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# Culture History

## Lecture : 1, Part : 1

*(Orthodox School of Philosophy)*

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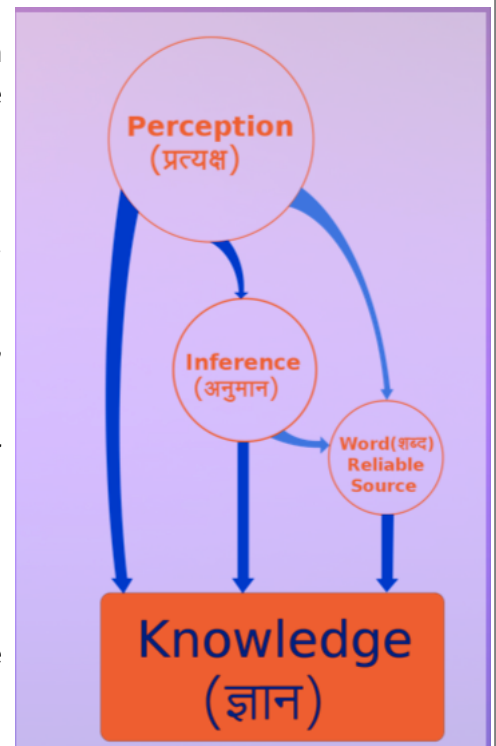
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## 1. Sankhya /Samkhya School of India Philosophy

- Founder - Kapil Muni Source - SAMKHYA SUTRA
- SAMKHYA literally means 'count', probably the oldest one of all the Indian School of Philosophies.
- SAMKHYA school forms the theoretical foundation of YOGA school.
- It is based on a rational and scientific view and according to early Samkhya Philosophy, the presence of divine agency is not essential for the creation of the world.
- The world owes its creation and evolution more to Nature or Prakriti than to God.
- Samkhya School like other orthodox schools consider Vedas to be a reliable source of knowledge.
- During the 4th century AD, Purusha or spirit was introduced as an element in the Samkhya system, and the creation of the world was attributed to both.
- With the Progress in new ideas, it was believed that Nature (Prakriti) and Spirit (Purusha) element together created this world.
- Thus initially, The Samkhya school of Philosophy was materialistic (owing existence to Nature), but later it tended to become spiritualistic (owing existence to both Prakirti+ Purusha)
- Thus Sankhya accepts two basic tattvas or principles
  - ✓ Prakriti or Primordial matter (matter, energy)
  - ✓ Purusha or individual conscious being (self or soul or mind)
- And when these both are combined (Prakiriti along with Purusha), it manifests itself in the form of JIVA (a living being)
- Prakriti is inert and undergoes modifications while in association with a purusha. It evolves from subtle to gross, and manifests the visible world.
- According to Samkhya School -
  - ✓ The universe is described as one created by Purusa-Prakiti entity combination infused with various permutations and combinations of variously enumerated elements, sense, feelings, activity and mind.
  - ✓ It is a dualist philosophy, although between the self and matter as compared to mind and body as in Western dualist tradition.

### Path to Salvation

- Samkhya considered ignorance as the root cause of suffering and bondage and a person can attain salvation through the acquisition of real knowledge.
- A living being can become free from ignorance by understanding that Purusha is distinct from Prakriti, and this knowledge can be acquired through 3 of the 6 pramanas (Proofs) -



- ✓ Perception - Pratyaksha
- ✓ Inference - Anumana
- ✓ Hearing - Shabada
- And all these combined, form the scientific system of inquiry.
- Samkhya philosophy is known for its theory of gunas (Qualities, innate tendencies). Gunas, as it teaches are three modes of matter -
  - ✓ Sattva - The guna of goodness, compassion, calmness and positivity.
  - ✓ Rajas - The guna of activity, chaos, passion and impulsivity, potentially good or bad.
  - ✓ Tamas - The guna of darkness, ignorance, dullness, laziness, lethargy and negativity.
- All matter (Prakrit) as Samkhya teaches has three guns, and in different proportions and each guna is dominant at specific times of day.
- The interplay of these guns defines the character of someone or something of nature and determines the progress of life.
- Existence of God or supreme being is not directly asserted, nor considered relevant by Samkhya philosophers.

## 2. Yoga School (Samkhya school with God) of Indian Philosophy

- Founder - Patanjali
- Source - Yoga SUTRA
- Early references to Yoga philosophy are made in Brihadaranyaka Upanishad (the oldest Upanishad).
- Other references - Chandogya Upanishad, Katha Upanishad etc.
- YOGA School is closely related to SAMKHYA school. (Taught in the last lecture)
- It systematically studies to better oneself - physically, mentally and spiritually and thus has influenced all other schools of Indian philosophy.
- As in SAMKHYA, the foundational concepts includes 2 realities - Purusha and Prakriti, and thus can also be categorised as a DUALIST SCHOOL.
- Yoga school of Hinduism adopts the theory of Guna from Samkhya. -
  - ✓ Sattva guna - Goodness, constructive, harmonious.
  - ✓ Rajas guna - Passion, Active, Confused.
  - ✓ Tamas guna - Darkness, Destructive, Chaotic.
- The early scholars of Yoga philosophy, posit that the Purusha (consciousness) by its nature is sattva (constructive), while Prakriti (matter) by its nature is tamas (chaotic).
- Yoga is based on dualist foundation as the Samkhya school.

- The universe is composed of 2 realities , Samkhya - Yoga schools : Purusa (consciousness) and prakriti (matter).
- Jiva (a living being) is considered as a state in which purusha is bonded to prakriti in some form, in various permutations and combinations of various elements, senses, feelings, activity and mind.
- During the state of imbalance or ignorance, one or more constituents overwhelm the others, creating a form of bondage. the end of this bondage is called liberation or Moksha.
- The ethical theory of the Yoga school is based on Yamas and Niyamas, as well as the Guna theory of the Samkhya.
- Yoga school differs from closely related atheistic Samkhya school by incorporating the concept of “essential personal God”.
- Samkhya school says that jnana (Knowledge) is sufficient means to moksha, while Yoga school suggests that systematic techniques and practices, or personal experimentation, combined with Samkhya’s approach to knowledge, is the path to moksha.
- As SAMKHYA school, it also relies on three of the six Pramanas as a proof of reality -
  - ✓ Pratyaksa (Perception)
  - ✓ Anumana (Inference)
  - ✓ Sabda (Word/testimony of reliable sources)
- Other three which it did not adopt -
  - ✓ Upamana (Comparison or Analogy)
  - ✓ Arthapatti (postulation deriving from circumstances)
  - ✓ Anupalabdi (non perception/cognitive proof)
- In Yoga philosophy, the values to be observed are called Niyamas while those to be avoided are called Yamas.
- The five yamas listed by Patanjali -
  - ✓ Ahimsa - Non violence.
  - ✓ Satya - Truthfulness.
  - ✓ Asteya - Non-stealing.
  - ✓ Brahmacharya - Celibacy, non-cheating on one’s partner.
  - ✓ Aparigraha - Non-avarice, non- possessiveness.
- Yogasutra list the Niyamas as -
  - ✓ Sauca - purity, clearness of mind-speech and Body
  - ✓ Santosa - contentment, acceptance of others, acceptance of one’s circumstances as they ar win order to get past or change them.
  - ✓ Tapas - persistence, perseverance , austerity.

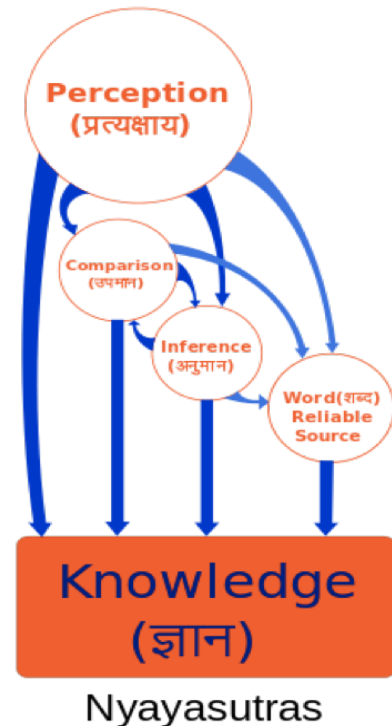
- ✓ Svadhyaya - study of Vedas, study of self, self- reflection.
- ✓ Ishvarapranidhana - contemplation of God, Brahma , True self.
- According to Yoga school , Cause of Suffering is Ignorance.
- Removal of ignorance, can be achieved through knowledge and self-awareness, and Yoga Sutra tells us how to accomplish this.
- Samadhi is the state where ecstatic awareness develops, and this is how one starts the process of becoming aware of Purusha and true self.
- It further claims that this awareness is eternal, and once this awareness is achieved, a person cannot ever cease being aware; this is moksha.
- Yoga literally means the union of two principal entities. Yogic techniques
- control body, mind and sense organs, thus considered as a means of achieving freedom or mukti.
- This freedom can be attained by -
  - ✓ Yama - practising self control.
  - ✓ Niyama - observation of rules.
  - ✓ Asana - fixed postures.
  - ✓ Pranayama - Breath control.
  - ✓ Pratyahara - Choosing an object.
  - ✓ Dharna - Fixing the mind.
  - ✓ Dhyana - Concentrating on the chosen object.
  - ✓ Samadhi - Complete dissolution of the self, merging the mind and the object.
- Various branches of Yoga school are -
  - ✓ Raja Yoga
  - ✓ Karma Yoga
  - ✓ Jnana Yoga
  - ✓ Bhakti Yoga
  - ✓ Hatha Yoga

### 3. Nyaya School of Indian Philosophy

- **Founder** - Aksapada Gautam Muni
- **Source** - Nyaya Sutra
- **Literal Meaning** - Justice, rules, methods or judgements, specially a collection of general or universal rules.  
 ✓ In simple words it means - "Anything that which shows the way"
- Nyaya encompasses propriety, logic and method.
- Most significant contribution of Nyaya School to Indian philosophy was
- systematic development of logic, methodology and its treatises on epistemology.
- It forms its pair with Vaisheshika school of Hinduism.

#### Pramans

- Accepted four out of six pramanas as reliable means of gaining knowledge
  - ✓ Pratyaksha (perception)
  - ✓ Anumana (inference)
  - ✓ Upmana (comparison and anlalogy)
  - ✓ Sabda (word, testimony of past or present reliable experts)
- Nyaya school states that - Human sufferings results from mistakes/defects produced by activity under wrong knowledge (notions and ignorance).
- Moksha (liberation) it states is gained through right knowledge and this premise led Nyaya to concern itself with epistemology, that is the reliable means to gain correct knowledge and to remove wrong notions.
- False knowledge is not merely ignorance to Naiyyayikas, it includes delusion.
- Correct knowledge is discovering and overcoming one's delusions and understanding true nature of soul, self and reality.
- This school of philosophy is close to principle of direct realism, stating that anything that really exists is in principle humanly knowable.
- It shares some of its methodology and human suffering foundations with Buddhism -
- Just one difference Buddhism believes that there is neither soul nor self, Nyaya school on the contrary believes that there is soul and self, with liberation as a state of removal of ignorance, wrong knowledge, the gain of correct knowledge and unimpeded continuation of self.



- Nyaya is related to several other concepts and words used in Indian philosophies -
  - ✓ Hetu-Vidya - Science of Cause
  - ✓ Anviksiki - Science of Inquiry
  - ✓ Pramana sastra - Science of correct Knowledge
  - ✓ Tattva sastra - Science of categories
- Nyaya metaphysics recognised 16 pradarths or categories and includes all 6 categories of Vaisheshika

### Nyaya on God and Salvation

- Early Naiyyayikas wrote very little about Ishvara (literally, the Supreme Soul).
- Evidence available so far suggests that early Nyaya scholars were non- theistic or atheists.
- Later, and over time, Nyaya scholars tried to apply some of their epistemological insights and methodology to the question: does God exist? Some offered arguments against and some in favor.

## 4. Vaisheshika School of Indian Philosophy

- Founder - Kanada Kashyapa Source - Vaisesika Sutra
- In its early stages, the Vaiśeṣika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology.
- Over time, the Vaiśeṣika system became similar in its philosophical procedures, ethical conclusions and soteriology to the Nyāya school of Hinduism, but retained its difference in epistemology and metaphysics.
- The epistemology of Vaiśeṣika school of Hinduism, like Buddhism, accepted only two reliable means to knowledge: perception and inference.



- Vaisheshika school is known for its insights in naturalism. It is a form of atomism in natural philosophy.
- It postulated that all objects in the physical universe are reducible to paramāṇu (atoms), and one's experiences are derived from the interplay of substance (a function of atoms, their number and their spatial arrangements), quality, activity, commonness, particularity and inherence.
- Everything was composed of atoms, qualities emerged from aggregates of atoms, but the aggregation and nature of these atoms was predetermined by cosmic forces.
- Ajivika metaphysics included a theory of atoms which was later adapted in Vaiśeṣika school.
- According to Vaiśeṣika school, knowledge and liberation were achievable by a complete understanding of the world of experience.

- Vaisheshika espouses a form of atomism, that the reality is composed of five substances (examples are earth, water, air, fire, and space).
- Each of these five are of two types, paramāṇu and composite. A paramāṇu is that which is indestructible, indivisible, and has a special kind of dimension, called "small" (aṇu). A composite is that which is divisible into paramāṇu.
- Parama means "most distant, remotest, extreme, last" and aṇu means "atom, very small particle", hence paramāṇu is essentially "the most distant or last small (i.e. smallest) particle".
- According to Vaishesika School, All things that exist, that can be recongnized are named as padarthas - and these can be categorised in to 6 categories -
  - ✓ Dravya (substance)
  - ✓ Guna (Quality)
  - ✓ Karma (Activity)
  - ✓ Samanya (Generality)
  - ✓ Visesa (Particularity)
  - ✓ Samavaya (inherence)
- The first three categories are defined as artha (which can perceived) and they have real objective existence.
- The last three categories are defined as budhyapekṣam (product of intellectual discrimination) and they are logical categories.
- Later Vaiśeṣikas added one more category abhava (non-existence)

### Views on God -

- All physical things are a combination of the atoms of earth, water, fire, and air.
- Inactive and motionless in themselves, the atoms are put into motion by God's will, through the unseen forces of moral merit and demerit.

## 5. Mimamsa School of Indian Philosophy

- Founder - Jamini
- Source - Mimamsa Sutra
- Literal Meaning - In Sanskrit, it means Reflection or critical investigation
- Also refers to examination of the Vedas.
- All known as Purva Mimamsa because of of its focus on the earlier Vedic texts dealing with ritual actions, and similarly as Karma- Mīmāṃsā due to its focus on ritual action (karma).
- The Mīmāṃsā school was foundational and influential for the vedāntic schools, which were also known as Uttara-Mīmāṃsā (Jnana Mimamsa) for their focus on the "later" (uttara) portions of the Vedas, the Upaniṣads.



- While both "earlier" and "later" Mīmāṃsā investigate the aim of human action, they do so with different attitudes towards the necessity of ritual praxis.
- Mīmāṃsā has several sub-schools, each defined by its epistemology.
  - ✓ The Prābhākara sub-school, which takes its name from the seventh-century philosopher Prabhākara, described the five epistemically reliable means to gaining knowledge:
    - ❖ Pratyakṣa or perception;
    - ❖ Anumāna or inference;
    - ❖ Upamāṇa, by comparison and analogy
    - ❖ Arthāpatti, the use of postulation and derivation from circumstances;
    - ❖ Sabda, the word or testimony of past or present reliable experts.
- Mīmāṃsā has several sub-schools, each defined by its epistemology.
  - ✓ The Bhāṭṭa sub-school, from philosopher Kumārila Bhaṭṭa, added a sixth means to its canon;
    - ❖ Anupalabdhi meant non-perception, or proof by the absence of cognition (e.g., the lack of gunpowder on a suspect's hand)
- The school of Mīmāṃsā consists of both atheistic and theistic doctrines, but the school showed little interest in systematic examination of the existence of Gods.
- Rather, it held that the soul is an eternal, omnipresent, inherently active spiritual essence, and focused on the epistemology and metaphysics of dharma.
- For the Mīmāṃsā school, dharma meant rituals and social duties, not devas, or gods, because gods existed only in name.
- The Mīmāṃsakas also held that Vedas are "eternal, author-less, infallible", that Vedic vidhi, or injunctions and mantras in rituals are prescriptive kārya or actions, and the rituals are of primary importance and merit.
- They considered the Upaniṣads and other texts related to self-knowledge and spirituality as subsidiary, a philosophical view that Vedānta disagreed with.
- Mīmāṃsakas considered the purpose and power of language was to clearly prescribe the proper, correct and right. In contrast, Vedāntins extended the scope and value of language as a tool to also describe, develop and derive.
- Mīmāṃsakas considered orderly, law driven, procedural life as central purpose and noblest necessity of dharma and society, and divine (theistic) sustenance means to that end.

## 6. Vedanta School of Indian Philosophy

- Literal Meaning - "End of the Vedas"
  - ✓ Vedanta reflects ideas that emerged from, or aligned with, the speculations and philosophies contained in the Upanishads, specifically, Knowledge and liberation.
  - ✓ Vedanta is concerned with jnanakanda or knowledge section of the Vedas which is called Upanishads.
  - ✓ The Upanishads may be regarded as the end of Vedas in different senses -
    - ❖ These were the last literary products of the Vedic period.
    - ❖ These mark the culmination of Vedic thought.
    - ❖ These were taught and debated last, in the Brahmcharya stage.
- It is also called Uttara Mīmāṃsā, which means the 'latter enquiry' or 'higher enquiry'; and is often contrasted with Pūrva Mīmāṃsā, the 'former enquiry' or 'primary enquiry'.
- All Vedanta schools, in their deliberations, concern themselves with, but differ in their views regarding, ontology, soteriology and epistemology. Main traditions of Vedanta are -
  - ✓ Bhedabheda (difference and non difference) - Sub school of Vedanta, which teaches the individual self is both different and not different from the ultimate reality known as Brahman.
  - ✓ Advaita (monistic) Vedanta - It refers to idea that Brahman alone is ultimately real, the phenomenal transient world is an illusory appearance (maya) of Brahman, and the true self, atman, is not different from Brahman. (Adi Sankraycharya)
- He considers Knowledge or jnana/gyan to be the main means of attaining salvation.
- All Vedanta schools, in their deliberations, concern themselves with, but differ in their vies regarding, ontology, soteriology and epistemology. Main traditions of Vedanta are -

### Vishishtadvaita (qualified monism) - Ramanuja

- Non dualism of the qualified whole, in which Brahman alone is seen as the Supreme Reality, but is characterised by multiplicity.
- It believes in all diversity subsuming to an underlying unity.
- He considers loving the faith and practising devotion as the path to attain salvation.

### Dvaita (dualism) - Madhavacharay

- Dvaita school believes that God (Vishnu, supreme soul) and the individual souls exists as independent realities, and these are distinct and being said that Vishnu (Narayan) is independent, and souls are dependent on him.
- The Vedanta theory also gave credence to the Theory of Karma, they believed in the theory of Punrajanama or rebirth.
- They argued that a person would have to bear the burnt of their actions from the previous birth in the next one.