

STUDY MATERIAL FOR BA (HONS.) IN EDUCATION SEMESTER-II

PAPER: CC 4 (PHILOSOPHICAL FOUNDATION OF EDUCATION)

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UNIT 02:

➤ Six Orthodox Schools (Classical Schools) of Indian Philosophy:

The 6 classical schools of Indian Philosophy (**Shada Darshan**) are Sankhya, Yoga, Nyaya, Vaisheshik, Purva Mimansa and Uttar Mimansa (Vedanta). Almost all Indian schools of thought accepted the theory of karma and rebirth, and the ideal of moksha is conceived as liberation from the cycle of births and deaths. Moksha/liberation is considered as the highest goal of human struggle. During later Vedic period, the concepts related to nature of soul and cosmic principle, or the Atman and Brahman developed in form of six different schools of philosophies, these are known as '**Shada Darshan**'. Apart from these orthodox systems which consider the Vedas as the final authority.

❖ Sankhya Philosophy:

Sankhya is the oldest philosophy. It was put forward by Kapila muni. Sankhya philosophy provided the materialistic ontology for Nyaya and Vaisheshik, but there is very little original literature in Sankhya. It is generally believed that Sankhya Philosophy is dualistic and not monistic because it has two entities, *purush* (spirit) and *prakriti* (nature) in it. Sankhya emphasizes the attainment of knowledge of self by means of concentration and meditation.

Sankhya holds that it is the self-knowledge that leads to liberation and not any exterior influence or agent. Sankhya forms the philosophical basis for Yoga. In Sankhya, the necessity of God is not felt for epistemological clarity about the interrelationship between higher Self, individual self, and the universe around us.

Purush vs Prakriti: In the beginning, the philosophy was materialistic as it talked only about *Prakriti*, but later the element of *purush* was also added to it. While *Purusha* is posited as the only sentient being, ever existent, and immaterial, *Prakriti* is said to be the material basis of this universe, composed of three basic elements (*Gunas*) – namely *Tamas*, *Rajas*, and *Sattva*.

Summary:

Samkhya School of Indian Philosophy

- Its propounder was **Kapila muni**, who authored *Samkhya Sutra*.
- Samkhya System considers reality to be constituted by two principle: *Purush*(male) and *Prakriti*(female).
- *Prakriti* and *Purusha* are supposed to be completely independent and absolute.
- *Purusha*: is mere consciousness and cannot be changed or modified.
- *Prakriti* has three attributes- Thought, movement and change/transformation.
- Samkhya philosophy establishes relationship between *Purusha* nad *Prakriti* to explain creation of Universe.
- It also explains phenomenon of evolution.

❖ Yoga Philosophy:

Yoga presents a method of physical and mental discipline. The Yoga presents a practical path for the realization of the self whereas the Samkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Releasing Purush from Prakriti by means of physical and mental discipline is the concept of Yoga.

Founder of Yoga is Pathanjai. Yoga does not require belief in God, although such a belief is accepted as help in the initial stage of mental concentration and control of the mind.

Summary:

Yoga School of Indian Philosophy

- This system was described in *Yogasutra* written by **Patanjali** around 2nd century BC.
- Yoga means the union of two principal entities.
- It works towards systematic release of Purusha from Prakriti by purifying and controlling changes in mental mechanism.
- The techniques of Yoga control mind, body and sense organs. Hence, it is considered a means to attain mukti/ freedom.
- Yoga admits existence of God as a guide and teacher.
- It says that freedom can be attained by practicing yama(self-control), niyama(observation of rules), asana(fixed postures), pranayama(breath control),

pratyahara(choosin an object), dharna(fixing the mind), dhyana(concentration), Samadhi(complete dissolution of self by merging mind and object).

➤ **Three Heterodox Schools of Indian Philosophy:**

Schools that do not accept the authority of vedas are by definition unorthodox (nastika) systems. The following schools belong to heterodox schools of Indian Philosophy. In total there are three Nastika Schools in Indian Philosophy – Charvaka, Jaina, and Buddhism.

❖ **Buddhist Philosophy:**

Buddhist philosophy is a system of thought which started with the teachings of Siddhartha Gautama, the Buddha, or "awakened one". Buddhism is founded on elements of the Śramaṇa movement, which flowered in the first half of the 1st millennium BCE, but its foundations contain novel ideas not found or accepted by other Sramana movements. Buddhism and Hinduism mutually influenced each other and shared many concepts, states Paul Williams, however it is now difficult to identify and describe these influences. Buddhism rejected the Vedic concepts of Brahman (ultimate reality) and Atman (soul, self) at the foundation of Hindu philosophies.

Buddhism shares many philosophical views with other Indian systems, such as belief in *karma* – a cause-and-effect relationship, samsara – ideas about cyclic afterlife and rebirth, dharma – ideas about ethics, duties and values, impermanence of all material things and of body, and possibility of spiritual liberation (nirvana or moksha). A major departure from Hindu and Jain philosophy is the Buddhist rejection of an eternal soul (*atman*) in favour of *anatta* (non-Self).

It is a system of beliefs based on the teachings of Siddhartha Gautma. Buddhism is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God.

Four Noble Truths in Buddhism are the following.

1. There is suffering
2. There is a cause of suffering
3. There is a cessation of suffering
4. There is a way to the cessation of suffering

Buddhists philosophy of life to get ‘Nirvana’ from suffering is based on the following eight principles:

1. Right Faith (Samyak Dristi)
2. Right Resolve (Samyak Sankalpa)
3. Right Speech (Samyak Vakya)
4. Right Action (Samyak Karmanta)
5. Right Living (Samyak Ajiva)
6. Right Thought (Samyak Smriti)
7. Right concentration (Samyak Samadhi)
8. Right Effort (Samyak Vyayama)

❖ Jain Philosophy:

Already in existence by 6th century B.C, it was revived by Mahavira, the 24th Jain Tirthankara. According to Jainism, Nirvana or liberation is obtained through three jewels: Right Philosophy, Right Knowledge and Right Conduct (Tri-ratna). Right conduct implies 5 abstinences: not to lie, not to steal, not to strive for luxury and not to strive for possessions, not to be unchaste and not to injure (Ahimsa).

Jain philosophy is the oldest Indian philosophy that separates body (matter) from the soul (consciousness) completely. Jainism was revived and re-established after Mahavira, the last and the 24th *Tirthankara*, synthesised and revived the philosophies and promulgations of the ancient Śramaṇic traditions laid down by the first Jain tirthankara Rishabhanatha millions of years ago. According to Dundas, outside of the Jain tradition, historians date the Mahavira as about contemporaneous with the Buddha in the 5th-century BC, and accordingly the historical Parshvanatha, based on the c. 250-year gap, is placed in 8th or 7th century BC.

Jainism is a Sramaṇic religion and rejected the authority of the Vedas. However, like all Indian religions, it shares the core concepts such as karma, ethical living, rebirth, samsara and moksha. Jainism places strong emphasis on asceticism, ahimsa (non-violence) and anekantavada (relativity of viewpoints) as a means of spiritual liberation, ideas that influenced other Indian traditions. Jainism strongly upholds the individualistic nature of soul and personal responsibility for one's decisions; and that self-reliance and individual efforts alone are responsible for one's liberation. According to the Jain philosophy, the world (*Samsara*) is full of *himṣa* (violence). Therefore, one should direct all his efforts in attainment of Ratnatraya that are Samyak Darshan, Samyak Gnana, and Samyak Chāritra which are the key requisites to attain liberation.