



Schools of Indian Philosophy

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- Aims to interpret the existence and activities of humans and the world. •
- Helps to coordinate the various activities of the individuals and the society. •
- Asks and tries to answer the deepest questions about life.

What is Philosophy?

- Root of all knowledge.



Purva-Mimamsa (or Mimamsa)
Unorthodox or Nastika Schools



- First propounded by Kapila Maha Muni.
- Prakriti consists of three qualities (gunas)— activity (rajas), inactivity (tamas) and

harmony (sattva). An imbalance in the intertwined relationship of these three

dispositions causes the world to evolve from Prakriti. • Samkhya holds that Puruṣha, the

eternal pure consciousness, due to ignorance, inclines itself with such products of

Prakriti such as intellect (buddhi) and ego (ahamkara). This results in endless

transmigration and suffering. However, once the realization arises that Puruṣha is

composed of much more positive energy than these two aspects, the Self is no longer

subject to transmigration and absolute freedom (kaivalya) arises.

Samkhya

- Samkhya is the oldest of the orthodox philosophical systems in Vedism. Said to be the first of the darsanas.
- It proposes dualism between consciousness and matter by postulating two irreducible, innate and independent realities: 1) Consciousness itself or Purusha (Sanskrit: self, atma or soul)
2) Unconscious materiality or Prakriti (nature or energy).

- This evolution from Prakriti causes the creation of 23 constituents, including intellect

(buddhi), ego (ahamkara) and mind (manas).

- The philosophy consider the Soul as

absolute reality that is all-pervasive, eternal, indivisible and purely conscious.

Yoga

- In Indian philosophy, Yoga is the name of one of the six orthodox philosophical schools.
- The foundational text of the Yoga school is the Yoga Sutras of Patanjali, who is regarded as the founder of the formal Yoga philosophy.
- The techniques of Yoga control mind, body and sense organs.
- Yoga admits existence of God as a guide and teacher.
- The philosophy propounds that freedom can be attained by practicing yama(self-control), niyama(observation of rules), asana(fixed postures), pranayama(breath control), pratyahara(choosing an object), dharna(fixing the

mind), dhyana(concentration), and Samadhi(complete dissolution of self by merging mind and object). • In general, Yoga is used to take advantage of the ability to fully utilize mind, having it under total control. • The Yoga philosophical system is closely allied with the Samkhya school and these two are regarded in India as twins, the two aspects of a single discipline outlining techniques for the absolute freedom and liberation from attachments.

- The Nyaya school is based on the Nyaya Sutras which were written by Aksapada Gautama,

Nyaya

probably in the sixth century BCE.

- The school provides a technique of logical thinking.
- According to Nyaya, there are exactly four sources of knowledge: perception, inference, comparison, and testimony. Knowledge obtained through each of these is either valid or invalid.

- Nyaya developed several criteria of validity. In this sense, Nyaya is probably the closest Indian equivalent to analytic philosophy.
- The most important contribution made by this school is thus its methodology which is based on a system of logic that has subsequently been adopted by the majority of the Indian schools.
- The school was founded by the sage Kaṇada around the 2nd century BC. •

Major ideas contained in the Vaisheshika Sutra are:

3) There are seven categories (padartha) of experience – substance, quality,

activity, generality, particularity, inherence (state of an essential or permanent

attribute) and non-existence. • Although the Vaisheshika school developed

independently from the Nyaya, the two eventually merged because of their

closely related metaphysical theories and the Vaisheshika also considers that living beings are rewarded or punished according to law of karma.

Vaisheshika

- In its classical form, however, the Vaisheshika school differed from the Nyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge, the Vaisheshika accepted only two—perception and inference.
- In simple terms, it is a realistic and objective philosophy of universe which postulates that objects of universe are composed of following 5 elements: earth, water, air, fire and space. All objects in the physical universe are reducible to certain types of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these atoms.

1) There are nine classes of realities: four classes of atoms (earth, water, light and air), space (akasha), time (kala), direction (dik), infinity of souls (Atman) and mind (manas). 2) Individual souls are eternal and pervade material body for a time.

Purva Mimamsa

- The main text of Mimamsa is Sutra of Gaimini, written around 3rd century BC. • Sabar Swami and Kumarila Bhatta are two important sages associated with this school.
- The main objective of the Purva Mimamsa school was to establish the authority of the Vedas. • According to Mimamsa thought, only by acting in accordance with the prescriptions of the Vedas
- Consequently, this school's most valuable contribution to Hinduism was its formulation of the rules of Vedic interpretation.
- Its adherents propounded unquestionable faith in the Vedas and regular performance of the yajnas, or fire-sacrifices. They believed in the power of the mantras and yajnas to sustain all the activity of the universe.
- In keeping with this belief, they placed great emphasis on dharma, which consisted of

the performance of Vedic rituals.

may one attain salvation.

- The Vedanta, also known as later Mimamsa school, concentrates on the philosophical

teachings of the Upanishads. 1. Advaita: Adi Shankaracharya (788 CE – 820 CE). This

is the oldest and most widely acknowledged Vedantic school. 2. Vishishtadvaita:

Ramanujacharya (c. 1037–1137 CE)

3. Dvaita Vedanta: Madhvacharya (c. 1238–1317 CE)

4. Dvaitadvaita: Nimbarka, a 13th century Vaishnava Philosopher from the Andhra region.

Vedanta

5. Shuddhadvaita: Vallabhacharya (1479–1531 CE), the guru of the Vallabha

sampradaya or Pustimarg, a Hindu Vaishnava tradition focused on the worship of

Krishna. 6. Acintya Bheda Abheda: Chaitanya Mahaprabhu (1486–1534)

- Etymologically, Vedanta means, the last segment of knowledge in the Vedas.
 - The most significant contribution of Vedantic thought is the idea that self-consciousness is continuous, our real nature is divine and God, the underlying reality, exists in every being.
 - The explanations of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of interpretations.
 - Consequently, the Vedanta separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries:
- One page/slide each on the Unorthodox or Nastika Schools:

Task

- Buddhism • Jainism
- Carvaka

Importance of Indian Philosophy

- The Upanishads (speculative philosophical texts) contain one of the first conceptions of a universal, all-pervading, spiritual reality leading to a radical monism or the essential unity of matter and spirit.
- The Upanishads also contain early speculations by Indian philosophers about nature, life, mind, and the human body, not to speak of ethics and social philosophy.
- The classical, or orthodox, systems (darshanas) debate,, such matters as the status of the finite individual; the distinction as well as the relation between the body, mind, and the self; the nature of knowledge and the types of valid knowledge; the nature and origin of truth; the types of entities that may be said to exist; the relation of realism to idealism; and the very important problem of moksha, or liberation (literally —release—)(its nature and

the paths leading up to it. • Overall, in relation to Western philosophical thought, Indian philosophers raised for consideration, matters such as the origin (utpatti) and apprehension (jnapti) of truth (pramanya). But unlike their Western counterparts, Indian philosophers ignored to include the question of whether knowledge arises from experience or from reason.