UNIT 4: ĀSTIKA AND NASTIKA DIVISION OF SCHOOLS OF INDIAN PHILOSOPHY

UNIT STRUCTURE

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4.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss the divisions of Indian Philosophy
- explain the meaning of the words āstika and nāstika in Indian Philosophy
- explain the distinction between âstika and nâstika schools of Indian Philosophy
- explain the philosophical ideas of different schools of Indian Philosophy

4.2 INTRODUCTION

Philosophy is called Darsana in India. The term 'darsana' has been derived from the Sanskrit root 'dṛs', which means 'to see'. Philosophy is the vision of the Reality as a whole. It is an insight into the nature of the whole Reality. Indian philosophy has diversity of views, sources, methods and approaches. Its diverse schools or systems can be grouped together on the ground of common features they share. All of them have some practical concerns: 'How can we live a meaningful life?' 'What are life's goals we have to strive for?' Apart from the practical concerns they have

common method of philosophizing by considering other's view. But diversity in the systems comes from their stands and attitudes about the Vedas. It is a common feature of Indian systems to take a stand on the authenticity of the Vedas as a source of knowledge. None of the systems can ignore this issue. Some of the systems accept the Vedas as the valid source of knowledge and while others do not.

In Indian Philosophy, the Vedas occupy a very important place. The Vedas are believed to be the earliest literary record available to mankind. The origin of Indian Philosophy can be easily traced in the Vedas. There are four Vedas, viz., rik, Yajur, Sama and Atharva. Each Veda comprises of four parts- Mantra, Brahmana, aranyaka and Upanisad. Philosophical thought is enshrined in the Upanisads (aranyakas represent a transition from the ritualistic to the philosophical thought). Indian Philosophy is greatly influenced by the Vedas, either positively or negatively. There are three distinct positions regarding the Vedas that any of the schools may take. They are-

1. Vedas are valid sources of knowledge and philosophical principles are to be derived from the Vedas.

2. Vedas are valid sources of knowledge but philosophical principles can be derived from other sources.

3. Vedas are not valid sources of knowledge and philosophical knowledge can never be derived from them.

Those who take the first two positions are grouped together with the label 'āstika' while those taking the third stand are called 'nāstika'. The Sanskrit word 'āstika' being derived from the verb 'asti' (from the root meaning 'there is' or 'exists') means those who admit that something (validity of Vedas) exists. Nāstika (na+ astika or notastika) is the negative of astika. In other contexts, the term 'āstika' means a theist or one who believes in God and nāstika means an atheist or one who does not believe in God. But in Indian Philosophy, the two words astika and nastika are used in a technical sense. In Indian Philosophy, astika means a system or a school which believes in the authority of the Vedas and nāstika means a system or a school which does not believe in the authority of the Vedas. āstika and nastika schools are also called the Vedic and non-vedic schools respectively.

Sankhya, Yoga, Nyāya, Vaiśeṣika, Mimamsa and Vedānta are the astika schools and Carvaka, Jaina and Bauddha are the nastika schools. These are called 'schools' or 'systems' because the thoughts in each are well coordinated and constitute a logical whole.

4.3 THE ĀSTIKA SCHOOLS

The astika schools are those schools of Indian Philosophy which believe in the authority of the Vedas. The āstika school includes six systems of Indian Philosophy viz., Sankhya, Yoga, Nyaya, Vaiśeṣika, Mimāmsā and Vedanta. These six schools or systems are collectively known as Sad Darsana.

Again, in the astika school itself, there is two types of philosophical systems, such as-

(i) Those which are directly based upon the Vedas. These include Mimāmsā and Vedānta. Of these two systems, the first emphasizes the ritualistic aspect of the Vedas and the second emphasizes the knowledge aspect.

(ii) Those which are not directly based on the Vedas. They have an independent basis. These include Sāṁkhya, Yoga, Nyāya and Vaiśeṣika.

Among the six astika or orthodox or Vedic systems, the Sankhya and the Mimāmsā are atheists whereas the Nyāya, the Vaisesika, the Yoga and the Vedānta are theists. The Sāṁkhya advocates the dualism of Purusa and Prakṛti. The Mimāmsā recognizes the reality of individual souls and the self existent material world. As the Sāṁkhya and the Mimāmsā are the atheists, therefore they reject the conception of God as the creator of the world. Let us discuss briefly the philosophical ideas of different āstika schools.

SANKHYA SYSTEM:

The Sāṁkhya system is one of the oldest systems of Indian Philosophy. Kapila is the founder of this system. The Sāṁkhya Pravasana Sutra written by sage Kapila is the main text of this system. But this text was lost and

afterwards Isvarakrishna composed another text known as Sāṁkhya Karika which was recognized as the authentic text of this system. The Sāṁkhya system advocates the ontological dualism of two ultimate realities, Prakṛti, the matter and Puruṣa, the self. In respect of their existence, these two ultimate realities are independent of each other. The word Sāṁkhya is derived from Sāṁkhya which means number. It is the philosophy of number as it deals with twenty-five categories. But the Bhagavad Gitā uses this word in the sense of right knowledge. Sāṁkhya is also the philosophy of right knowledge. Here, right knowledge means the knowledge of the separation of the Purusa from the Prakṛti. The Sāṁkhya system is theoretical. Sāṁkhya and Yoga are allied systems. Yoga system tells us about the practice of Sāṁkhya theoretical-metaphysical teachings. Sāṁkhya Philosophy Prakṛti is the ultimate material cause of the world. It is the uncaused root cause. It is unmanifested (Avyakta), unintelligent and unconscious (Jada), ever-active unlimited power (sakti). It evolves out of itself and re-absorbs at the time of destruction of the universe. Prakṛti is the unity of three gunas (Sattva, Rajas and Tamas) held in equilibrium. The gunas of Prakṛti are not qualities but substances.

Puruṣa or the self is the subject and the knower. It is neither the body nor the soul, neither ego nor intellect. Like Prakṛti, Purusa is also eternal. It is pure (suddha), liberated (mukta), pure consciousness (caitanya swarupa) and all pervading. Purusa is inactive and silent witness (saksi). It is the ultimate knower and the foundation of all knowledge. It is the pure subject and can never become an object. But due to ignorance, Purusa confuses itself with the not-self and wrongly thinks itself to be the enjoyer (bhokta). Sankhya accepts the plurality of selves. This view is called Bahupurusavāda.

Sankhya is an atheistic philosophy. It does not believe in the existence of God as a creator of the universe. According to Sāṁkhya Philosophy, the universe (Prakrti) just evolves. The evolution takes place when Prakṛti comes into contact with Purusa. This evolution is teleological.

Sāṁkhya advocates Satkāryavāda as a theory of causation. According to satkāryavāda, the effect pre-exists in its material cause. Sāṁkhya believes that Prakrti is the material cause of the universe and all material effects are

the modification (parinama) of Pṛakrti. Therefore the satkāryavāda theory of Sāṁkhya is also known as Prakṛti- Parināmavāda..

Sāṁkhya accepts three sources of valid knowledge (pramanas). They are- perception, inference and testimony.

Like other systems of Indian Philosophy, the Sāṁkhya system also aims at the attainment of liberation, the highest end of human life. According to Sāṁkhya, the world is full of three kinds of suffering viz., Ādhyatmika (suffering due to psycho-physical causes), Ādhibhoutika (suffering due to natural causes such as human beings, animals, birds, insects etc.) and Adhidaivika (suffering due to supernatural agencies like ghosts, demons, witches etc.). Ignorance or non-discrimination between Puruṣa and Prakṛti is the cause of bondage and suffering. Liberation means complete cessation of all these sufferings and it can be attained by knowledge of the discrimination between Puruṣa and Prakṛti, the self and the not-self.

YOGA SYSTEM:

Sage Patanjali is the traditional founder of Yoga system. The word yoga literally means 'union', i.e., union of the individual soul with the Universal Soul. The Yoga is closely allied to the Sāṁkhya system. Yoga is the practical path for the realization of the theoretical ideals of Sāṁkhya philosophy. Yoga accepts the epistemology and metaphysics of Sāṁkhya. Yoga admits three sources of valid knowledge accepted by Sāṁkhya system viz., perception, inference and testimony and twenty five metaphysical principles.

Traditional Sāṁkhya is atheistic. But Yoga believes in God as the highest Self distinct from other selves. Therefore, it is called Sesvara Sāṁkhya while the Sāṁkhya is called Nirisvara Sāṁkhya.

Yoga is defined as the cessation of the modification of citta. Citta means the three internal organs of Sāṁkhya- intellect (buddhi), ego (ahankara) and mind (manas). Citta is the first evolute of Prakṛti in which there is the predominance of sattva over rajas and tamas. It is material by nature but due to closest contact with Puruṣa, it has the power to reflect Puruṣa and therefore it appears as if it is conscious. It assumes the form of anything in whose contact it comes. This 'form' is called vrtti or modification. Puruṣa is

pure consciousness and is free from the limitations of Prakṛti. But it wrongly identifies itself with the reflection in the citta and appears to be undergoing modification. Therefore, citta is the physical medium for the manifestation of the soul.

The modification of citta is of five kinds, according to Yoga Philosophy. These are- right cognition (pramana), wrong cognition (viparyaya), verbal cognition or imagination (vikalpa), absence of cognition or sleep (nidra) and memory (smati). Yoga means the cessation of the modification of citta (citta-vrtti-nirodha).

The bondage of the self is due to its wrong identification with the modifications of citta and therefore liberation means the end of this wrong identification through the knowledge of the discrimination between Purusa and Prakrti and it can be attained by complete cessation of the modification of citta. This is the aim of yoga.

There are five kinds of sufferings (klesas), viz., ignorance (avidya), egoism (asmiti), attachment (raga), aversion (dvesa) and clinging to life and fear of death (abhinivesa). To get rid of the kesas, the citta must be controlled. Yoga prescribes eight-fold path of discipline (Astanga Yoga or Yogānga). These are: Yama (control of the mind, body and speech), Niyama (external and internal purification), āsana (steady and comfortable posture), Pranayama (control of breath), Pratyāhāra (withdrawal of the senses), Dharana (attention), Dhyāna (meditation) and Samādhi (concentration). In the stage of Samādhi, the self remains in its real nature. These yogangas are the means to complete cessation of the modification of the citta which is the aim of Yoga.

NYAYA SYSTEM:

The Nyāya system was founded by Sage Gautama who is also known as Aksapāda. It is a realistic philosophy based on logical grounds. Nyāya Satra is the basic text of this system of Indian philosophy. It is allied to the Vaiśeṣika system which is called Samanatantra or similar philosophy. Nyāya develops logic and epistemology while Vaiśeṣika develops metaphysics and ontology.

Epistemology: Knowledge (jyana) is defined as apprehension or consciousness. According to Nyāya, knowledge reveals both the subject and object which are quite distinct from itself. Therefore Nyāya is called a realistic system. Valid knowledge is called prama and it is defined as the right apprehension of an object (yatharthanubhavah). It advocates the correspondence theory (paratah pramanya). As valid knowledge is called pramā, therefore the sources of valid knowledge are called pramānas. According to this system, there are four sources of valid knowledge (pramana), viz. perception (pratyaksa), inference (anumāna), comparison (upamana) and testimony (sabda).

Perception is the direct knowledge of objects produced by the contact between the sense- organs and the object. According to Gautama, there are two stages in perception, viz., indeterminate (nirvikalpa) and determinate (savikalpa). Perception is of two types- ordinary (laukika) and extra-ordinary (alaukika). When the sense-organs come into contact with external objects in a usual way, we have ordinary perception and when the sense-organs come into contact with external objects in an unusual way, then we have extra-ordinary perception. Ordinary perception is again, of two types- internal (manas) and external (bahya). Extra-ordinary perception is of three kinds, viz. samanyalaksana, Jyanalaksana and yogaja.

Inference is defined as the knowledge which presupposes some other knowledge. In every anumana there are three terms - Sādhya, Paksa and Hetu. These three terms correspond to the major, minor and middle terms respectively of syllogism. The basis of anumāna is the invariable relation between the middle term (hetu) and the major term (sādhya). This invariable relation is called vyāpti. The Naiyayikas give three different classifications of anumana. According to the purpose, anumāna is of two kinds, viz.,

a) Svārthanumāna or inference of oneself

b) Parārthanumāna or inference for others

According to causal relation, anumāna is of three kinds, viz,

a) Pūrvavat anumāna

b) Śesavat anumāna

c) Sāmanyatodrṣta anumāna

Again, according to the application of method, anumāna is of three kinds, viz,

a) Kevalānvayi anumāna

b) Kevalā-vyatireki anumāna

c) Anvayi-vyatireki anumāna

VAIŚEṢIKA SYSTEM:

The great sage Kanāda or Uluka, the author of Vaiśeṣika Sutra, is the founder of the Vaisesika system. It is allied to the Nyāya system. Prasasthapada's Padarthadharmasangraha is a commentary on the Vaisesika Satra. The word Vaisesika is derived from the root 'visesa' which means particularity or distinction. The Vaiśeṣika emphasizes the plurality and distinctness of physical things and individual souls. Therefore, Vaisesika Philosophy advocates pluralistic realism.

The Nyāya and the Vaiśeṣika are two allied systems. But unlike Nyāya, the Vaiśeṣika system accepts only two pramanas, viz., perception and inference and reduces testimony and comparison to perception and inference.

The main business of Vaiśeṣika system is to deal with the categories. A category is called padartha, which means the objects of knowledge or reals. Originally the Vaiśeṣika believed in six padarthas and the seventh padartha i.e., abhāva was added later on. The seven padarthas are- substance (dravya), quality (guna), action (karma), generality (samanya), particularity (visesa), inherence (samavaya) and non-being (abhava). The whole Vaiśeṣika system centres round the detailed discussion of these padarthas.

Like Nyāya, Vaiśeṣika system also advocates Asatkāryavāda, which means that the effect does not pre-exist in its cause. The effect is a new beginning.

According to the Vaiśeṣika system, all composite objects of the universe are composed of atoms of earth, water, fire and air. Hence the Vaiśeṣika view concerning creation is called atomism or paramānuvāda.

MIMĀMSĀ SYSTEM:

Jāimini, is the founder of the Mimāmsā system of Indian Philosophy and his Mimāmsā Sūtra is the main text of this system. The literal meaning of the word Mimāmsā is 'revered thought'. Mimāmsā and Vedānta are the allied systems. Both these systems are based on the Veda. The Mimāmsā deals with the earlier portion of the Vedas, i.e., the Mantra and Brahmana, which is called Karmakānda. Hence, Mimāmsā system is also known as Purva Mimāmsā and Karma Mimāmsā. On the other hand, Vedānta deals with the later portion of the Vedas i.e., the Upanisads which is called Jyanakanda and therefore Vedānta is called Uttara Mimāmsā. Mimāmsā deals with Dharma and Vedānta deals with Brahma and therefore Mimāmsā is also called Dharma- Mimāmsā and Vedanta is also called Brahma-Mimāmsā. The Mimāmsā deals mainly with the Vedic injunctions about rituals the rules of interpretation of the vedic texts.

There are two main schools of Mimāmsā system founded by Prabhākara and Kumārila Bhatta. They are the two main commentators of Jaimini's Mimāmsā Sūtra.

Epistemological view : According to Prabhākara, valid knowledge is apprehension (anubhuti). Kumārila Bhatta defines valid knowledge as apprehension of an object which is produced by causes free from defects and which is not contradicted by other knowledge. The Mimāmsā advocates the theory of Svatahprāmānyavāda (self-evidence theory) which means all knowledge is valid by itself. It is not validated by any other knowledge. Therefore it is opposed to the theory of Parātahprāmanyavāda advocated by the Nyāya system. For both Prabhākara and Kumarila, knowledge itself is pramana or means of knowledge. For Jaimini, there are three pramanas-perception, inference and testimony. But Prabhākara admits five pramānas, viz., perception, inference, testimony, comparison and implication. Kumārila adds one more and it is non-perception.

Metaphysical view : Mimāmsā Philosophy is pluralistic realism. It believes in the reality of the external world, plurality of individual souls and innumerable atoms (but Kumarila says that all Mimāmsākas do not believe in atoms). Mimāmsā Philosophy believes in the Law of karma and in the

heaven and hell. It believes in many deities, who are worshipped through sacrifices. But it rejects the notion of one God as the creator, sustainer and destroyer of the world. The world has always been as it is. The world was neither created nor shall it be destroyed. The law of karma is an autonomous natural law that rules the world. Thus, Mimāmsā advocates atheism. For the Mimāmsākas, the Vedas are eternal and also infallible. But God is not the author of the Vedas. The Vedas are self-existing.

VEDANTA SYSTEM:

The Brahmasutra of Badarayana is the main text of the Vedānta system which systematizes the upanisadic teachings. The word 'Vedanta' means the end of the Vedas. The Upanisads are the end of the Vedas. Therefore, Vedānta system arises out of the Upanisads. As Vedanta deals with the later portion of the Vedas i.e., Jyanakānda, it is also called Uttara Mimamsa or Jyana Mimāmsā. The Upanisads are the concluding portion as well as the cream of the Vedas. The Upanisads, the Brahmasutra and the Gitā are called Prasthanatraya and these are the three basic works of Vedānta.

Though Badarayana's Brahma Sūtra is the basic text of the Vedānta system, yet subsequently many writers wrote commentaries on the Sūtras. Among those commentators, Samkara and Ramānuja are of great importance.

Samkara's Vedānta is called Advaita Vedānta. According to him, Brahman is the only reality, one without a second who is indeterminate, inactive, changeless and attributeless. Brahman is also devoid of homogeneous, heterogeneous and internal differences. Brahman is the nature of Sat (Existence), Cit (Consciousness) and ānanda (Bliss). The world is unreal. It is merely an appearance and this appearance is the creation of Māya. The individual self and the Brahman are identical. But due to ignorance, the individual selves imagine themselves as different from Brahman and mistake Brahman as the world. When right knowledge regarding the essential unity of the individual self and the Brahman arises, avidyā vanishes and that is liberation.

Rāmānuja's Vedānta is known as Visistadvaita Vedānta. According to

Rāmānuja also, Brahman is the only reality, one without a second and devoid of homogeneous and heterogeneous differences but it has internal difference. Brahman has two internal parts- Cit (self) and Acit (matter). The individual selves evolve out of cit and the world evolves out of acit. Rāmānuja recognizes three things which are ultimate and real (Tattva-traya). These are-God, soul and matter. Though all are equally real, yet the last two are dependent on God. For Rāmānuja, the Brahman is an organic unity, an identity which is qualified by diversity. Therefore, his view is called Visistadvaitavāda or qualified monism. According to him, God is not attributeless, matter and soul are His attributes. God is both material and instrumental cause of the world. He is having all the good qualities, such as- Existence, Knowledge and Bliss; Truth, Goodness and Beauty; Love and Power. The bondage of the individual selves is due to avidya and karma. To attain liberation, the individual selves have to remove their karmic obstacles. Liberation is to be attained through work, knowledge and devotion.

4.4 THE NASTIKA SCHOOLS

The philosophical schools which do not believe in the authority of the Vedas are known as the nastika schools. Cārvāka, Jaina and Bauddha are the three nastika schools of Indian Philosophy. Let us discuss the philosophical ideas of these schools in brief.

CĀRVĀKA SYSTEM :

The Cārvāka system is one of the nāstika or heterodox or non-vedic systems of Indian Philosophy. Regarding the founder of this system, there are different opinions. Some say that there was a sage named 'Cārvāka' who founded this system and the followers of that system are called the Cārvākas. According to some other, Bṛhaspati, the teacher of the gods, propounded this system. Cārvāka system is also called Lokāyata which means the view of common people, because it is popular among the common people (Loka- Ayat).

Epistemological view : According to the Cārvākas, perception (pratyaksha) is the only source of valid knowledge. Perceptual knowledge

is the knowledge obtained through sense-organs. The perceptible world is the only reality. The things which are perceived by sense-organs are the only reality. The things which are not perceived by sense-organs are not real. The Cārvākas reject the validity of inference and testimony because inference and testimony cannot give us certain knowledge.

Metaphysical view : According to the Cārvāka system, matter is the only reality and mind and consciousness are also the products of matter. Matter is of four kinds, viz. earth, water, fire and air. The Cārvākas reject ether because the existence of ether is not perceived. Whatever is not perceived is not real. Therefore, for the Cārvākas, there is no God, no soul, no after-life and no before-life. This is the only life. Heaven and hell are not real because they are not perceived. Therefore Cārvāka system is also known as Indian materialism.

Ethical view : Cārvākas are hedonists (hedone means pleasure) because according to them, pleasure is the ultimate goal of human life. For the Cārvākas, attainment of maximum pleasure and avoidance of pain as much as possible should be the aim of human life. The ethical ideal of the Cārvākas is eat, drink and be merry.

JAINA SYSTEM :

The word Jaina is derived from 'jina' which means 'conqueror'- one who has conquered all kinds of passions and desires and obtained emancipation. The Jainas believe in 24 Tirthankaras or 'founders of the faith'. Mabhadeva was the first and Mahāvira was the last tirthankara.

The Jainas do not believe in God but adore the liberated souls or the tirthankaras, who attained liberation through their own efforts by conquering all passions and desires.

Epistemological view : The Jainas classify knowledge into immediate (aparoksa) and mediate (paroksa). Immediate knowledge is again divided into three kinds- Avadhi, Manahparyaya and Kevala. Mediate knowledge is divided into two- Mati and sruta. Knowledge again may be divided into two kinds, viz., Pramāna or the knowledge of a thing as it is and Naya or the knowledge of a thing in its relation. The Jainas admit three pramānas, viz.,

perception, inference and testimony. According to Jaina Philosophy, every object possesses innumerable qualities and we, the ordinary people can know only some of those qualities. Only the omniscient being can have an immediate knowledge of an object with all its qualities through Kevala Jyāna. Human knowledge is relative and limited and hence all our judgments are also relative and limited and therefore all our judgments should be qualified by 'syad' or 'may be'. This epistemological and logical view of the Jainas is called Syādvāda. The metaphysical notion that reality has innumerable characters is called Anekāntavāda. Anekāntavāda and Syādvāda are the two sides of the same reality- realistic and relativistic pluralism.

Metaphysical view : The Jainas believe in the reality of the world and hold that the world consists of two kinds of realities, viz., Jiva and Ajiva. Jiva has life and consciousness while Ajiva is devoid of life and consciousness. There are many Jivas and are classified into mukta (liberated) and baddha (in bondage). Ajiva, on the other hand, is divided into five kinds, viz., matter (pudgala), time (kala), space (akasa), motion (dharma) and rest (adharma).

Like other schools of Indian Philosophy (except Cārvāka), Jainism also believes in liberation as the highest ideal of life. According to the Jainas, the bondage of the soul is due to its association with the body or matter. Due to ignorance, the souls come to be associated with matter and thus suffers. This ignorance can be removed by right knowledge. So, right knowledge is the cause of liberation. This right knowledge is produced by the faith in the teachings of the tirthankaras. It is the right conduct which perfects right knowledge. Hence, right knowledge, right faith and right conduct together constitute the path of liberation. These are the three jewels (triratna) of Jainism.

BAUDDHA SYSTEM:

Bauddha system is one of the nāstika systems of Indian Philosophy. Gautam Buddha is the founder of this system. Buddha was primarily an ethical teacher and a reformer. Gautam or Siddhārtha was devastated with grief at the sight of disease, old age and death. He renounced the world to find out the remedy for suffering. He discovered its cause and also the way

to stop it and he became enlightened or Buddha. Buddha's teachings are pragmatic. He was not interested in discussing metaphysical concepts which have no practical utility. Instead of this, Buddha tried to enlighten people on the important questions of sorrow, its cause, its cessation and the path leading to its cessation. The answers to these questions given by Buddha have come to be known as the Four Noble Truths (Arya Satya). These four noble truths are:

(i) There is suffering

(ii) There is a cause of suffering

(iii) There is a cessation of suffering

(iv) There is a way to the cessation of suffering

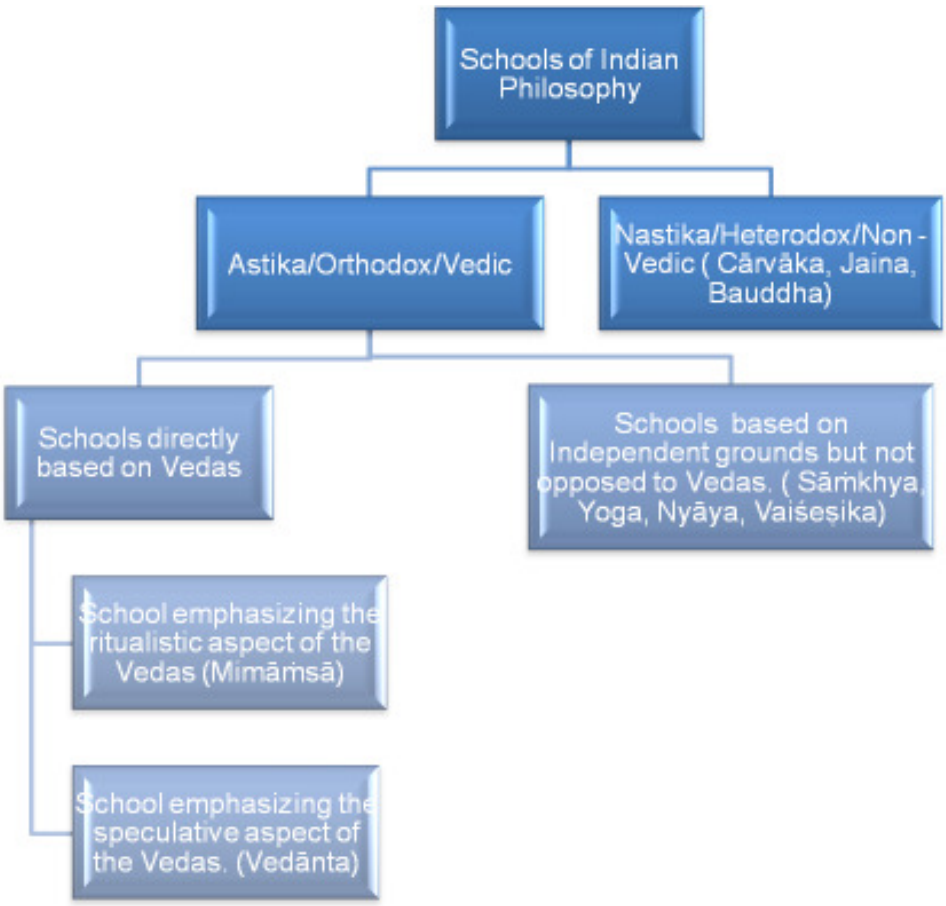
The first noble truth is 'life is full of pain and suffering'. Birth is painful, disease is painful, old age is painful, death is painful, union with the unpleasant is painful, separation from the pleasant is painful, any craving that is unsatisfied is also painful. Nobody can be escaped from suffering.

The second noble truth relates to the cause of suffering. Every event has a cause. Everything in this world is conditional, relative and limited. Being a fact of our experience, suffering also has a cause. The origin of life's suffering is explained by Buddha in the light of his theory of 'Dependent Origination' or 'Pratityasamutpāda'. This theory means that nothing is unconditional. According to Buddha, suffering has a causal chain which has twelve links. These are- (i)Jaramarana (old age and death), (ii) Jati (birth), (iii) Bhava (will to be born), (iv) Upadana (mental clinging to the objects), (v) Tṛsna (desire for objects), (vi) Vedanā (sense-experience), (vii) Sparsa (sense-object contact), (viii) Ṣaḍāyatana (the six sense-organs), (ix) Nāma-rupa (mind-body complex or organism), (x) Vijnana (consciousness), (xi) Samskara (impressions of past experience) and (xii) Avidyā (ignorance). Therefore, according to Buddha, ignorance of the truth is the root cause of suffering.

The third noble truth is extinction of suffering. If ignorance is removed, suffering will also cease to exist. So, there is a cessation of suffering. Cessation of suffering leads to salvation which is called Nirvāna (Nibbana in Pali) in Buddhism.

According to Buddha, the fourth noble truth is the ethical and spiritual path by following which suffering can be removed and as a result nirvāna is attained. This path is eight-fold. These are- Right vision (samyak dṛṣṭi), Right resolve (samyak sankalpa), Right speech (samyak vak), Right conduct (samyak karmānta), Right livelihood (samyak ājīva), Right effort (samyak vyāyama), Right mindfulness (samyak smṛti) and Right concentration (samyak samādhi). By following these paths, one can attain nirvāna which is the highest goal of human life.

But later on, the followers of Buddha developed the philosophical theories and as a result there are four schools of Buddhism viz., Mādhyamika or vanyavada, Yogācāra or Vijnānavāda, Sautrāntika and Vaibhasika.



The division of āstika and nāstika schools has given significance to Indian philosophy. Both these two schools (āstika and nāstika) have their own views and notions. They criticize and influence each other. These schools have acted and reacted upon each other. Their mutual influence acts as a means of broadening the basis of thought. Different systems of Indian philosophy developed within their respective circles by influencing one another. In fact, it is by constant mutual criticism that different philosophical thought came into existence.



CHECK YOUR PROGRESS

Q 1: From which Sanskrit root the term Darsana has been derived?

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Q 2: What are the āstika schools of Indian Philosophy?

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Q 3: Name the nāstika schools of Indian Philosophy.

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Q 4: What are the two ultimate realities, according to Sāṁkhya Philosophy?

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Q 5: Which system of Indian philosophy is called Secœvara Sāṁkhya?

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Q 6: How many pramânas are accepted by Prabhākara?

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Q 7: According to which Indian philosophical system, perception is the only source of valid knowledge?

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Q 8: What are the philosophical schools of Buddhism?

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4.5 LET US SUM UP

- Indian philosophy has been divided into two broad divisions- āstika and nāstika.
- The Sanskrit word 'āstika' is derived from the verb 'asti' (root "as), meaning 'there is' or 'exists' which means that which exists. Nāstika (na+āstika or not āstika) is the negative of āstika.
- In Indian philosophy, āstika is that system or school which believes in the authority of the Vedas and nāstika is that system or school which does not believe in the authority of the Vedas.
- There are six āstika schools viz, Sāmkhya, Yoga, Nyāya, Vaiseśika, Mimāmsā and Vedānta; and three nāstika schools viz, Cārvāka, Jaina and Bauddha.
- Sāmkhya believes in the ontological dualism of Purusa and Prakṛti. According to Sāmkhya Philosophy, the universe (Prakṛti) evolves. The evolution takes place when Prakṛti comes into contact with Purusa. This evolution is teleological.
- Yoga is the practical path for the realization of the theoretical ideals of Sāṁkhya philosophy. The aim of Yoga is Citta Vṛtti Nirodha or the cessation of the modification of Citta.
- The Nyāya is allied to the Vaiśeṣika system which is called Samānatantra or similar philosophy. Nyāya develops logic and epistemology while Vaiśeṣika develops metaphysics and ontology.

- Vaiśeṣika believes in seven categories or padārthas. These are- substance (dravya), quality (guna), action (karma), generality (sâmânya), particularity (vaiśeṣi), inherence (samavāya) and non-being (abhāva). The whole Vaiśeṣika system centres on the detailed discussion of these padārthas.
- The Mīmāmsā deals mainly with the Vedic injunctions about rituals the rules of interpretation of the texts. There are two main schools of Mīmāmsā system founded by Kumārila Bhatta and Prabhākara. They are the two main commentators of Jaimini's Mīmāmsā Sûtra.
- Though Badarāyana's Brahma Sûtra is the basic text of the Vedānta system which systematizes the Upanicadic teachings, subsequently many writers wrote commentaries on the Sûtras. Among those commentators, Samkara and Rāmānuja are of great importance.
- Cārvāka is also known as Indian Materialism because according to the Cārvāka system, matter is the only reality and mind and consciousness are also the products of matter. Matter is of four kinds, viz. earth, water, fire and air.
- The Jainas believe in 24 Tirthankaras. Zcabhadeva was the first and Mahāvira was the last tirthankara. For the Jainas the three jewels or triratnas (right knowledge, right faith and right conduct). constitute the path of liberartion.
- Buddha tried to enlighten people on the important questions of sorrow, its cause, its cessation and the path leading to its cessation. The answers to these questions given by Buddha have come to be known as the Four Noble Truths (Arya Satya).



4.6 FURTHER READING

1. Sharma, C. D. (2003), A Critical Survey of Indian Philosophy, Motilal Banarsidass Publishers Pvt. Ltd., Delhi.
2. Chatterjee, S. & Datta, D. M. (1984), An Introduction to Indian Philosophy, Calcutta University Press, Kolkata.