



# **Indian Philosophy: Orthodox and Heterodox Schools**

**Presented by**

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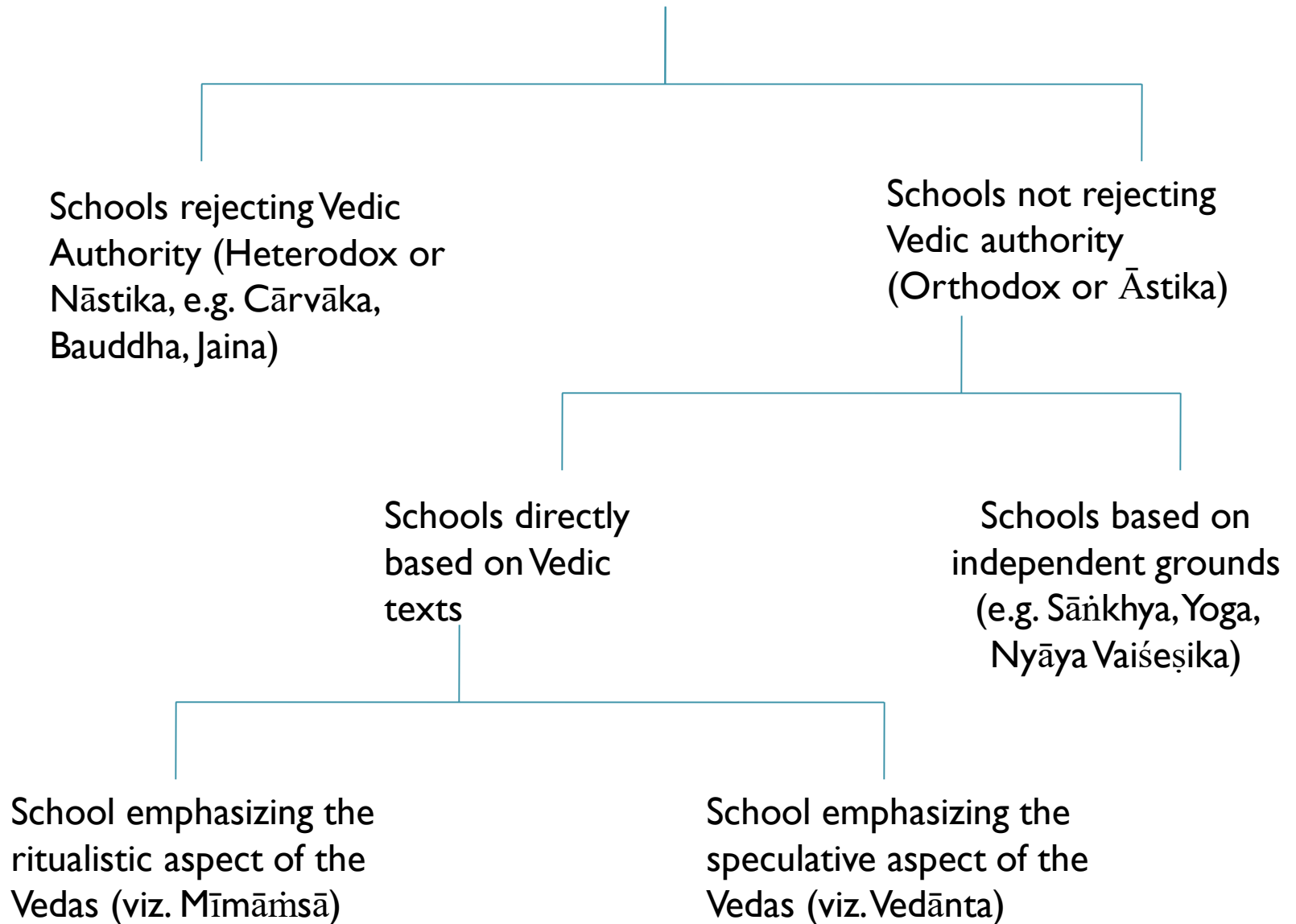
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# **Indian Philosophy: Orthodox and Heterodox Schools**

The Basic difference between the two branches of Indian Philosophy schools is said to be based on the recognition of the Vedas. Orthodox or Āstika schools recognize the authority of the Vedas while Heterodox or Nāstika schools don't believe in the authority of the Vedas.

# Indian Schools of Philosophy




## ◦ **Six Orthodox Schools of Indian Philosophy**

In Indian philosophy six orthodox schools are Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Pūrva-Mīmāṃsā and Uttara-Mīmāṃsā or Vedānta. 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 birth and deaths. Moksha or Liberation is considered the highest goal of human struggle.

# Sāṅkhya Philosophy

- Sāṅkhya is the oldest philosophy. It was put forward by Kapila Muni. This Philosophy provided the materialistic ontology for Nyāya and Vaiśeṣika, but there is a very little original literature in Sāṅkhya.
- It is general believed that Sāṅkhya Philosophy is dualistic and not monistic because it has two entities, Puruṣa(Spirit) and Prakṛti(Nature) in it. Sāṅkhya emphasizes the attainment of knowledge of the self by means of concentration and meditation.
- Sāṅkhya holds that it is self-knowledge that leads to liberation and not any exterior influence or agent. Sāṅkhya forms the Philosophical basis for Yoga. In Sāṅkhya, the necessity of God is not felt for epistemological clarity about the interrelationship between higher self, individual self and the universe around us.



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

# Yoga Philosophy

Yoga Philosophy presents a method of physical and mental discipline.

Yoga present a practical path for the realization of the self whereas the Sāṅkhya emphasizes the attainment of knowledge of the self by means of concentration and meditation. Releasing Puruṣa from Prakṛti by means of physical and mental discipline is the concept of Yoga.

The sage Maharshi Patañjali is the founder of the Yoga philosophy. It mostly accepts the epistemology and the metaphysics of the Sāṅkhya with its twenty-five principles, but admits also the existence of God. The special interest of this system is in the practice of yoga as the means to the attainment of vivekajñāna or discriminative knowledge which is held in the Sāṅkhya to be the essential condition of liberation.

# Nyāya Philosophy

Nyāya Philosophy states that nothing is acceptable unless it is in accordance with reason and experience (scientific approach). The founder of this philosophy is Maharshi Gautama and the principles are mentioned in Nyāya Sūtras. Nyāya says that the world is real. 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.

Nyāya Philosophy relies on several pramānas i.e. means of obtaining true knowledge as its epistemology. It is a realistic philosophy based mainly on logical grounds. It admits four separate sources of true knowledge, viz. perception, inference, comparison and testimony.



# Vaiśeṣik Philosophy

The Vaiśeṣika system was founded by the sage Maharshi Kaṇāda also named Ulūka. It is allied to the Nyāya system and has the same end in view, namely, the liberation of the individual self. It brings all objects of knowledge, i.e. the whole world, under the seven categories of substance, quality, action, generality, particularity, the relation of inherence, and non-existence.

A substance is the substratum of qualities and activities, but is different from both. There are nine kinds of substances, viz. earth, water, fire, air, ether (ākāśa), time, space, soul and mind(manas).

# Pūrvā Mīmāṃsā

The word Mīmāṃsā means ‘solution of some problem by reflection and critical examination’. The Mīmāṃsā (or Pūrvā-Mīmāṃsā) school was founded by Jaimini. Its primary object is to defend and justify Vedic ritualism. In course of this attempt it had to find a philosophy supporting the world-view on which ritualism depends.

The Mīmāṃsā believes in the reality of the physical world on the strength of perception. It is, therefore, realistic. It believes, as we have seen, in the reality of souls, as well. But it does not believe that there is a supreme soul, or God who has created the world. It does not hold like other orthodox systems that there is a cycle of creation and dissolution. The world has always been as it is. It has neither a beginning nor an end. The world’s objects are formed out of matter in accordance with the karmas of the souls. The law of karma is an autonomous natural and moral law that rules the world.

# Uttara Mīmāṃsā or Vedānta

This system arises out of the Upaniṣad which mark the culmination of the Vedic speculation and are fittingly called the Vedānta or the end of the Vedas. It develops through the Upaniṣads in which its basic truths are first grasped, the Brahma-sūtra of Bādarāyaṇa which systematizes the Upaniṣadic teachings, and the commentaries written on these sūtras by many subsequent writers among whom Śaṅkara and Rāmānuja are well known. Of all the systems, the Vedānta, especially as interpreted by Śaṅkara, has exerted the greatest influence on Indian life and it still persists in some form or other in different parts of India.

There are three major branches for Vedānta:

1. Advaita of Śaṅkaracharya
2. Viśiṣṭādvaita of Rāmānujacharya
3. Dvāita of Mādhavācārya

# Three Heterodox Schools of Indian Philosophy

Schools that do not accept the authority of Vedas are by definition heterodox (Nāstika) system. The following schools belong to heterodox schools of Indian Philosophy.

## **Cārvāka Philosophy:**

It is characterized as a materialistic and aesthetic school of thought. Accepted direct perception as the surest method to prove the truth anything. Insists on joyful living. Also known as Lokāyatika, Cārvāka is a materialistic school of thought. Bṛihaspati, a philosopher, is traditionally referred to as the founder of Cārvāka philosophy, although some scholars dispute this.

# Buddhist Philosophy

It is a system of beliefs based on the teaching of Siddhārtha or Gautama Buddha. It is a non-theistic Philosophy whose tenets are not especially concerned with the existence or non-existence of God.

## **The Teaching of Buddha: The Four Noble Truths**

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

# **Buddhist Philosophy of life to get 'Nirvāna' from suffering is based on the following eight principles:**

1. Right view (Samyagdr̥ṣṭi)
2. Right resolve (Samyaksañkalpa)
3. Right speech (Samyagvāk)
4. Right conduct (Samyakkarmānta)
5. Right livelihood (Samyagājīva)
6. Right effort (Sammāvāyāma)
7. Right mindfulness (Samyaksmr̥ti)
8. Right concentration (Sammāsamādhi)

# Jaina Philosophy

The origin of the Jaina faith lies far back in the prehistoric times. The long line of teachers through whom the faith was handed down consists of twenty-four Tīrthaṅkaras or liberated propagators of the faith, the last of whom was Vardhamāna (also styled Mahāvīra), a contemporary of Gautama Buddha. According to Jainism, Nirvana or liberation is obtained through three gems or triratna.

**Tri-ratna:** Three gems (triratna) are Right faith, Right knowledge and Right conduct. In the very first sūtra of Tattvārthādhigama sūtra. Umāsvāmī states this cardinal teaching of Jainism; The path to liberation lies through right faith, knowledge and conduct.

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**Thank You**