UNIT 1 : A GENERAL NOTE ON INDIAN PHILOSOPHY

UNIT STRUCTURE

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1.1 LEARNING OBJECTIVES

After reading this unit you will be able to:

- define philosophy
- discuss the development of the system of Indian philosophy
- analyse the characteristic features of Indian philosophy
- describe the different schools of Indian philosophy.

1.2 INTRODUCTION

India inherits from her past a very great measure of philosophical wisdom. Ancient India is known all over the world for her rich philosophical speculations. For over a period of four thousand years, Indian ascetics developed their systems of philosophy. Indian philosophy is intensely spiritual and has always emphasized the need of practical realization of truth. It signifies a natural and a necessary urge in human beings to know themselves and the world in which they live and move and have their being. The philosophical thinking in India began with the *Rgveda* itself, prominently

revealed in the hymns like the *Devīsūkta*, *Puruṣasūkta*, and the suktas ascribed to Dīrghatamas. The *Puruṣasūkta* and the *Devīsūkta* show the germs of the monistic idealism and the *sūkta*s of Dirghatamas contain the germs of dualistic realism. Thus as a result of this nucleus, there arose six philosophical systems in India based on either monistic idealism or dualistic realism.

Philosophy is an attempt at comprehending the problem of the universe. As philosophy aims at knowledge of truth, it has been termed in Indian literature as *darśana* or the vision of truth. The term *darśana* is derived from the root *dṛś* which means vision and also the instrument of vision. It stands for the direct, immediate and intuitive vision of reality, the actual perception of truth and also includes the means which lead to this realization.

1.3 CLASSIFICATION OF THE SCHOOLS OF INDIAN PHILOSOPHY

The schools of Indian philosophy are divided into two broad classes - *āstika* (orthodox) and *nāstika* (heterodox). In Indian philosophy the terms *āstika* and *nāstika* are used in different senses by different thinkers. In common usage *āstika* means one who believes in the existence of God or the Absolute and *nāstika* means one who does not believe in the existence of God or the Absolute. In the view of the philosophers, the *āstika* is one who believes in the validity of the Vedas and the *nāstika* is one who does not believe in the validity of the Vedas. According to the grammarians, one who believes in the existence of the other world is called *āstika* and one who denies the existence of the other world is called *nāstika*.

Thus *āstika* means orthodox school and *nāstika* means heterodox school. Nyāya, Vaiśesika, Sāṁkhya, Yoga, MīmāA sâ and Vedânta are the six orthodox schools whereas Cārvāka, Bauddha and Jaina are the three heterodox schools. The six orthodox schools are also as ṣaḍdarśana (six philosophies).

Stop to Consider:

Different opinions regarding the number of philosophical systems:

The earliest reference to the number of systems is found in the *Śivamahimnastotra* of Puṣpadanta where it is said that there are only four schools of philosophy namely Sāṁkhya. Yoga, Pāśupata and Vaiṣṇava. According to the author of the *Arthaśāstra*, Sāṁhya, Yoga and Lok*ā*yata are the three philosophical systems. The *Sarvadarśansaṁgraha* attributed to Mādhavācārya classifies Lokāyata, Ārhata, Bauddha, Rāmānuja, Madhva, Nakulīśa Pāśupata, Śaiva, Pratyabhijñā, Raseśvara, Vaiśeṣika, Nyāya. Mīmāṁsā, Pāṇini. Sāṁkhya-Yoga and Śaṁkara Vedānta. Madhūsudana Sarasvatī in his *Prasthānabheda* divides darśana into *āstika* and *nāstika*. Under the former he includes Nyāya, Vaiśeṣika, Karmamīmaṁsā, Śaṇkaramīmāṁsā, Pāñcarātra and Pāśupata while under the latter the four schools of Buddhism, Digambara school of Jaina and the school of Cārvaka are included.

1.4 DEVELOPMENT OF THE SYSTEMS OF INDIAN PHILOSOPHY

In the west we find one school of philosophy goes on reigning supreme until a new school of thought comes and replaces it. So in the west, we find different schools of philosophy coming successively. But in India we find several schools of philosophy existing side by side. This, of course, does not necessarily mean that these systems originated at the same time. They are found to flourish simultaneously for centuries and pursue parallel courses of growth. The reason for this peculiar fact is that in India philosophy was accepted as a way of life. As each system came into existence, it was adopted as a philosophy of life by a band of followers who formed a school of that particular philosophy. They nurtured the philosophy and handed it down to succeeding generations of followers who are attracted to that school. The different schools of thought thus continued to exist through their followers.

It should however, be borne in mind that each school influenced the other and was in turn influenced by the other systems of thought. Each philosophy regarded it as its duty to patiently learn and consider the view of other schools and to satisfy all possible objections that might be advanced against its own views. It is by such constant mutual criticism that the huge philosophical literature has come into existence.

It is a patent fact that the Vedas are directly or indirectly responsible for most of the philosophical speculations in India. In the orthodox schools, we find the ***sūtra*** literature, which makes the beginning of systematic philosophical thinking. In philosophical literature sutra means aphorism. It should be remembered that in those ancient times discussions between the preceptor and his disciples took place orally and as there was no printing machinery the discussions were handed down orally to the students of the next generation. Hence a need was felt for linking up the main thoughts in the mind of students by brief statements of problems, answers, possible objections and replies to them.

The *sūtra*s were very brief and their real imports were not always clear. It was therefore necessary to explain and interpret the *sūtra*s. There are cases where different authors have written different commentaries on the same *sûtra* work to justify their respective stand points. As for example the ***Brahmasūtra*** of Bādarāyaṇa contains the aphorism that systematise the different philosophical teachings of the Upaniṣads. Different commentaries on *Brahmasūtra* were written by Śaṇkara, Rāmānuja, Madhva, Vallabha, Nimbārka and others. The followers of each of these commentaries formed a school of the Vedānta and thus there arose many Vedāntic schools.

And as time went on commentaries on the major commentaries arose. The philosophical literature of the orthodox schools developed in this way. Though the heterodox schools developed in more or less the same way, they did not start from any sutra work.

Stop to Consider:

Sūtra - *Sūtra* is used as a device in respect of the formation of the words in grammar and it is also a device for explaining some topics on issues in short form. A *sūtra* is defined as –

alpākṣaramasandigdhaṁ sāravat viśvatomukham/
astobhamanavadyaṁ ca sūtraṁ sūtravido viduḥ//

In this verse five features of *sūtra* are mentioned. First of all, a *sūtra* should consists of minimum number of letters, a *sūtra* should be doubtless, it should be very wide having a significance, it must be clear and expressive in respect of conveying the meaning and it should be free from any defects.

***Brahmasūtra*:** The work *Brahmasūtra* is ascribed to Bādarāyaṇa. It is also known as *Śārīrakasūtra*, *Vedāntasūtra*, *Śārīraka-mīmāṁsā* or *Uttaramīmāṁsā*. The *Brahmasūtra* describes the philosophical views of Upaniṣads. The work is in 555 cryptic *sūtra*s which are not intelligible without commentaries. Of the commentators the chief are Śaṇkara, Bhāskara, Rāmānuja, Nimbārka, Madhva, Baladeva, Vallabha, Śrīpati, Śrīkantha, Vijñānabhikṣu and others.

1.5 COMMON CHARACTERS OF INDIAN PHILOSOPHICAL SYSTEMS

There are mainly six orthodox and three heterodox schools of Indian philosophy. Though these schools are sometimes widely divergent in their views on the Reality and the world, they are found to agree on certain points. These points of agreement are called the common characters of Indian philosophy. The philosophy of a country is the cream of its culture and civilization. It springs from the ideas that prevail in its atmosphere and bears its unconscious stamp. Though the different schools of Indian philosophy present a diversity of views, we can discern even in them the common stamp of an Indian culture. We shall now describe in brief, the common characters of the schools of Indian philosophy.

a) The practical motive present in all systems:

The most fundamental point of agreement is that all the schools regard philosophy as a practical necessity. In India, philosophy is cultivated in order to understand how life is to be led. The aim of philosophical schools in India is not merely the satisfaction of intellectual curiosity, but mainly the acquisition of an enlightened and chastened life. The main aim of philosophy in our country is to enquire into the rules and ways of life which would lead the followers to the realization of the highest end or ideal of life.

(b) Philosophy springs from spiritual disquiet at the existing order of things:

Every system of Indian philosophy excepting the Cārvākas, is moved to philosophical speculation by a spiritual disquiet at the sight of sorrows and evils in the world and in life. Every system wants to understand the sources of these evils and incidentally the nature of the universe and the meaning of life so that a way may be found out by which the sufferings and evils can be completely overcome. Philosophy springs from spiritual disquiet at the existing order of things.

(c) Belief in the authority of the Vedas :

All the orthodox schools of India philosophy recognise the authority of the Vedas. The Vedas have been accepted by them as a source of valid knowledge. The heterodox schools, viz the Cārvāka, Bauddha and Jaina though not subscribing to the intuitive knowledge incorporated in the Vedas, contain a discussion of the Vedas which they have tried to refute. Hence, confirming or refuting as the case may be, of the Vedas, is a common feature of the Indian systems.

(d) Acceptance of pramāṇas as a means of valid knowledge:

All schools of Indian philosophy accept some means of valid knowledge (pramāṇas). Their ontology or the theory of reality is based on epistemology. There is, however, difference of opinion with regard to the number of the sources of valid knowledge.

(e) The belief in an eternal moral order in the universe:

All the systems of Indian philosophy, barring the Cārvākas, believe in the existence of a universal moral order. This belief has prevented the

Indian mind from ending in despair and guaranteed its final optimism. The faith in an eternal moral order sustains human beings in their struggle against sorrows and sufferings in their onward march towards the ideal of future happiness. This inviolable moral order has been called rta by the seers of the Rgveda. This moral law not only holds away over the moral phenomena, but also over the physical things of the universe. It makes for the regularity and righteousness, and works in the gods, the heavenly bodies and all creatures. This idea of *ṛta* has shaped itself into *apūrva* in Mīmāṁsā system. *Apūrva* is the law that guarantees the future enjoyment of fruits of rituals performed now in this world. The same moral law has taken the name of *adṛṣṭa* on the Nyāya-Vaiśeṣika philosophy. *Adṛṣṭa* is the unseen principle which sways even over the material atoms, and brings about objects and events in accordance with moral principles. The eternal and moral order which has been termed *ṛta* in the Vedas, apūrva in the Mīmāṁsā and *adṛṣṭa* in the Nyāya-Vaiśeṣika philosophies has gradually shaped itself into the general principle of *karma* accepted by all Indian systems. The law of *karma* may be regarded as the law of the conservation of moral values, merits and demerits of actions. The Indian philosophers believe that the law of *karma*, which is a moral law, guarantees reward in the form of virtue for good deeds and punishment in the form of vice for the bad deeds.

(f) Transmigration of soul:

Transmigration of the soul also is a common feature of the systems of Indian philosophy barring the Cārvākas. It is, however, a corollary of the law of *karma* which demands that good actions must have good consequences. But it is found that fruits of all actions cannot be reaped in this life. So it is necessary to presume the existence of a next life. Transmigration means the assumption of another body by the soul after death or dissolution of the present body. The soul is eternal and can not be extinct. The soul survives the death of the body and assumes another body which is fit for enjoying the consequences of actions done in this life. The same soul continues through different births.

(g) The universe as the moral stage :

Intimately connected with the faith in an eternal moral order is the

general tendency of the Indian thinkers to regard the world as a moral stage in which the individual selves axe actors with different dresses in the form of physical bodies, sense organs etc. Putting on these dresses, the individual selves why their respective roles well so that they may deserve well in future. The body, the senses, the motor organs that an individual gets, and the environment in which he is placed are the endowments of God or nature in accordance with the law of *karma*.

(h) Ignorance as the cause of bondage and right knowledge is necessary for liberation:

Another view held in common by all Indian philosophers, except the Cārvākas, is that ignorance of reality is the root cause of our bondage and sufferings. In order to attain liberation from these sufferings, a true knowledge of the real nature of the world and the self is essential. By bondage is meant the process of birth and rebirth and consequent sufferings which as individual is subjected to. Liberation (*mukti* or *mokṣa*) means a complete cessation of the process of birth and rebirth. It is because of ignorance about the real nature of the world and self that an individual becomes subject to sufferings. The soul, by nature, is essentially free.When this soul, encased in a physical body, undergoes the process of birth and rebirth, it is in bondage, and a complete stoppage of this process is known as liberation. All Indian thinkers are unanimous in their opinion that liberation cannot be attained without dispelling ignorance. Thus ignorance is the cause of bondage and right knowledge is necessary for liberation.

(i) Continued meditation and self control as the pre-requisites to right knowledge:

Indian thinkers have felt the necessity of continued meditation and self control as the pre-requisites to right knowledge. The philosophic truths that are momentarily established and understood through arguments are not enough to dispel ignorance. Prolonged meditation on these truths is necessary to instill them into our life. Self control is necessary for concentration of mind on these truths and for making them effective in life. With distracted and unbridled mind it is not possible to concentrate mind on truth.

(j) Belief in liberation:

All the systems of Indian philosophy except the Cārvākas, accept the idea of liberation or mokṣa as the highest end of life (*puruṣārtha*). The idea of liberation is common to all systems of Indian philosophy barring the Cārvākas. Indian philosophy is a philosophy of liberation from worldly bondage. Indian philosophers believe that it is possible for the individual souls to attain freedom from miseries and death by the disinterested performance of their prescribed duties.

Stop to Consider:

Place of liberation in Indian philosophy:

The concept of liberation occupies an important position in Indian philosophy. Of all the conceptions as dealt with in Indian philosophy, the conception of *mukti* or liberation is the most important one. Liberation in Indian philosophy is considered as the 'paramount ideal and end' of life. The conception of liberation attains such prominence in India that the Indian philosophical systems are called *mokṣaśāstra*. In Indian philosophy different philosophers use various terms to denote the word 'liberation' namely ~ *kaivalya, nirvāṇa, śreyaḥ, nihśreyasaṁ, amṛtam, mokṣa; apavarga* etc. All these terms have been used to indicate the same meaning.



CHECK YOUR PROGRESS

Q 1: Which Sanskrit root is the origin of the word Darśana?

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Q 2: In which Sūktas of the Vedas, philosophical school of thoughts are introduced?

……

Q 3: What is 'Saḍdarśana

……

Q 4: Write the meanings of the words orthodox and heterodox.

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1.6 A BRIEF SKETCH OF THE *NĀSTIKA* SCHOOLS OF INDIAN PHILOSOPHY

A) Cārvāka system

The origin of the word 'Cārvāka' is not definitely known, some derive the word from *cāru vāk* or sweet tongued, because the Cārvākas propounded a doctrine which was attractive to the common people. Others think that Cārvāka was the name of a sage who first expounded this philosophy. In some treatise Bṛhaspati is said to be the author of Cārvāka philosophy. Hence the philosophy is known as *Bārhaspatya darśana*. Whoever be the founder of this philosophy the word Cārvāka has become synonymous with materialist. This philosophy is also known as *Lokāyatamata* or the doctrine of the common people since the philosophy is very attractive to the common people. The Cārvāka or a materialist is accordingly called *Lokāyatika*.

A consistent and complete account of the Cārvāka system is not found in any work written by a Cārvāka thinker. It is therefore impossible to trace the original author of this philosophy. But it cannot be denied that the Cārvāka philosophy is a very ancient philosophy. The original writings of the Cārvāka philosophy have not been found. The philosophy of the Cārvāka has been reconstructed from the exposition of the doctrine by Buddhists, Jaina and Hindu critics. There is a chapter on Cārvāka philosophy in Mādhavācārya's *Sarvadarśanasaṁgraha* but the chapter contains so scanty materials that it is difficult to make a clear idea of the real views of the Cārvāka.

The philosophy of the Cārvāka is based on their theory of knowledge or epistemology. The Cārvākas hold that perception is the only *pramāṇa* or dependable source of knowledge. Perception reveals only the material world composed of the four *bhūta*s or elements of matter viz air, fire, water and earth, the existence of which we can directly know through senses. All objects of this perceptible world are composed of these elements. The existence of soul as distinct from the body is not given in our sense-perception and hence Cārvāka rejects the reality of the soul. The soul to them is the body endowed with consciousness. The Cārvāka preaches hedonism as the ideal

of human life. The Cārvāka rejects the reality of God and considers the king as the God. According to Cārvākas Vedic oblations and rituals are meaningless. In their view there is no heaven nor any hell.

B) The Bauddha system

The Bauddha system of philosophy arose out of the teachings of Gautama Bauddha the well known founder of Buddhism. Gautama was awakened to an appreciation of sorrow by the sight of disease, old age, death and other miseries to which man is subject. He spent years in study, penance and meditation to discover the origin of human sufferings and the means to overcome them. At last he received enlightenment, the result of which was set forth by him in the form of what has come to be known as the four noble truth. These are the truths that there is misery, the truth the here is a cause of misery, the truth that there is cessation of misery and the truth that there is a path leading to the cessation of misery.

The teachings of the Buddha are to be found in the three *piṭaka*s or baskets of the law which constitute the Pali canonical literature. They are *Suttapiṭaka* containing the sermons with parables, *Vinaya piṭaka* dealing with rules of conduct and *Abhidhamma piṭaka* which deals with problems of philosophical interest.

According to Bauddha everything is impermanent in this world. There is no permanent soul. There is no Brahman, God or the Absolute as creator of the world. The world is self existent. It is without beginning or end. There are no permanent substances. They are only impermanent qualities or phenomena. They are subject to the inexorable law of becoming or dependent origination. They are produced by their causes and conditions. Change is the stuff of reality. Accoding to Gautama Budhha ignorance is the root cause of all sufferings. His teachings aim at the total extinction of suffering and attainment of *Nirvāṇa* here in this life.

The later followers of Buddha in India and outside developed the germs of philosophical theories contained in Buddha's teachings and many schools thus came into existence. Of these the four schools that became most well known in Indian philosophy are the Mâdhyamika or Śunyavāda, the Yogācāra or Vijñānavāda, the Sautrāntika and the Vaibhāṣika.

Buddhism is divided on religious matters into two well known schools namely Mahāyāna and Hinayāna schools. The first two of the four philosophical schools mentioned above come under Mahāyāna school. On the other hand the other two schools come under Hinayāna school.

C) Jaina system

The word 'Jainism' is derived from *Jina* which means conqueror - one who has conquered his passions and desires. It is applied to the liberated souls who have conquered passions and desires and *karma*s and obtained emancipation. The Jainas believe in twenty four ***tīrthaṇkara*s** or founders of the faith through whom their faith has come down from fabulous antiquity. Of these, the first was Ṛṣabhadeva and the last, Mahāvīra, the great spiritual hero, whose name was Vardhamâna. Mahāvīra, the last of the prophets, cannot be regarded as the founder of Jainism, because even before him, Jaina teachings were existent. But Mahāvīra gave a new orientation to that faith and for all practical purposes, modern Jainism may be rightly regarded as a result of his teachings. He flourished in the sixth century BC and was a contemporary of the Buddha. His predecessors, the twenty third *tīrthaṇkara*, Pārśvanātha is also a historical personage who lived in the eighth or ninth century BC.



Tīrthaṇkara: The *jīva* or the free souls are known as *Tīrthaṇkara.*

The Jainas are divided into two sects - Śvetāmbara and Digambara. These two sects do not disagree in the fundamental tenets of Jainism. They differ only in essential points. A council met at Pataliputra near the end of the fourth century BC for fixing the canon of Jaina scriptures. Eighty four works are recognised as belonging to the canonical literature. All these literature were in *Ārdhamāgadhi*. When Jainism had to defend itself against the criticism of other schools, it adopted the technical philosophical terminology of Sanskrit and developed its literature in Sanskrit. The *Tattvārthādhigamasūtra* of Umāsvāmi or Umasvāti is a sacred epitome of Jainism. Though it is a Śvetāmbara extra canonical work, it is revered by both the sects. It contains all the fundamental principles of Jainism.

The Jaina metaphysics is a realistic and relativistic pluralism. The objects perceived by us are real and they are many. The world consists of two kinds of reality-living and non-living. Every living being has a soul or

spirit, however, imperfect its body may be. Therefore avoidance of all injury (*ahiṁsā*) to life plays an important role in Jaina ethics. There is another great and commendable element in Jainism, namely respect for the opinion of others. This is due to the Jainas' metaphysical theory of reality as *anekāntavāda* and the logical doctrine that every judgement is subject to some condition and limitation (*syādvāda*)

The Jainas do not believe in God. The *tīrthaṇkara*s to whom all the godly powers like omniscience and omnipotence belong, take the place of God. They are adored as ideal of life.

The teachings and lives of the liberated saints (*tirthankara*s) prove the possibility of liberation and show also the path to be followed for the purpose. Three things are necessary for the removal of bondage viz, perfect faith in the teachings of the Jaina teachers, correct knowledge of the teachings and right conduct.

The most important contribution of the Jainas to Indian thought is their ethics. It is a philosophy of self-help. The Jainas excel others in emphasising the fact that the soul in man is the repository of infinite knowledge, infinite power and infinite bliss. According to Jainism man is greater than gods.

1.7 *ĀSTIKA* SCHOOLS OF INDIAN PHILOSOPHY

A) Nyāya system:

The sage Gotama is the founder of Nyāya school. He is also known as Gautama and as Akṣapāda. The Nyāya system of Indian philosophy is also known as Tarkaśāstra or the science of reasoning, *Pramāṇaśāstra* or the science of logic and epistemology, *Hetuvidyā* or the science of causes, *vādaviayā* or the science of debate and *Ānvikṣikī* or the science of critical study.

Gotama's *Nyāyasūtra* was commented upon by Vātsyāyana in his *Nyāyabhāṣya*. On this Uddyotakāra wrote his *vārtika* which was commented upon by Vācaspati in his *Tātparyaṭīkā*. Udayana's *Nyāyakusumāñjalī* and Jayanta's *Nyāyamañjarī* are the other important works of this school. The Navya-Nyāya or the modern school of Indian logic begins with the epoch-

making *Tattvacintāmaṇi* of Gangeœa.

The Nyāya philosophy is a realistic philosophy based mainly on logical grounds. It admits four separate sources of true knowledge, viz perception, inference, comparison and verbal testimony. The objects of knowledge according to the Nyāya are the self, the body, the senses and their object, cognition, mind activity, mental defects, rebirth, the feelings of pleasure and pain, suffering and freedom from suffering. According to Nyāya philosophy the self is distinct from the body and the mind. The body is only a composite substance made of matter. The mind is subtle, indivisible and eternal substance. It serves the soul as an instrument for the perception of psychic qualities like pleasure, pain etc. It is ignorance of the truth (*mithyā-jñāna*) and the consequent faults of desire, aversion and infatuation that impel the self to act for good and bad ends and plunge it into the world of sin and suffering, birth and death. Liberation means the absolute cessation of all pain and suffering due to the right knowledge of reality. The existence of God is proved by the Naiyāyikas by several arguments. God is the ultimate cause of the creation, maintenance and destruction of the world. He did not create the world out of nothing, but out of eternal atoms, space, time, ether, minds and souls. This world has been created in order that individual souls might enjoy pleasure or suffer pain according to the merit or demerit of their actions in other lives and in other worlds.

B) Vaiśeṣika system:

The Vaiśeṣika takes its name from *viśeṣa* or particularity of eternal substances. The atoms of earth, water, fire and air are eternal. Each atom has a particularity which distinguishes it from other atoms of the same kind. Soul and mind are eternal and many. Each of them has a particularity or *viśeṣa*. The distinction of the Vaiśeṣika consists in its discussion of *viśeṣa* from which it has taken its name. Kaṇāda was the founder of the Vaiśeṣika system. Kaṇāda or Kaṇabhakṣa etymologically signifies atom-eater and this name might have been suggested by the atomic theory which is the central feature of the Vaiśeṣika system. Kaṇāda's real name was Ulūka. For which his philosophy is also known as Aulūkya Darśana. The first systematic exposition of the Vaiśeṣika philosophy is found in the Vaiśeṣsika sutra of

Kaṇāda. The notable commentators, to mention only some of them, are Praśastapāda, Śrīdhara, Udayana, Úivādiitya.

The Nyāya and Vaiśeṣika are allied systems or *samānatantra*. They both recognise the reality of God, individual souls, mind, physical things, atoms of earth, water, fire, air, ether, space and time. They both advocate a similar view of the nature of individual souls and their liberation. They both advocate realism and pluralism. They differ in two main points. The Nyāya recognises four means of valid knowledge, viz, perception, inference, comparison and verbal testimony. The Vaiśeṣikas, on the other hand, recognises only two, viz, perception and inference. Secondly, the Nyāya recognises sixteen categories while the Vaiśeṣikas recognises only seven categories.

C) Sāṁkhya system:

Sāṁkhya philosophy is undoubtedly one of the oldest systems of Indian philosophy. Tradition regards Kapila as the founder of this system. This philosophy is also known as *Kāpiladarśana*, by the name of its author. But *Sāṁkhyapravacanasūtra* which is attributed to him is generally regarded by scholars as a work of the fourteenth centuiy AD. Īśvarakṛṣṇa's *Sāṁkhyakārikā* seems to be the earliest available and most popular work of this system. Besides this the other Sāṁkhya works are Gauḍapāda's *Sāṁkhyakārikbhāṣya*,Vācaspati Miśra's *Sāṁkhyatattvakaumudī* , Vijñānabhikṣu's *Sāṁkhya Pravacanabhāṣya*, Nārāyaṇatīrtha's *Sāṁkhyacandrikā*, Māṭharācārya *Māṭharavṛtti*, Śaṁkarācārya's *Jayamaṇgala*, Aniruddha's *Aniruddhavṛtti, Yukidīpikā, Tattvasamāsa* etc. Sāṁkhya Philosophy is mentioned in the works like Upaniṣad, *Mahābhārata, Manusaṁhitā*, *Caraka- Saṁhitā*, *Gītā*, *Brahmasūtra* etc. Many original books of Sāṁkhya philosophy have been lost in the spirals of time

The Sāṁkhya as a philosophy of dualistic realism admits two ultimate realities namely, *puruṣa* and *prakṛti*, which are independent of each other in respect of their existence. The *puruṣa* is an intelligent principle, of which consciousness is not an attribute but the very essence. It is the self which is quite distinct from the body, the senses and the mind. *Prakṛti* is the ultimate cause of the world. It is an eternal unconscious principle which is always

changing and has no other end than ' the satisfaction of the selves. Sattva, rajas and tamas are three constituents of *prakṛti* which holds them together in state of rest of equilibrium (*sāmyāvasthā*). Though *puruc a* or self is eternally liberated yet due to non-discrimination between *puruṣa* and *prakṛti* the self has a false sense of bondage. However when the discriminative knowledge arises i.e., when the distinction between *puruṣa* and *prakṛti* is realized, *prakṛti* attains salvation.

With regard to the problem of God it is found that the main tendency of the Sāṁkhya is to do away with the theistic belief. According to it, the existence of God cannot be proved in any way. Some Sāṁkhya commentators however, try to show that the system admits the existence of God as the supreme person who is the witness but not the creator of the world.

D) Yoga system

Patañjali is the traditional founder of the Yoga system. The word yoga literally means union i.e. spiritual union of the individual soul with the universal soul and is used in this sense in the Vedanta. The Gita defines yoga as that state than which there is nothing higher or worth realising and firmly rooted in which a person is never shaken even by the greatest pain; that state free from all pain and misery is yoga. According to Patañjali yoga does not mean union but spiritual effort to attain perfection through the control of the body, senses and mind, and through right discrimination between *puruṣa* and *prakṛti*. Yoga philosophy is intimately allied to Sāṁkhya. Yoga philosophy mostly accepts the metaphysics and epistemology of Sāṁkhya. It shows the practical path by following which one may attain *vivekājñana* which alone leads to liberation. Yoga accepts the *pramāṇa*s of Sāṁkhya and also the twenty five metaphysical principles. Yoga believes in God as the highest self distinct from other selves. Hence it is sometimes called *Seśvara* Sāṁkhya or theistic Sāṁkhya as distinct from classical Sāṁkhya which is *Nirīśvara* or atheistic. .

The *Yogasūtra* is divided into four parts. The first is called *Samādhipāda* which deals with the nature and aim of concentration. The second, *sādhanapāda* explains the means to realize the end. The third

bibhūtipāda deals with the supranormal powers which can be acquired through Yoga. The fourth *kaivalyapāda* describes the nature of liberalization and the reality of transcendental self. Vyāsa's commentary on the *Yogasūtra* gives the standard exposition of the Yoga principles. Vāscapati wrote a glossary on *Vyāsabhāṣya* called *Tattvavaiśāradī*. Bhoja's *Rājamārtanda*, Vijñānabhikṣu's *Yogavārttika*, *Yogasārasaṁgraha* are useful manuals of Yoga philosophy.

E) Mīmāṁsā system:

The Mīmāṁsā school was founded by Jaimini. The word Mīmāṁsā literally means revered thought and was originally applied to the interpretation of the Vedic rituals which commanded highest reverence. Just as Sāṁkhya and Yoga, Vaiśeṣika and Nyāya are regarded as a allied systems, similarly Mīmāṁsā and Vedānta are also treated as allied systems of thought. Mīmāṁsā deals with the *Karmakāṇḍa* of the Veda and is therefore called Pûrvamīmāṁsā and also Karmamīmāṁsâ while Vedānta deals with the *Jñānakāṇḍa* of the Veda and is therefore called Uttaramīmāṁsā and Jñānamīmāṁsā. Rāmānuja and Bhāskara believe that the Pūrvamīmāṁsā and Uttaramīmāṁsā together form one science and the study of the former is necessary before undertaking the study of the latter. Madhva and Vallabha, though they make devotion to God as a necessary prerequisite for the study of Vedānta, yet believe that Vedānta is a continuation of Mīmāṁsâ.

Mīmāṁsā regards the Veda as eternal and authorless and of infallible authority. It is essentially a book of ritual dealing with commandments prescribing injunctions or prohibitions. Greatest importance is attached to the Brāhmaṇa portion of Veda to which both the Mantras and Upanic ads are subordinated. The aim of the Mīmāṁsā is to supply the principles according to which the Vedic texts are to be interpreted and to provide philosophical justification for the views contained therein. Mīmāṁsā undertakes athorough investigation into the nature and validity of knowledge and into the various means which produce valid knowledge and also into other metaphysical problems.

The earliest work of Mīmāṁsā philosophy is the *Mīmāṁsā-sūtra* of Jaimini which begins with an inquiry into the nature of *Dharma.* Is the biggest

of all the philosophical and discusses about one thousand topics. Śabarasvāmin has written his great commentary on this work and his commentary has been explained by Prabhākara and Kumārila Bhamm a who differ from each other in certain important respects and form two principle schools of Mīmāṁsā named after thrm. Kumārila work is divided into three parts-*Ślokavārtika, Tantravātika* and *Tuptika*. Pārthasārathi Miśra's *Śāstradīpikā,* Śālikanātha's *Prakaraṇapañciā* are some impotant works of Mīmāṁsā philosophy.

F) Vedānta system

Vedānta literally means "the end of the Vedas". It primarily stands for Upaniṣads which are considered as the end of the Vedas-both chronologically and philosophically. Upaniṣads are the last part of the Vedic literature. Hence, the Vedânta philosophy means the philosophy which is based on the Upaniṣads. Tradionlly the literature forming the foundation of Vedānta is divided into three *Prasthānas*. The Upaniṣads, the *Brahmasūtra* and the *Gītā* are called *Prasthānatraya* the three basic works of Vedānta on which almost every great *ācārya* has commented.

The *Brahmasūtra* , also called the *Vedāntasūtra* or *Śārīrakasūtra* is the systematic exposition of the philosophy contained in the Upaniṣads. Bādarāyaṇa composed the *Brahmasūtra* in order to expose the philosophy hidden in the Upaniṣads. The *sūtras* are very brief statements and are not intelligible without a *bhāṣya (*commentary*).* The *sūtras* of the *Brahmasūtra* are very brief and such are not easily understandable. That is why different philosophers have written different commentaries on these *sūtras* in order to explain their meanings. Thus five different schools of Vedānta Philosophy were formed as they provided their own analysis regarding the nature of Brahman and the world. Those are - Śaṁkarācārya's Advaita Vedānta (Non-Dualism), Rāmānujācārya's Viśiṣṭādvaitavāda (Qualified Non-Dualism), Madhvācārya's Dvaitavāda (Dualism), Nimbārkacārya's Dvaitādvaitavāda (Dualistic-Monism), and Vallabhācārya's Śuddhādvaitavāda (Pure Non-Dualism). They have differences of opinions regarding the relationship of the Universe and *jīva* with Brahman as well as regarding the nature of spirituality. Advaita Vedānta is the oldest sub-school of Vedānta.

According to Śaṇkarācārya, Brahman is the only reality, the world is false and the *jîva* is not different from Brahman. According to Rāmānuja, Brahman alone exists, but is characterized by multiplicity. According to Madhva, the *jīva* and Brahman are two separate beings. They have their individual independent existence. According to Nimbārka, although the *jīva* and Brahman have individual existence, still the *jîva* is dependent on Brahman. Brahman is constituted of oneness and variety. According to Vallabha, Brahman is attributeless. Pure Brahman is the cause of the world. The world is not false. Both Brahman and the world are right and inseparable. Vācaspati Miśra's *Bhāmatī*, Appayadīkc ita's *Kalpataruparimala*, Padmapāda's *Padmapādikā* etc. are some important work of Vedānta school.



CHECK YOUR PROGRESS

Q 5: Write the names of two ancient scriptures mentioned in Sāṁkhya, Philosophy.

.....

Q 6: Write the meaning of the word 'Yoga'.

.....

Q 7: 'Sāṁkhya Philosophy is a atheist philosphy'– write true or false.

.....

Q 8: Which philosophical community believes in the Viśeṣa element?

.....

Q 9: Write the names of the main scriptures of Vedānta Philsophy

.....

Q 10: Which word is the origin of the word 'Jain'

.....



1.8 LET US SUM UP

- We have understood the meaning of the word 'Darśana'.
- We have been informed about the origin and evolution of Indian

Philosophy.

- We have been able to know the general classifications of Indian Philosophy.
- We have been able to know the general characteristics of Indian Philosophy.
- We have been able to know a brief introduction to all the sections of the two communities namely Orthodox and Heterodox.



1.9 FURTHER READING

Assamese Books:

1) Das, Parimal Bhusan (1994); *Bhāratīya Darœanar Paricay*; University Publishing Department.

2) Pujari, Dr. Bandana (2015); *Bhāratīya Darśanat Ebhūmuki*; Guwahati: Student's Store.

Bengali Books:

1) Bandopadhyay, Suresh Chandra, Bhatttacharya, Narayana Chandra; *Sanskrit Sahityer Bhūmikā* (1st and 2nd section); Kolkata: Mukherjee and Company Private Limited.

English Books:

1) Sinha, Jadunath (1999); *Indian Philosophy* (Vol. II); Delhi: MLBD.

2) Dasgupta, Surendranath (1999); *A History of Indian Philosophy* (Vol. IV), Delhi: MLBD.



1.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The word Darśana is originated from the Dṛś roo

Ans to Q No 2: In Puruṣa Sūkta, Devi Sukta, Hiranyagarbha Sukta, Nasadiya Sukta etc.

Ans to Q No 3: Sāṁkhya, Yoga, Nyāya, Vaiśeṣika, Mīmaṁsā, Vedānta - these six Orthodox philosophies are called 'Saddarśana'.

Ans to Q No 4: The philosophical school who believes in the authority of the Vedas is known as Orthodox and philosophical school who does not believe in the authority of the Vedas is known as Heterodox.

Ans to Q No 5: *Śvetaśvataropaniṣad*, *Caraka- Saṁhitā* etc

Ans to Q No 6: The meaning of the word 'Yoga' is 'prevention of the mode of Citta'.

Ans to Q No 7: True

Ans to Q No 8: Vaiśeṣika Philosophy.

Ans to Q No 9: *Upaniṣad, Gītā, and Brahmasūtra*.

Ans to Q No 10: The word 'Jain' is originated from the word '*Jin*'.



1.11 MODEL QUESTIONS

A) Objective Questions (Word limit: 50)

Q 1: Write the meaning of the word 'Darśana'.

Q 2: What is 'Saḍdarœana'.

B) Short Questions (Word Limit: 150)

Q 1: Write a brief introduction of Sāṁkhya Philosophy.

C) Essay Questions (Word Limit: 300-500)

Q 1: Discuss the origin and evolution of Indian Philosophy.

Q 2: Elaborate the general characteristics of Indian Philosophy.

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