

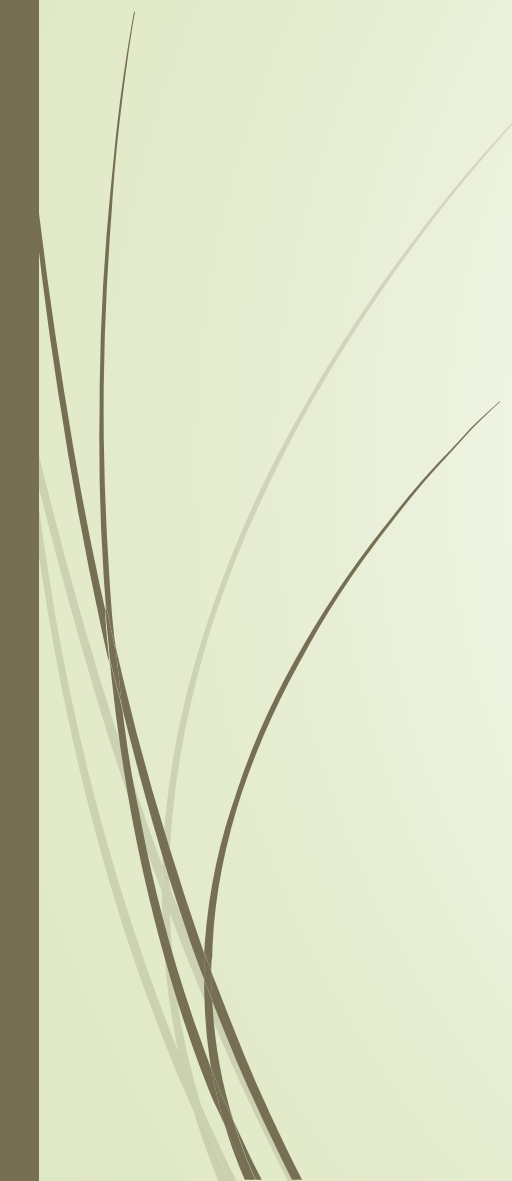
INDIAN PHILOSOPHY



SAGE IAS
LEARN TO LEAD
| नेतृत्वं कर्तुं शिक्षन्तु |



➤ The Philosophical Movement

- The intellectual and philosophical response to these social changes was rich and varied marking a high point in philosophical achievements which remained unsurpassed in later centuries. All the major ideas of Indian philosophy, **Nastika and Astika**, can be seen, at least in rudimentary form in the 6th century BC.
 - The non-Brahman intellectuals began opposing the established tradition of the Brahmins based on the cult of sacrifice, central to the ideology of the latter. They were also opposed to the claims of the Brahman's pre-eminence in society and for these reasons their ideologies have been described as non-conformist sects or heterodox sects. We hear of as many as **62 religious sects which arose in the middle Gangetic plains in the sixth century BC. Of these sects, Jainism and Buddhism later emerged as the most potent religious reform movements.**
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Indian Philosophy

Hindu Philosophy

Aasthika

Vedas are primary sources of knowledge

nAasthika

Rejection of Vedas as primary sources of knowledge

Buddhism

Jainism

Charvaka

School of Materialism

aTheistic

Rejection of God

Theistic

Non-rejection of God

Samkhya

School of dualism

Nyaya

School of logic

Vaisheshika

School of empiricism

Yoga

Purva Mimamsa

School of orthopraxy

(aka. Uttara Mimamsa)

Vedanta

Neo-Vedanta

Concepts of karma, jnana, bhakti and raja yoga
Ramakrishna, Vivekananda et al.

Advaita

Visishtadvaita

Dvaita

➤ Astika (Orthodox)

- Nyaya
- Vaisheshika
- Sankhya Sad- darshana
- Yoga
- Purv Thimansa / Mimansa
- uttar Mimansa /Vedanta
- 6.1 Advaitavada Monism / Non Dualism)
- 6.2 Dvaita vada (Dualism)
- 6.3 vishishta advaita vada (Qualified monism)
- 6.4 Dvaita Advaita vada(Dualism - Non Dualism)
- 6.5 Shuddhadvaita vada(purely non dual)
- 6.6 Achintya bheda abheda vada

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- Nastika (Heterodox)
 - Jain philosophy
 - Buddhist philosophy
 - Lokayata
 - Ajivika
 - Uchchheda vada
 - Sassatavada
 - Agyana (Ajñana)
 - Akriyavada



Basic Definition:

- **Astika schools of philosophy** – Astika literally means there is i.e. acceptance of existence of something supernatural. The Astika schools of philosophy accept following :
 - Authority of Vedas as the source of knowledge.
 - The existence of Atman i.e. soul/inner self.
 - The existence of ishvara : Different schools of Astika philosophy interprets the ishvara differently i.e. with attributes . without attributes etc. For vaishnavites its Vishnu , for shivism its shiva and so on.
- **Nastika schools of philosophy** –Nastika literally means not Astika . Therefore this categorization is in contrast With the astika schools philosophy. Perhaps the only principle binding the nastika schools of philosophy is their rejection of the authority of vedas.

Shad Darshana:

- The six major schools of Astika philosophy are collectively called Sad /Shad darshana (six philosophies).
- • **Pramana :**
- The schools of Indian philosophy (Mainly Astika but also many others) consider 6 Pramana (i.e. ways to gain accurate knowledge, also called epistemology).
- Pratyaksha -perception
- Anumana- Inference
- Upamana -Comparison and analogy
- Artha patti- postulation or derivation from the circumstances
- Anuplabdhi - non perception or negative proof.
- Shabda- Testimony or experiences of experts.

ONTOLOGY VERSUS EPISTEMOLOGY

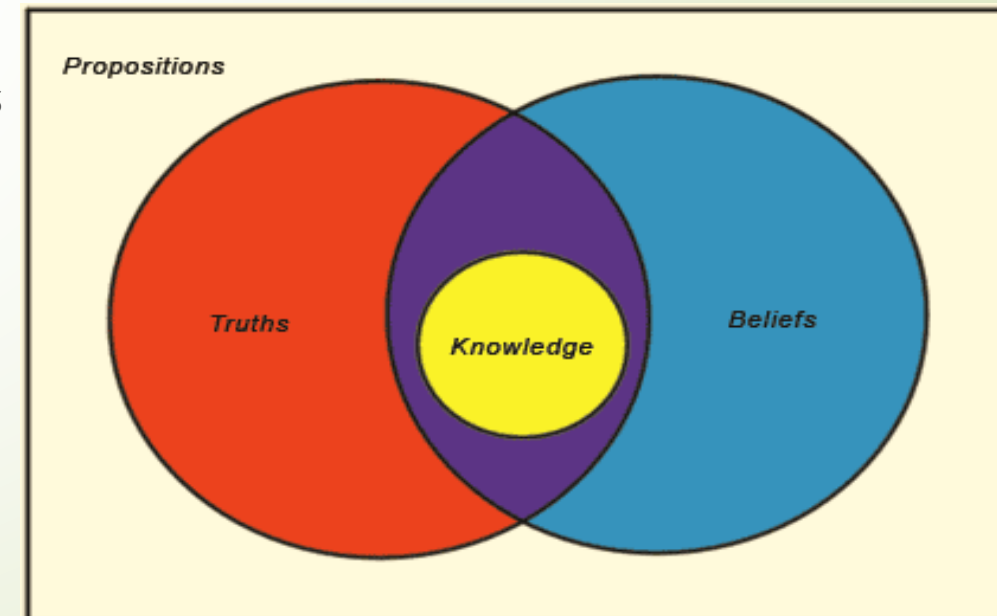
Ontology is concerned with what is true or real, and the nature of reality

Epistemology is concerned with the nature of knowledge and different methods of gaining knowledge

Asks questions like "What is existence?" and "What is the nature of existence?"

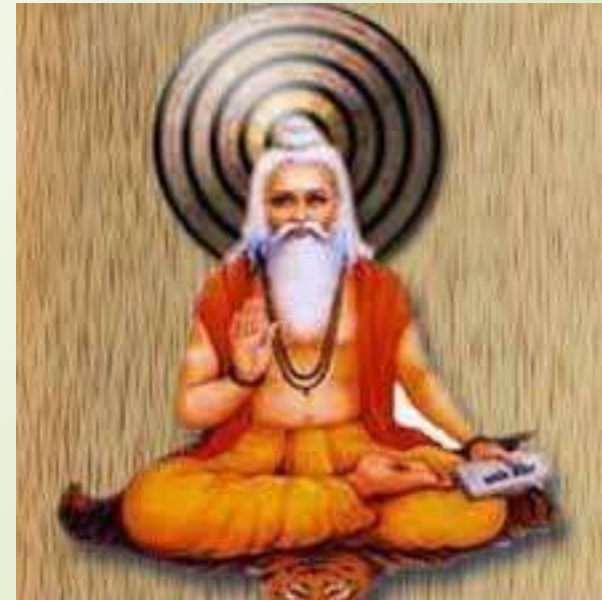
Asks questions like "What do you know?" and "How do you know it?"

[Pediaa.com](http://pediaa.com)



Nyaya - Non dualism school

- The founder of this school of philosophy was **Gautam muni (Akshapada Gautam)**, whose collection of work 'Nyaya sutras' are considered as foundational text of this school/ written between 6th c BC to 2nd AD.
- Nyaya means method or judgement. This school states that moksha is gained through 'right knowledge' and there exists a reliable means to gain this right knowledge which Can be done by debating and logic. Nyaya philosophy developed the theory of logic. This school rejects arthapatti' postulation) and Anuplabdhi (negative proof) as reliable means of gaining knowledge.
- This school states that suffering results from ignorance and delusion (similar to Buddhism, which however rejects soul , ishvara etc.
- wrong knowledge/ ignorance – suffering
- Logical (Right) knowledge – Liberation



Vaisheshika :

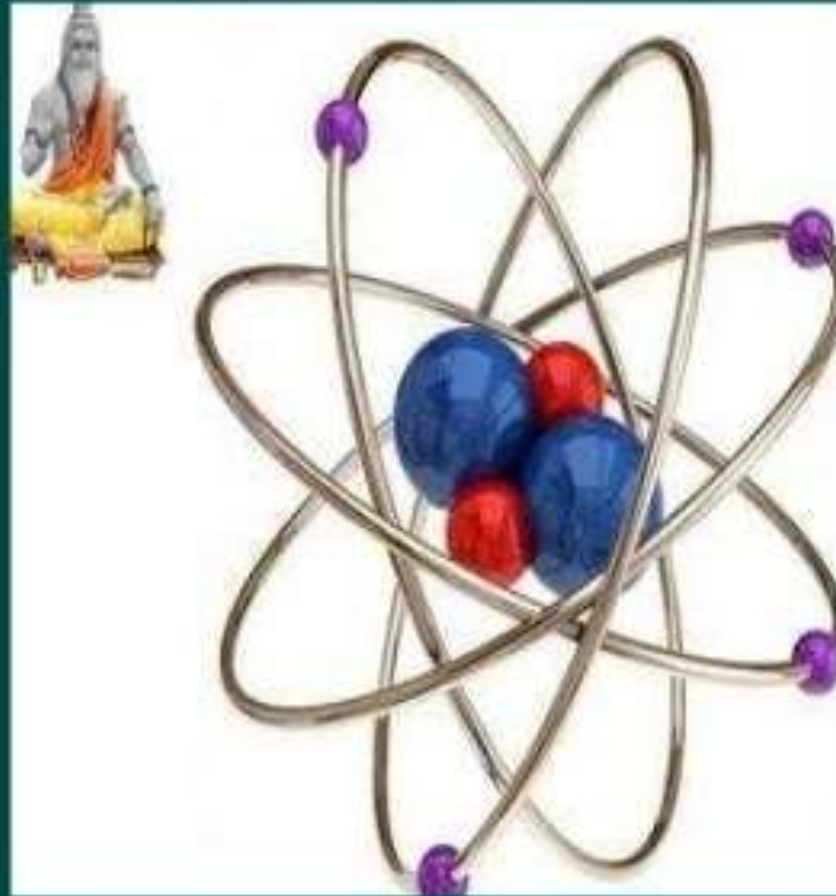
- **Rishi Kanada** is considered as the founder of this school of philosophy (2nd- 1st (BC)). School can be equated with Atomism in its principles. All the objects of this universe can be reduced to Parmanu (atom) which forms the four basic substances (Earth , water, air and fire).Vaisheshika school says that knowledge and ultimately liberation can be achieved by understanding the experiences of the world that is practical knowledge.
- This school accepts only two reliable means of knowledge that is pratyaksha (perception) and anumana (inference).
- The Galilean concept of validating knowledge by practical is similar to vaisheshika philosophy.
- Jiva - purush + prakriti

The Indian Sage who developed Atomic Theory 2,600 years ago !!



- An interesting story states that this theory occurred to him while he was walking with food in his hand.
- As he nibbled at the food in his hand, throwing away the small particles, it occurred to him that he could not divide the food into further parts and thus the idea of a matter which cannot be divided further came into existence.
- He called that indivisible matter anu, i.e. molecule, which was misinterpreted as atom.
- He also stated that anu can have two states - Absolute rest and a State of motion.

The Indian Sage who developed Atomic Theory 2,600 years ago



- John Dalton (1766 – 1844), an English chemist and physicist, is the man credited today with the development of atomic theory.
- However, a theory of atoms was actually formulated 2,500 years before Dalton by an Indian sage and philosopher, known as Acharya Kanad.
- Acharya Kanad was born in 600 BC in Prabhas Kshetra (near Dwaraka) in Gujarat, India. His real name was Kashyap. It was Kanada who originated the idea that anu (atom) was an indestructible particle of matter.

Sankhya- dualism schools

- **Kapil Muni** is considered as the founder of this system.
- Jiva - purush + prakriti
- According to this school the universe consists of two constituents or realities that are purusha (consciousness which is unchanged) and prakriti (matter). When both purusha and prakriti are bound together give rise to Jiva (living being). However they are in a constant imbalance where one overwhelms the other. The perfect balance is the end of every bondage and is attainment of liberation, which will come by knowledge. Every feeling, matter ,activity ,etc. Exists in three qualities called gunas.
- Sattva - positive ,good , constructive etc.
- Rajas- impulsive, passionate, potential of being both good and bad.
- Tamas-darkness, destructive, negative etc.
- This school accepts prathyaksha (perception), anumana (inference) and shabda (testimony) as reliable means of knowledge.





Sankhya:

- Means "Number"

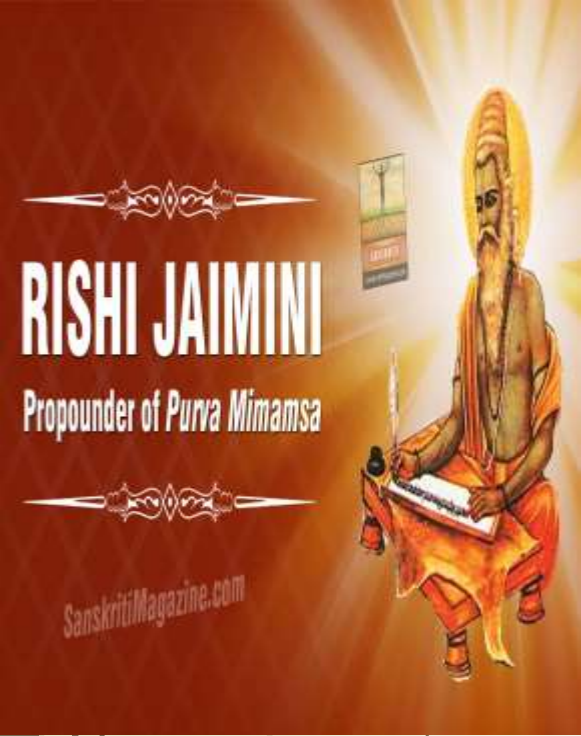
Oldest School of Hindu Philosophy

- Founded by Kapila (8-6th Century B.C.E)
- Attempts to harmonize Vedic Philosophy through reason.
- First systematic account of process of cosmic evolution.
- Not purely metaphysical but logical account based on principal of conservation, transformation and dissipation of energy.
- Teaches discriminative knowledge which enables to distinguish between sprit and matter.

Yoga



- **Patanjali Rishi** is considered as the earliest proposer of this school and his work yoga Sutra is considered as the earliest work of this school . Yoga school follows all the assumptions of sankhya school about purusha, prakriti and Jeeva etc.
- It also accepts Pratyaksha, anumana and Shabd as reliable means of knowledge.
- Sankhya school says that Gyan (knowledge) of all this is sufficient to achieve liberation (moksha).
- Yoga school says that apart from the knowledge the personal experimentation that is systematic techniques helps one to attain higher mental physical and spiritual state and leads to liberation i.e. moksha. Therefore this school is also called the **school of experimental mysticism** by which one can prevent the prakriti overwhelming the purush or vice versa.



Mimansa (Purva Mimansa)

- The literal meaning **of mimansa means investigation**. The mimansa philosophy is the analysis of interpretation And application of the vedic Corpus. **Vedas are considered eternal and possess all knowledge**.
- The school emphasis on **Karma - Kanda that is rituals and Dharma** according to this school is to follow the rituals of the four Vedas with the help of samhita and brahmana portion of vedas .
- This school emphasizes the ritual importance of the vedic hymn and not the philosophical meanings and discourses on them.
- **The foundational text on mimansa school is the mimansa Sutra of Rishi Jaimini (5th - 4th (BC).**

Uttar mimansa (Vedanta)

- Vedanta schools **do not agree with mimansa** that the rituals are the most important aspect of the Vedas and the utility of hymns are only to serve the ritualistic needs.
- Vedanta means at the end of Vedas and is above the deliberation, speculations and discourses of the Vedas and compiled in the text after Vedas. **The major texts are called prasthanas- they are Upanishad, Brahma sutras and Bhagavad Gita.**
- Vedanta is not a monolithic school and consists of various sub- schools. All the sub schools deliberate about the relations of 3 entities
- **Brahman- ultimate reality or supreme metaphysical entity**
- **Atman - the soul or individual self**
- **Prakriti- the ever changing world and its physical constituents**
- The schools of Vedanta philosophy are foundational to the principles of Hinduism during its evolution into a philosophical doctrine.

Sub schools of Vedanta philosophy-

1. ADVAITA-VADA



- Advaita -vada (monism or non dualism)
- **Main proponent - Shankaracharya (8th AD)**
- The only truth exists is Brahman, which appears as the physical world because of its creative energy Maya however this world has no separate existence Atman (self) in reality is identical to in fact is indeed the Brahmin
- **"Brahman alone is true** and this world of **plurality is an error**". This plurality is experienced due to mithya (error in judgements) and Avidya (ignorance).
- **Knowledge of Brahman** removes these errors and causes liberation (**moksha**) from the cycle of transmigration and worldly bondage.
- Critics blame this philosophy as that of a curve that is inaction and escapism.

2.Dvaita-vada (dualism)



- Main proponent - **Madhavacharya** (13th AD)
- Brahman (or God) and individual souls (atman) exist as distinct and independent realities.
- Madhvacharya identified Brahman with Vishnu whereas Shaivites identified Brahman with Shiva.
- For Dvaita Vada, it is blasphemous to accept that all perfect Brahmin changes himself into an imperfect World. Also it is arrogant to say that we are Brahman.
- **Ignorance can be removed by devotion that is bhakti which is accompanied by an intuitive insight into the gods nature.**
- For bhakti school which borrowed its doctrines from the dvaita vada. This bhakti devotion becomes a bigger goal than moksha (liberation) itself.

3. Vishishta Advaita Vada (qualified monism)



- Main proponent - **Ramanujacharya (11th AD)**
- This school says that nothing exists apart from Brahman but he is characterized by multiplicity. Everything apart from Rahman gives the different modes in which the Brahmin exist.
- Unlike Advaita vada , this school says that jivatmas, that is the universe can never be compared to Brahman, though everything is a part of it. Brahman is a qualified perfect (Vishishtha) being .Example Sun and candle.
- Material universe is not false or illusion (Maya) because if Maya can subdue Brahman, it would be greater than Brahman.
- Unlike Dvaitavada , it says that Jnana indeed is important for moksh but cannot be attained without bhakti.

4.Dvaita-Advaitavada (dualism-non dualism)



- Main proponent - **Nimbarak Acharya (7th AD)**
- This philosophy is also called bheda- Abheda philosophy (indeed this is a sub school of bheda-abheda which itself is a sub school of Vedanta).
- This school identify three categories of existence:
- **Brahman (or ishwara)** - the supreme reality, controller of everything , the perfect being.
- **Chit (Jiva)**- individual soul who can gain knowledge with experience through sense organs
- **Achit**- the material universe.
- The Guna (attributes) and nature of chit achit are different from Brahman (Advaita), however the existence of chit and achit are not possible without Brahmin and they have no separate existence, that is they are different but there is no different existence (dvaita- advaita)
- Like the sun and planets.

5.Shuddha - Advaita (purely non-dualism)



- **Main proponent- Vallabhacharya (15th AD)**
- This school denies any difference between Brahman and atman/Jiva, real (dvaita) or apparent (Advaita).
- The atman is not the Brahmin clouded by avidya (ignorance) as told by Advaita school but they are indeed one and the same.
- Although Brahmin appears to be different, it is not because of Maya, but it's the desire of Brahmin to become many. Brahman is the fire whereas chit and achit is the heat emanating by the fire that is manifestation of the Brahmin .Example Sun and its Sunshine.
- Unlike Advaita , this school does not accept that moksha is the cessation of all Karma, indeed the liberated one also performs Karma. It's not the knowledge(Gyan) but bhakti which is the means of liberation.
- **The shuddha-dvaita became the foundation of pushtimarga**, which says lord is accessible through his own grace, for this one needs to convert himself into **Pushti (complete)**. The desire of Brahman decides everything.

6.Achintya bheda- abheda



- **Main proponent -Chaitanya Mahaprabhu (16th AD)**
- Achintya- **inconceivable** (cannot be comprehended or understood).
- Like the Dvaita school, it accepts the separate existence of Brahmin (ishwara) in his own personal form and Chita - Achita cannot be separated from him .The Brahmin controls the universe and its beings, Sometimes directly whereas sometimes indirectly. One cannot comprehend the extent of control.
- Jiva and Brahman are simultaneously one (jiva made from Brahman) and different. They have the same qualities with different intensity /magnitude /quantity. Bhakti or kirtan is to feel oneness.



Heterodox sects:

- 1.Jainism- by **Gautam Buddha (Siddhartha Gautam)**
- 2.Buddhism- by **Vardhaman Mahavira (Nigantha Nathaputta)**
- We will discuss in Separate Chapter

Ajivikas-



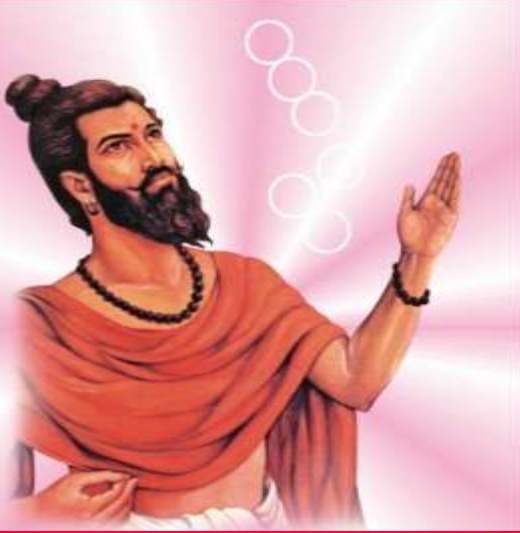
- The Ajivikas are said to be sudra sanyasins.
- The sect was said to be established by Nanda Vachcha, however, its third religious chief was **Makkali Ghosala**, who popularised this sect.
- He denied the theory of 'karma' and argued that man is subject to the laws of nature, i.e. The whole universe was conditioned and determined to the smallest detail by an impersonal cosmic principle, Niyati or destiny. It was impossible to influence the course of transmigration in any way.
- The Ajivikas believed that the thought and deed of an individual were predetermined (decided before birth).
- They did not believe that there was any special cause for either the misery of human beings or for their deliverance.
- They believe that all creatures had to face misery and it would end after the completion of fixed cycles in human effort and held that all creatures are helpless against destiny.

Ajivikas-



- This sector was founded prior to Buddhism and Jainism but lost completely today. The main proponent of this sector was **Makkali Ghosala**, 5th BC).
- This school believes in **Niyati (fate)** that **is absolute determinism**, that is there is no free will and everything that has happened or happening is entirely pre-determined and guided by cosmic principles.
- The theory of Karma, which is foundational to Hinduism ,Buddhism ,Jainism etc. is completely rejected by this school. Humans can change nothing, it's the cosmic principles.
- It is an atheist philosophy and do not worship any God and do not consider any final resting place.
- **Similar to vaisheshika school, it believes that all the matter is made up of atoms, but ruled by the cosmic principles.**
- The Ascetics of the sector wonder naked with extreme passivity. The term ajivika itself means lifelessness. However it may be a term given to them by rival sectors because the majority of our knowledge is derived by rival sectors like Jainism and Buddhism.

Lokayata philosophy (Charvakas)



- This school is the prime among Indian schools of materialism. This school is also called charvaka or Brahspatya. Charvaka Means uncertain, that is everything is uncertain. Therefore speculation takes you nowhere and happiness in the present is the only truth. It is also stated that charvaka, the profounder of this school was a disciple of Rishi brihaspati.
- **Lokyata- lok (people) ayat (prevalent)**
- **Basic literature -brihaspati Sutra**
- This school says that all the knowledge one infer from his observation is conditional and therefore one must acknowledge doubt. This school rejects all the epistemological schools who claim metaphysical truth or universal knowledge.
- **The Charvakas believed in complete materialism. They held that an individual's body is formed of matter and finally would end in matter. Therefore, the aim of human life should be to enjoy all the material pleasures of life.**
- The main known proponent of **charvaka school was Ajit kesakambalin (contemporary of Buddha and Mahavira)**. This school visits all the Vedic knowledge as self-contradictory or tautology. It also rejects the conclusions of Buddhism and Jainism.
- This school rejects all the metaphysical concepts like Nirvana ,atman, Karma etc. It says that there can be no supernatural explanations to the natural phenomena. The only world is where one lives.
- The prime aim of a man is to seek pleasure while avoiding the pain. Not doing it for some hypothesis is foolishness. **Yavat jivet sukham jivet.....rinam knitva ghntam pivet (Be happy as long as you live and drink ghee even if it means persistent borrowing).**

Akriyavada



- **Purana Kassapa** preached the doctrine of Akriya or non-action. He was a Brahman teacher whose main doctrine was that action did not lead to either merit or demerit. According to him, even if a man killed all the creatures on earth he would not incur any sin. He would not earn any merit through a good deed or even by standing on the bank of Ganges. Similarly self-control, gifts and truthfulness would not earn him any credit. He was called Purana for his fullness of knowledge




Uchchedavada

- **Ajita Kesakambalin** was the earliest known teacher of complete materialism (Annihilationism). He preached that everything ended with death and there is no further life after death. He did not believe in the fruits of good or bad acts or persons possessing higher or supernatural powers. Everything absolutely ends with its ending



Sassatavada

- **Pakudha Kachchayna** preached the doctrine of Sassatavada. According to it, there are seven elements, which are immutable and do not in any way contribute to pleasure or pain. The body is ultimately dissolved into these seven elements. Out of nothing emerges nothing. His theory thus excludes Responsibility.
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Ajnanavada

- **Sanjay Belatthaputta** was a skeptic, who denied the possibility of certain knowledge altogether. "I don't think so. I don't think in that way or otherwise. I don't think not or not-not." Therefore suspending the judgement forever. It can be compared to western philosophy of Agnosticism.