

Chapter 1 : Six Schools of Indian Philosophy

The ultimate aim of N philosophy like other systems of Indian philosophy is liberation - the complete cessation of pain and suffering. Although concerned with the study of logic and epistemology N is a philosophy of life.

Difference between Astik schools and Nastik schools The basic difference between the two branches of Hindu Philosophy schools is said to be based on the recognition of Vedas. Out of these nine systems, eight are atheistic as there is no place for God in them. Only Uttara Mimamsa, which is also called Vedanta, has a place for God in it. Almost all Indian schools of thought accepted the theory of karma and rebirth, and the ideal of moksha is conceived as liberation from the cycle of births and deaths. Sankhya Philosophy Sankhya is the oldest philosophy. Sankhya philosophy provided the materialistic ontology for Nyaya and Vaisheshik, but there is very little original literature in Sankhya. Samkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Sankhya holds that it is the self-knowledge that leads to liberation and not any exterior influence or agent. Samkhya forms the philosophical basis for Yoga. In the beginning, the philosophy was materialistic as it talked only about Prakrithi, but later the element of purush was also added to it. While Purusha is posited as the only sentient being, ever existent, and immaterial, Prakriti is said to be the material basis of this universe, composed of three basic elements Gunas " namely Tamas, Rajas, and Sattva. Yoga Philosophy Yoga presents a method of physical and mental discipline. The Yoga presents a practical path for the realization of the self whereas the Samkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Releasing Purush from Prakriti by means of physical and mental discipline is the concept of Yoga. Founder of Yoga is Pathanjai. Yoga does not require belief in God, although such a belief is accepted as help in the initial stage of mental concentration and control of the mind. Nyaya Philosophy Nyaya Philosophy states that nothing is acceptable unless it is in accordance with reason and experience scientific approach. Nyaya says that the world is real and the philosophy does not follow a monist view. Nyaya philosophy relies on several pramanas i. According to it, the pradhan pramana or principal means of obtaining knowledge is pratyaksha pramana i. Subsequent philosophers who claimed to be Nyayiks, e. Navya Nyaya scholars like Gangesh resorted to gymnastics in logic. It propounded the atomic theory of its founder Kanada. At one time Vaisheshik was regarded as part of the Nyaya philosophy since physics is part of science. But since physics is the most fundamental of all sciences, Vaisheshik was later separated from Nyaya and put forth as a separate philosophy. To make it short, Vaisheshik is a realistic and objective philosophy of the universe. Purva mimamsa mimamsa The word Mimamsa means to analyze and understand thoroughly. Purva Mimamsa examines the teachings of the Veda in the light of karma-kanda rituals, ie karma-mimamsa system is called purva-mimamsa. Purva mimamsa or briefly mimamsa lays emphasis on the performance of the yagya for attaining various spiritual and worldly benefits. Hence this philosophy relies on the Brahmana and samhita part of the Vedas. Uttara Mimamsa Vedanta Vedanta says that the world is unreal, Maya. Vedanta is monistic, in other words, it says that there is only one reality, Brahman. Vedanta has its roots in Sankhya Philosophy. There are three sub-branches for Vedanta: The following schools belong to heterodox schools of Indian Philosophy. Carvaka It is characterised as a materialistic and aesthetic school of thought. Accepted direct perception as the surest method to prove the truth of anything. Insists on joyful living. Also known as Lokayata, Carvaka is a materialistic school of thought. Its founder was Carvaka, author of the Barhaspatya Sutras in the final centuries B. The original texts have been lost and our understanding of them is based largely on criticism of the ideas by other schools. As early as the 5th Century, Saddaniti and Buddhaghosa connected the Lokayatas with the Vitandas or Sophists , and the term Carvaka was first recorded in the 7th Century by the philosopher Purandara, and in the 8th Century by Kamalasila and Haribhadra. Buddhist Philosophy It is a system of beliefs based on the teachings of Siddhartha Gautma. Buddhism is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God. Four Noble Truths in Buddhism are the following. Right Faith Samyak Dristi.

Chapter 2 : Indian Philosophy: Orthodox and Heterodox Schools - Clear IAS

Hindu philosophy refers to a group of darśhanas (philosophies, world views, teachings) that emerged in ancient India. These include six systems (ḍarśana) - Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.

Back to Top Indian Philosophy or, in Sanskrit, Darshanas , refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy see below for brief introductions to these schools. It is considered by Indian thinkers to be a practical discipline, and its goal should always be to improve human life. Orthodox Hindu Schools The main Hindu orthodox astika schools of Indian philosophy are those codified during the medieval period of Brahmanic-Sanskritic scholasticism, and they take the ancient Vedas the oldest sacred texts of Hinduism as their source and scriptural authority: Samkhya is the oldest of the orthodox philosophical systems, and it postulates that everything in reality stems from purusha self or soul or mind and prakriti matter, creative agency, energy. It is a dualist philosophy, although between the self and matter rather than between mind and body as in the Western dualist tradition, and liberation occurs with the realization that the soul and the dispositions of matter steadiness, activity and dullness are different. The Yoga school, as expounded by Patanjali in his 2nd Century B. Its methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools, in much the same way as Aristotelian logic has influenced Western philosophy. Its followers believe that obtaining valid knowledge the four sources of which are perception, inference, comparison and testimony is the only way to gain release from suffering. Nyaya developed several criteria by which the knowledge thus obtained was to be considered valid or invalid equivalent in some ways to Western analytic philosophy. The Vaisheshika school was founded by Kanada in the 6th Century B. The Vaisheshika and Nyaya schools eventually merged because of their closely related metaphysical theories although Vaisheshika only accepted perception and inference as sources of valid knowledge. The main objective of the Purva Mimamsa school is to interpret and establish the authority of the Vedas. It requires unquestionable faith in the Vedas and the regular performance of the Vedic fire-sacrifices to sustain all the activity of the universe. Although in general the Mimamsa accept the logical and philosophical teachings of the other schools, they insist that salvation can only be attained by acting in accordance with the prescriptions of the Vedas. The school later shifted its views and began to teach the doctrines of Brahman and freedom, allowing for the release or escape of the soul from its constraints through enlightened activity. The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads mystic or spiritual contemplations within the Vedas , rather than the Brahmanas instructions for ritual and sacrifice. The Vedanta focus on meditation, self-discipline and spiritual connectivity, more than traditional ritualism. Due to the rather cryptic and poetic nature of the Vedanta sutras, the school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries: Advaita the best-known, which holds that the soul and Brahman are one and the same , Visishtadvaita which teaches that the Supreme Being has a definite form, name - Vishnu - and attributes , Dvaita which espouses a belief in three separate realities: Vishnu, and eternal soul and matter , Dvaitadvaita which holds that Brahman exists independently, while soul and matter are dependent , Shuddhadvaita which believes that Krishna is the absolute form of Brahman and Acintya Bheda Abheda which combines monism and dualism by stating that the soul is both distinct and non-distinct from Krishna, or God. Heterodox Non-Hindu Schools The main heterodox nastika schools, which do not accept the authority of the Vedas, include: Also known as Lokayata, Carvaka is a materialistic, skeptical and atheistic school of thought. Its founder was Carvaka, author of the Barhaspatya Sutras in the final centuries B. As early as the 5th Century, Saddaniti and Buddhaghosa connected the Lokayatas with the Vitandas or Sophists , and the term Carvaka was first recorded in the 7th Century by the philosopher Purandara, and in the 8th Century by Kamalasila and Haribhadra. As a vital philosophical school, Carvara appears to have died out some time in the 15th Century. Buddhism is a non-theistic system of beliefs based on the teachings of Siddhartha Gautama, an Indian prince later known as the Buddha, in the 5th Century B. The question of God is largely irrelevant in Buddhism, and it is mainly

founded on the rejection of certain orthodox Hindu philosophical concepts although it does share some philosophical views with Hinduism, such as belief in karma. Buddhist philosophy deals extensively with problems in metaphysics, phenomenology, ethics and epistemology. The central tenets of Jain philosophy were established by Mahavira in the 6th Century B. A basic principle is anekantavada, the idea that reality is perceived differently from different points of view, and that no single point of view is completely true similar to the Western philosophical doctrine of Subjectivism. According to Jainism, only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. During the Indian struggle for independence in the early 20th Century, Mahatma Gandhi popularized the philosophies of ahimsa non-violence and satyagraha non-violent resistance , which were influenced by the teachings of the Hindu Bhagavad Gita, as well as Jesus, Tolstoy, Thoreau and Ruskin.

Chapter 3 : The Six Systems of Indian Philosophy by F. Max Müller

The six systems of Indian philosophy are Nyaya, Vaisesika, Sankhya, Yoga, Purva Mimamsa and Uttara Mimamsa. Each of these systems differs in one way or the other in terms of its concepts, phenomena, laws and dogmas.

The schools vary on how many of these six are valid paths of knowledge. Samkhya Samkhya is the oldest of the orthodox philosophical systems in Hinduism , [52] with origins in the 1st millennium BCE. The universe is described by this school as one created by Purusa-Prakriti entities infused with various permutations and combinations of variously enumerated elements, senses, feelings, activity and mind. Sattva being good, compassionate, illuminating, positive, and constructive; Rajas guna is one of activity, chaotic, passion, impulsive, potentially good or bad; and Tamas being the quality of darkness, ignorance, destructive, lethargic, negative. Everything, all life forms and human beings, state Samkhya scholars, have these three gunas, but in different proportions. For example, it states, From the triad of suffering, arises this inquiry into the means of preventing it. That is useless - if you say so, I say: No, because suffering is not absolute and final. Like a lamp, they cooperate for a purpose by union of contraries. It operates by means of the three qualities, by mixture, by modification; for different objects are diversified by influence of the several qualities respectively. Dharma is that from which results the accomplishment of Exaltation and of the Supreme Good. The authoritativeness of the Veda arises from its being an exposition of dharma. The Supreme Good results from knowledge, produced from a particular dharma, of the essence of the Predicables, Substance, Attribute, Action, Genus, Species and Combination, by means of their resemblances and differences. Each of these four are of two types: A composite, in this philosophy, is defined to be anything which is divisible into atoms. Whatever human beings perceive is composite, while atoms are invisible. The text is credited to Aksapada Gautama and its composition is variously dated between the sixth and second centuries BCE. False knowledge is not merely ignorance to Naiyayikas; it includes delusion. Perception, Inference, Comparison and Word " these are the means of right knowledge. Perception is that knowledge which arises from the contact of a sense with its object and which is determinate, unnameable and non-erratic. Inference is knowledge which is preceded by perception, and is of three kinds: Comparison is the knowledge of a thing through its similarity to another thing previously well known. Word is the instructive assertion of a reliable person. It [knowledge] is of two kinds: Soul, body, senses, objects of senses, intellect, mind, activity, fault, transmigration, fruit, suffering and release " are the objects of right knowledge.

Chapter 4 : Vedanta | Hindu philosophy | www.nxgvision.com

*Six Systems of Indian Philosophy, The [F. Max Muller] on www.nxgvision.com *FREE* shipping on qualifying offers. My object in publishing the results of my own studies in Indian philosophy was not so much to restate the mere tenets of each system.*

Bouthillette Introduction to the six systems of Indian Philosophy Lecturer: As these systems progressively developed over two millennia, through quantity of competing thinkers, a complete review of each individual system will not be possible within the time frame allowed for the course. The focus will be placed on acquiring a general understanding of their worldviews, concepts and methods. Primary and secondary literature will be approached through readings and discussions and a special importance will be placed on assimilating the significant technical Sanskrit vocabulary developed within each system. Interactions between the schools will also be examined as appropriate. General topics to be covered - What kind of sources are we dealing with? Religious, Philosophical, Scientific or what? Students are encouraged to express their interest for particular issues as they appear, so that a more in-depth discussion can be developed. Each student will be expected to select a single system one of the six schools and to prepare a short presentation to be given in class on its main aspects. Classes will take the form of a seminar, alternating between a more formal lecture and an open discussion. Reading material At the end of each class a short selection of reading material one or two short texts will be handed to be discussed on the following week. Page 1 of 3 Introduction to the six systems of Indian Philosophy Bibliography I strongly recommend looking at: For extra reading material, the following selection can be explored. I have put the most popular general books in Bold. The list is not exhaustive. The library of the Institute contains quantity of relevant material as well: Datta, An Introduction to Indian Philosophy. An Introduction and Analysis. An Essay in Understanding. State University of New York Press. An Introduction to Hindu and Buddhist Thought. Page 2 of 3 Introduction to the six systems of Indian Philosophy Philosophy and Identity in Indian Intellectual History. Themes in Ethics, Metaphysics and Soteriology. Writings on Indian History, Culture and Identity. Ancient, Mediaeval, and Modern Schools.

Chapter 5 : Indian Philosophy - General - The Basics of Philosophy

Life in a forest was no impossibility in the warm climate of India, and in the absence of the most ordinary means of communication, what was there to do for the members of the small settlements dotted over the country, but to give expression to that wonder at the world which is the beginning of all philosophy Literary ambition could hardly.

Chapter 6 : Mimamsa | Indian philosophy | www.nxgvision.com

Samkhya - A Dualistic Theory. Samkhya is SA for short. SA philosophy, considered to be the most ancient of all the philosophical schools, was systematized by the great sage Kapila.

Chapter 7 : Hindu philosophy - Wikipedia

Of the six systems of Indian philosophy grouped under the category of Ā-stika Darśānas (Systems that accept the authority of the Vedas), the Nyāya Darsana of Gotama or Gautama (B. C.) also known as Akā'Ḥapāda - comes first.

Chapter 8 : The Six Systems of Indian Philosophy

Indian Philosophy (or, in Sanskrit, Darshanas), refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy (see below for brief introductions to these schools).

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