSOPHY**

## **UNIT I CLASSICAL INDIAN METAPHYSICS –**

### **LESSON I**

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# **VEDIC AND UPANIṢADIC VIEWS**

## **Ṛta – THE COSMIC ORDER**

- Ṛta actually means “the course of things” / order of things.
- Everything that is ordered in the universe has Ṛta for its principle.
- It stands for law in general and the immanence of justice.
- Rta is originally suggested by the regularity of the movements of sun, moon and stars, the alterations of day and night and of the seasons.

# VEDIC AND UPANIṢADIC VIEWS

## Ṛta – THE COSMIC ORDER

- Varuṇa is the custodian or the keeper of the law of Ṛta.
- The world of experience is a shadow or a mere reflection of the Ṛta.
- According to the Vedic Seer, Ṛta exists before the manifestation of all phenomena.
- The shifting series/movements of the world are the varying expressions of the constant Ṛta.
- Ṛta is also called the father of all.

# VEDIC AND UPANIṢADIC VIEWS

## Ṛta – THE COSMIC ORDER

- Viṣṇu is the embryo of the Ṛta.
- Heaven and earth are because of the Ṛta.
- The movements of the earth are because of Ṛta.
- The movement of water in the downwards direction is all because of Ṛta.

# VEDIC AND UPANIṢADIC VIEWS

## Ṛta – THE COSMIC ORDER

- The fact that there is an unchanging reality is seen firstly in the concept of Ṛta.
- The real is the unchanging law.
- What we see is an unstable show, an imperfect copy.
- The real one is without parts and changes, while the many(objects of the world) shift and pass.