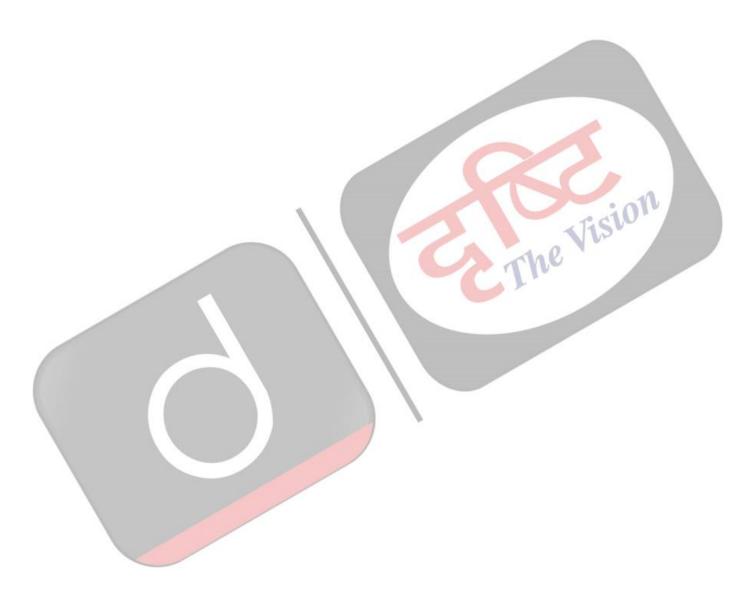


Indian Schools of Philosophy (Part I)

<u>//_</u>



INDIAN SCHOOLS OF PHILOSOPHY (ORTHODOX)

Indian Philosophy refers to traditions of philosophical thought, originated in the Indian subcontinent. It is divided into 2 schools of thought: Orthodox and Heterodox

Orthodox school believed that Vedas were the supreme revered scriptures that hold the secrets to salvation.

Samkhya School

- (5) Founded by Kapil Muni.
- (5) Oldest school of philosophy.
- Postulates that reality stems from purusha (self, soul or mind) and prakriti (matter, creative agency, energy).
- (9) It went through two phases of development:
 - (Materialistic Philosophy)
 - (Spiritual Philosophy)

Yoga School (Union of two major entities)

- (5) Founded by Patanjali.
- (b) Humans can achieve salvation by combining meditation and physical yogic techniques.

Means of Achieving Freedom	Ways of Achieving
Yama	Practicing self-control
Niyama	Observation of the rules governing one's life
Pratyahara	Choosing an object
Dharna	Fixing the mind (over the chosen object)
Dhyana	Concentrating on the (above-mentioned) chosen object
Samadhi	It is the merging of the mind and the object and that leads to the final dissolution of the self

Nyaya School

- (5) Founded by Gautama rishi.
- Everything should be in accordance with reason and experience.
- Means of Attaining Knowledge: perception, inference, comparison, and verbal testimony.

Vaisheshika School

- Founded by Kanada rishi.
- Everything is created by fire, air, water, earth and ether (sky).
- Developed atomic theory (all material objects are made of atoms).
- (9) Reliance:
 - God is the guiding principle.
 - A Laws of Karma guide this universe.

Mimamsa School/ Purva Mimamsa

- (5) Founded by Kanada rishi.
- (9) Vedas are eternal and possess all knowledge.
- (b) Religion means the fulfilment of duties prescribed by the Vedas.

Vedanta School (End of the Vedas/Upanishads)

- Philosophical teachings of the Upanishads (mystic/spiritual contemplations within Vedas).
- (b) Sub-schools:
 - (3) Advaita (Adi Shankara): Both the individual self (Atman) and Brahman are same.
 - Visishtadvaita (Ramanuja): All diversity is subsumed to a unified whole.
 - Dvaita (Madhvacharya): Brahman and Atman as 2 different entities.
 - Bhakti is route to salvation.
 - Dvaitadvaita (Nimbarka): Brahman is the highest reality.
 - Shuddhadvaita (Vallabhacharya): God and the individual self are the same.
 - Achintya Bheda Abheda (Chaitanya Mahaprabhu): Individual self (Jīvatman) is both different and not different from Brahman.



Read More...

