

Summary of Indian Philosophical Systems : 500BCE - 1500CE

***Bhāratīya Darśana* : Summaries of the Indian Philosophical Systems (Jainism, Buddhism, Hinduism)**

Name: Vijay Kumar
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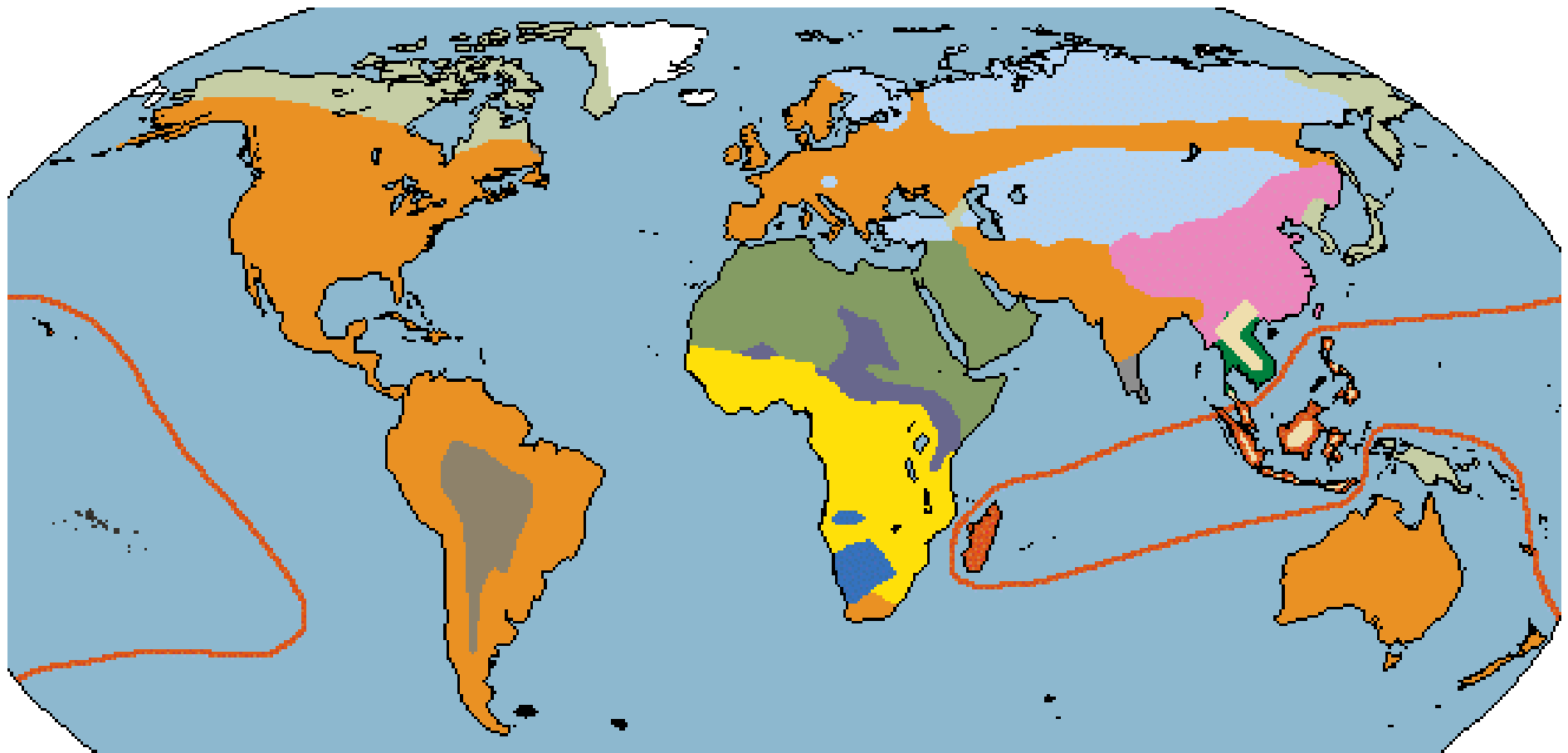
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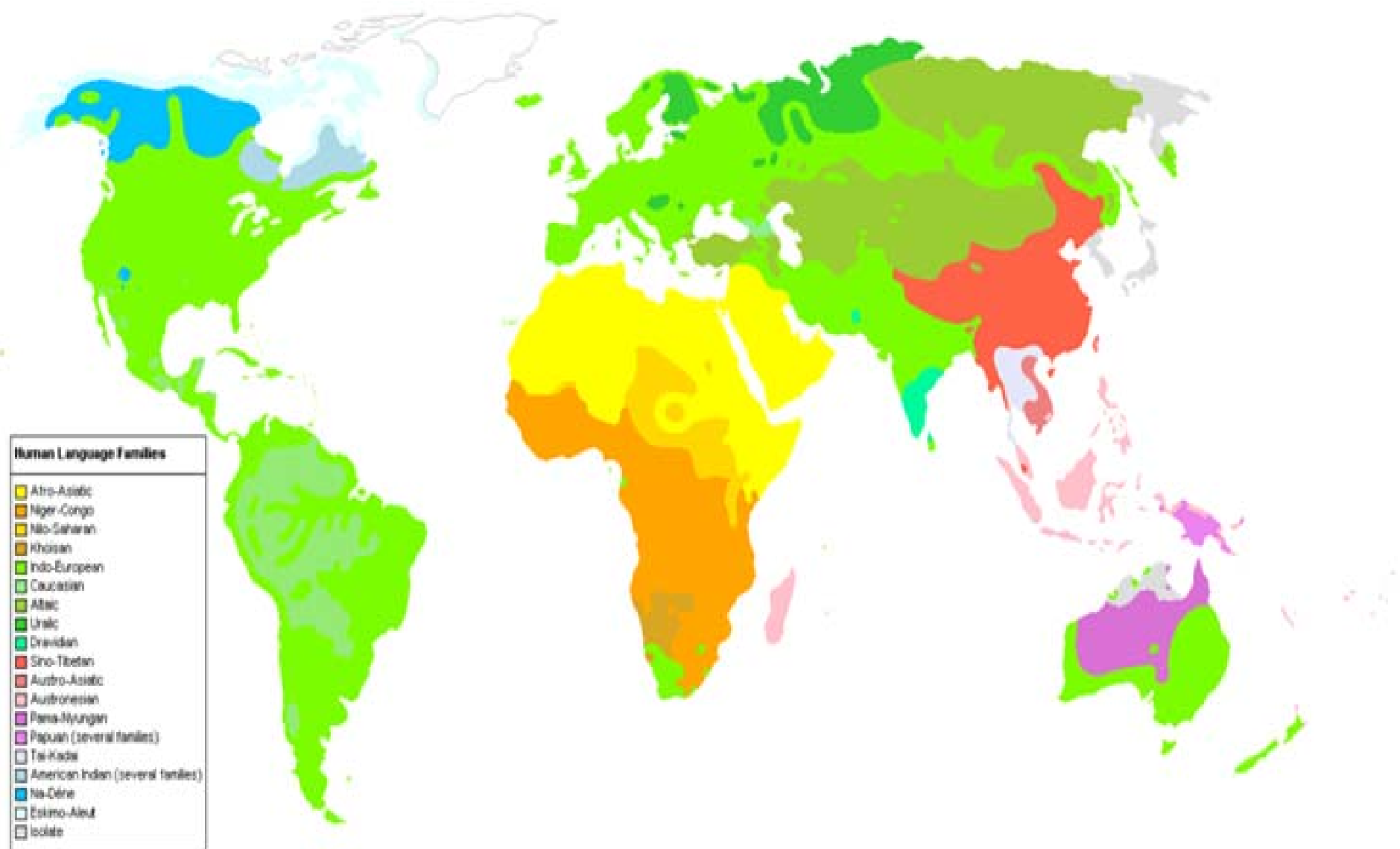
- ▶ The Systemization of Philosophy of Hinduism – A transition out of the historical Vedic Period
- ▶ Indian Philosophical Doctrinal Formulation - A Breakdown of Śāstraic (Six-Fold) Analysis
- ▶ The 10 Major Darśanas (Philosophical Systems - Viewpoints)
- ▶ Comparative Classification of the 10 Major Darśanas – Classification according to various major philosophical questions/debates
- ▶ Later Theological Schools of Hinduism
- ▶ Conclusions and Looking Further

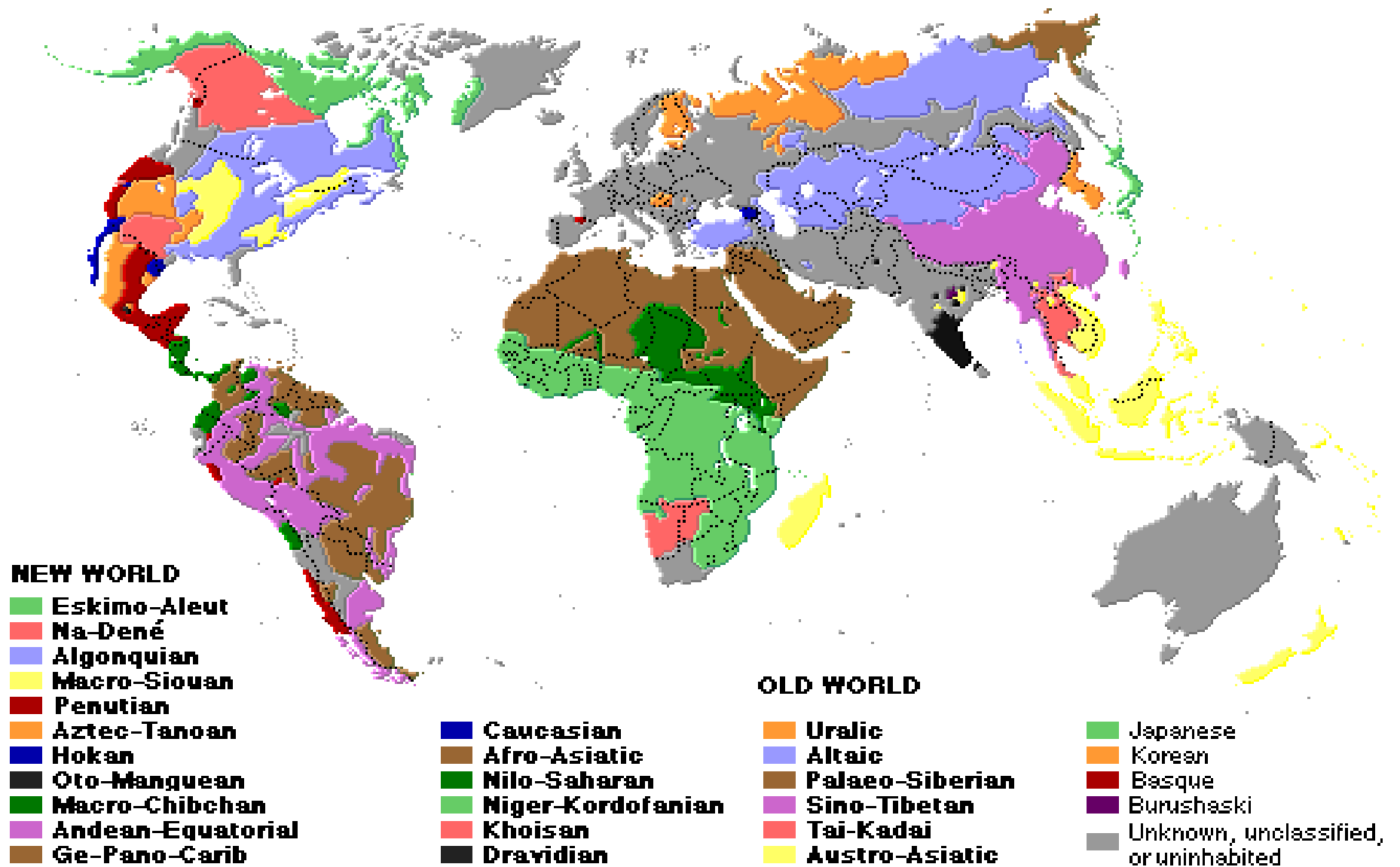
The eleven major religions of the world are all of Asian origin

Region of Asian Origins	Religion
East Asia	Taoism
	Confucianism
	Shinto
South Asia	Jainism
	Hinduism
	Buddhism
	Sikhism
West Asia	Zoroastrianism
	Judaism
	Christianity
	Islam









With the eleven major religions of the world being of Asian origin, this presentation will focus on the three classical religio-philosophical traditions of South Asia

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Layers of Indian civilization and timelines of major trends in Indian thought

Layers of Indian Civilization

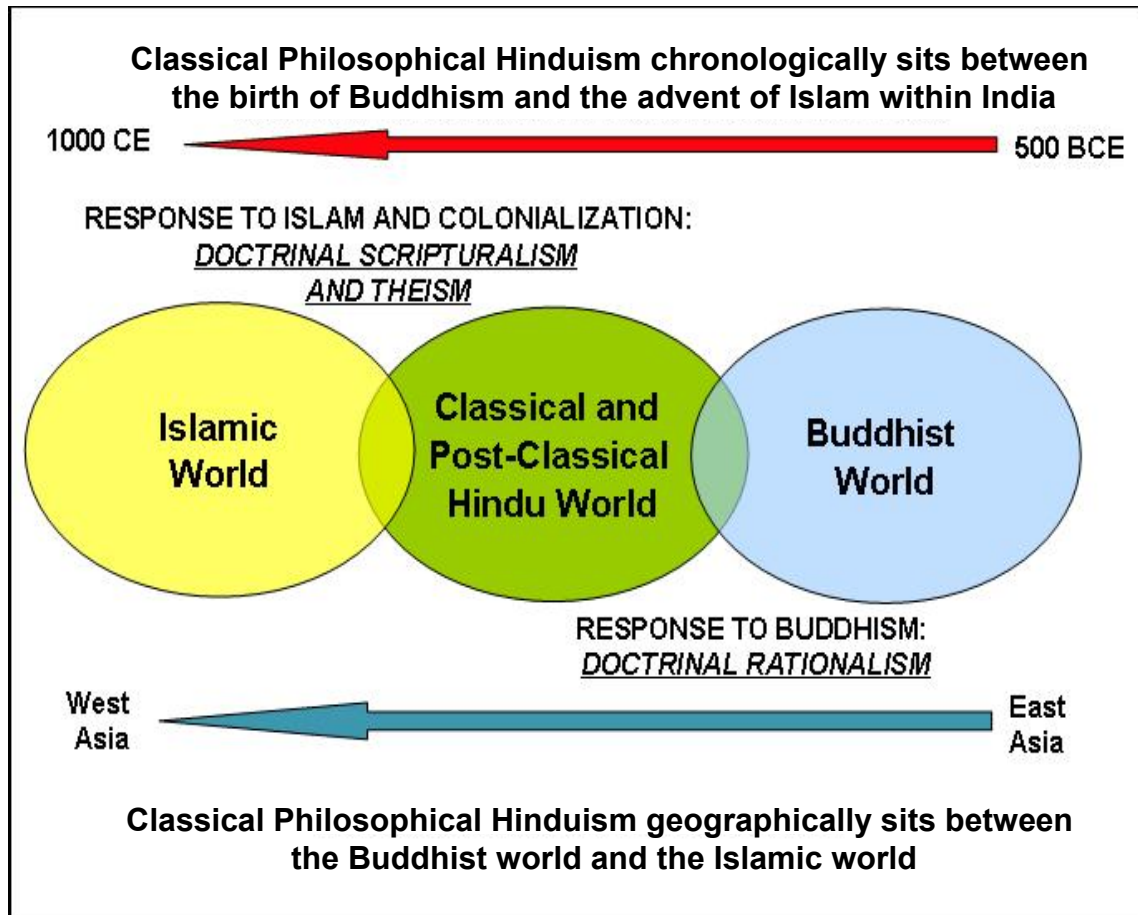
- ▶ Aboriginal [pre-6000 BCE]
- ▶ Elamo-Dravidian [6000-3000 BCE]
- ▶ Indo-European [3000-500 BCE]

Timeline/Overview of Indian Religious Periods

- ▶ Early Vedic Period 7000-3000 BCE to 1500 BCE
- ▶ Late Vedic Period 1500 BCE to 500 BCE
- ▶ Classical Heterodox Period (Buddhism and Jainism) 500 BCE to 500 CE
- ▶ Classical Orthodox Period (Classical Hinduism) 100 CE to 1500 CE
- ▶ Medieval/Islamic Period 1400 CE to 1857 CE
- ▶ Colonial Period 1857 CE to 1947 CE
- ▶ Modern/Contemporary Period 1947 CE to Present

Our Focus will lay in the underlined Classical Period, marked by 19 CENTURIES of Systematic and Scholastic Philosophical development

Classical or Systematic Philosophical Hinduism is chronologically post-Buddhistic and pre-Islamic, geographically lies between the Islamic and Buddhist world and doctrinally responds to both worlds



Timeline/Overview of Indian Religious Periods

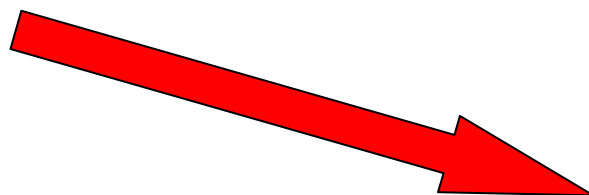
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The rise of the heterodox (non-Vedic-rooted) systems of thought, the Nāstika Darśanas, laid the foundation for polemical debate and the development of formal systematic philosophical structure –

- ▶ Lokāyatavāda → Materialism
- ▶ Ajnānavāda → Agnosticism
- ▶ Akārakavāda → Amoralism
- ▶ Niyativāda → Fatalism
- ▶ Yadrchavāda → Accidentalism

- ▶ **Jainism**
- ▶ **Buddhism**



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Currently, the only surviving heterodox/nastika traditions

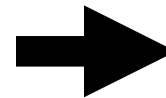
Synthesis occurred between the earlier hetu-centric systems while divergence and splitting occurs amongst the latter sruti-centric systems amongst the Āstika Darśanas or the Orthodox Systems of Hinduism

Phase I → 100-400 CE

- | | | |
|----|-----------|-------------------------|
| 1. | Nyāya | |
| 2. | Vaiśeṣika | Rationalistic Systems |
| 3. | Sāṅkya | |
| 4. | Yoga | |
| 5. | Mīmāṃsā | |
| 6. | Vedānta | Scripturalistic Systems |

Phase II → 400-1500 CE

- | | | |
|----|-----------------------------------|-------------------------|
| 1. | Nyāya-Vaiśeṣika | Rationalistic Systems |
| 2. | Sāṅkya-Yoga | |
| 3. | Pūrvā Mīmāṃsā of Kumārila | Scripturalistic Systems |
| 4. | Pūrvā Mīmāṃsā of Prabhākara | |
| 5. | Advaita Vedānta of Śankara | |
| 6. | Viśiṣṭadvaita Vedānta of Rāmānuja | |
| 7. | Dvaita Vedānta of Madhva | |



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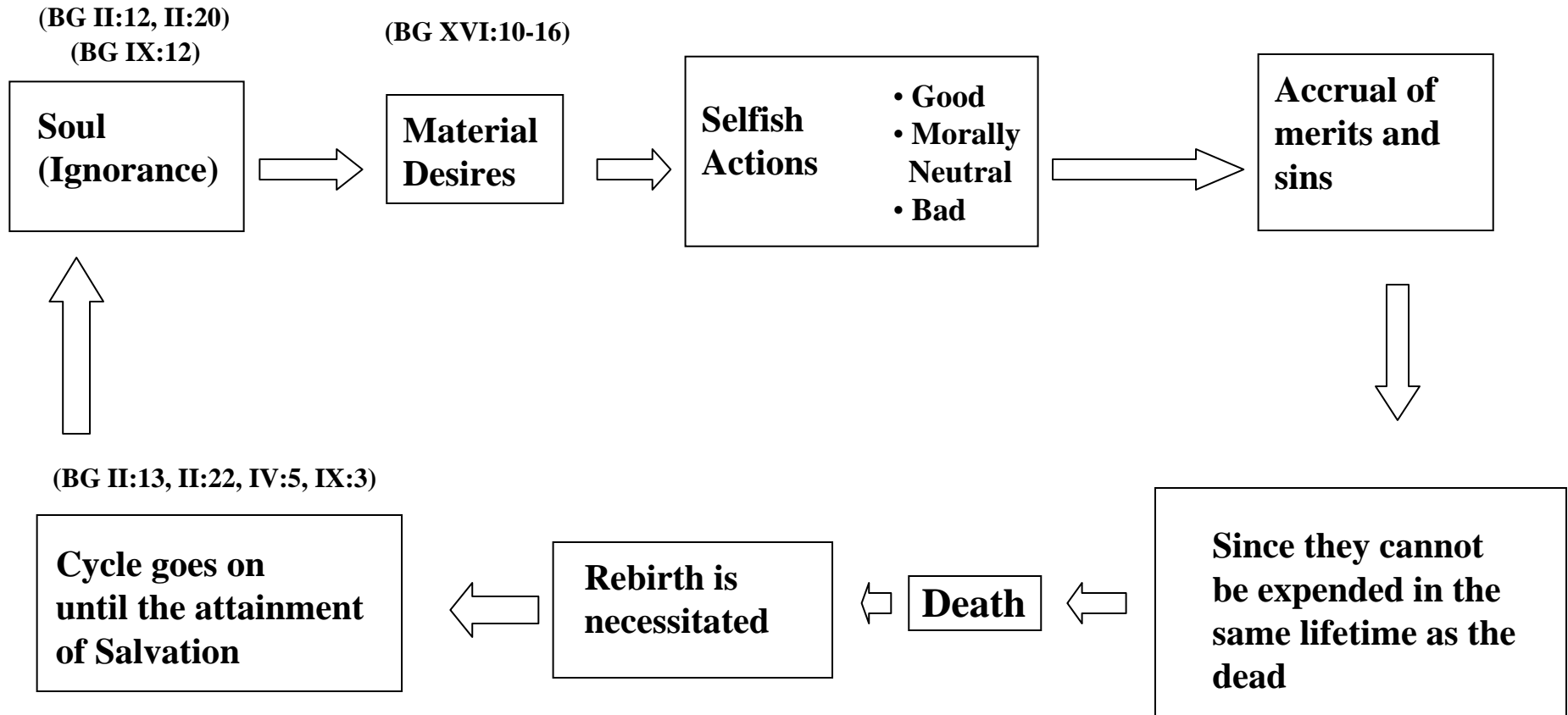
- **Haitukas (hetu-) - Rationalistic/Reason-based systems**
- **Srotriyas (sruti-) - Scripture-based systems**

Vedas - Revelatory Scriptural Canon - Summary and Breakdown

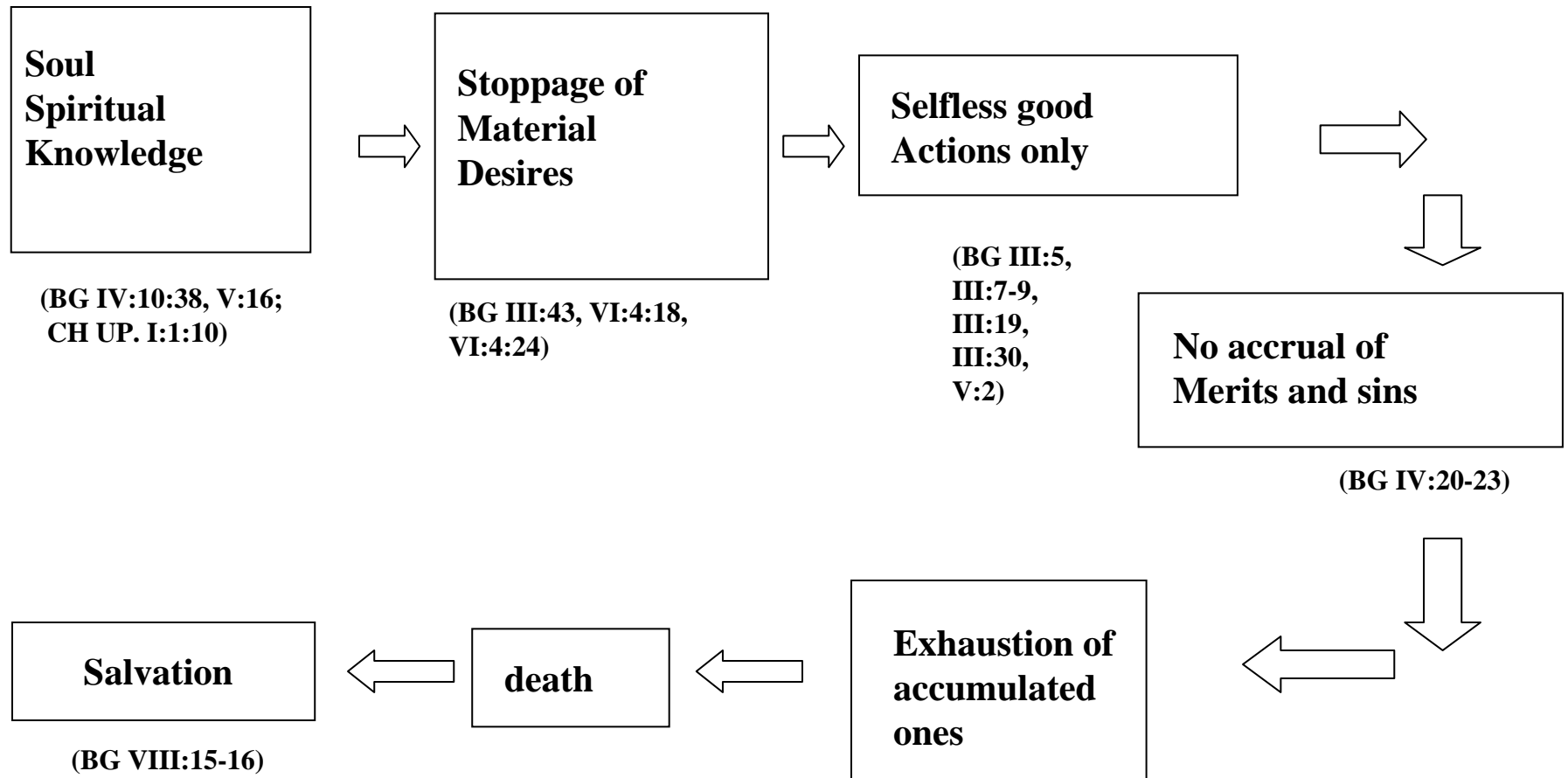
Types of the Vedas	Definition
<i>Rig Veda</i>	Focuses on hymns to the various Vedic deities
<i>Yajur Veda</i>	Details a systematic code and method for worship
<i>Sama Veda</i>	Hymns of the Vedas put to song and music
<i>Atharva Veda</i>	Systematic codes of mathematics, medicine, sciences, and social structure

Sections of the Vedas	Definition
<i>Mantra</i> Section	Hymns to the various deities of the Vedic tradition (e.g. Agni, Indra, Soma, Varuna, Surya, etc.)
<i>Brahmana</i> Section	Contains technical details of rituals from simple domestic sacrifices (4 priests) to complex opulent fire sacrifices involving hundreds of priests. Manuals of Hindu sacrificial ritualism
<i>Aranyaka</i> Section	Contains theosophical discussions about the the true, inner and esoteric meaning of the fire-sacrifices
<i>Upanishad</i> Section	108 total of which 10 are considered vital. Texts of metaphysical speculation. Foundation of Hindu Philosophical/Scriptural Authority

The doctrine and cycle of Karma and Rebirth illustrates the nature of bondage and suffering with Hinduism



The doctrine of Moksha or salvation is redemption from the cycle of births and deaths



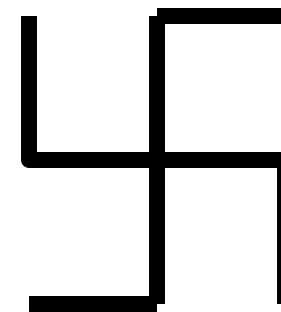
The Purusarthas serve to tie a number of the major concepts of Hinduism together in a connective manner

- ▶ The Svastika is a depiction of the four-fold nature of individual life, society, existence, and scripture

Artha	Wealth
Kama	Material Desires
Dharma	Righteousness, Ethics, Religion, Macro-cosmic Order
Moksha	Salvation

Moksha

Kama



Artha

Dharma

- ▶ Within the Hindu context, this serves as an expression of the two-fold nature of religion
 - Day-to-day oriented
 - Salvifically oriented
- ▶ Tied to ALL the religions of South Asia, Jainism, Buddhism and Hinduism as well the old Indo-European traditions and civilizations of Europe

Ethics and Dharma serves as an essential aspect of all the Indian traditions including Jainism, Buddhism and Hinduism

- ▶ Tri-fold ethics as opposed to boolean/binary right vs. wrong or true vs. false
 - Prescribed Action
 - Prohibited Action
 - Optional Action
- ▶ Religio-cosmic and ethical order of things
- ▶ Central theme of incarnational theology and mythological/epic Hinduism (itihasa/purana)

Type of Action	Performance	Non-performance
Prescribed	Neither merit nor sin	Sin
Prohibited	sin	Neither merit nor sin
Optional	merit	Neither merit nor sin

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Hindu Philosophy - Doctrinal Formulation

Sadvidya of Tattva → Moksa
Pramana : Prameya : Moksa

Philosophical branch or doctrine	Western Philosophical Analog	Sanskrit Term
Philosophical Doctrine of Knowledge	Epistemology	Pramānavicāraśāstra
Philosophical Doctrine of Reality	Ontology	Tattvavicāraśāstra
Philosophical Doctrine of God/gods	Theology	Isvaravicāraśāstra
Philosophical Doctrine of Space/Universe	Cosmology	Jagadvicāraśāstra
Philosophical Doctrine of Man/Souls/Mind	Psychology	Jīvavicāraśāstra
Philosophical Doctrine of Salvation	Soteriology	Moksavicāraśāstra

Epistemology or *Pramānavicāraśāstra* gives us a break down of the means to valid knowledge

- ▶ Sources, nature and validity of knowledge
- ▶ Pramāna → Possible means to valid knowledge
 - Perception
 - Inference
 - Scriptural/Verbal Testimony
 - Analogy
 - Implication
 - Non-apprehension
- ▶ Doctrines on the nature of Knowledge
- ▶ Doctrines on the nature of Error
- ▶ Doctrines of the Vedas (Āstika Darśanas only)

Ontology or *Tattvavicāraśāstra* yields models for the breakdown of reality and metaphysics

- ▶ Each system has its own corresponding charts of reality
- ▶ There is a focus on the divergent views of the relationship between cause and effect
- ▶ In the case of the Vedāntic Systems, there is a focus on the divergent views of the relationships between the three points of the Ontic Triad → GOD, SOULS, and MATTER

The doctrine of Theology or *Isvaravicāraśāstra* discuss and debate several aspects dealing with the existence of God/gods as well as the role of God/gods if affirmed

- ▶ Knowledge of the existence / non-existence of God as a function of the various pramānas
- ▶ Questions as to the Proctorship to the Karmic Process
- ▶ Interfering versus non-interfering notions
- ▶ Justice versus compassion as to a primary feature to God
- ▶ The status of God in the Ontic Triad within the Vedāntic Traditions → GOD-SOULS-MATTER
- ▶ Manner of Manifestation of God
- ▶ Question of God as the ultimate granter of salvation

Cosmology or *Jagadvicāraśāstra* examines the notions of causality, the universe and its creation/dissolution

- ▶ Causality
 - Efficient Cause → “construction worker”
 - Instrumental Cause → “tools”
 - Material Cause → “wood/cement/steel/etc.”

- ▶ Status of the eternality and nature of matter
 - atomism versus non-atomism
 - Matter as a function of the three Gunas → Sattva, Rajas and Tamas

- ▶ Manner of theistic viewpoint of the periodic creation/dissolution of the universe
 - Spider/Web Analogy → Rāmānuja
 - Mason/Brick Analogy → Madhva

Psychology or *Jīvavicāraśāstra* is the study of the nature of the soul/mind as well as an examination of its stages

- ▶ Establishment of the Existence of the soul
- ▶ The question of Consciousness as an essential aspect of the nature of the soul
- ▶ Quantitative and qualitative monism/pluralism of the soul(s)
 - Uniqueness/Identity in number and essence
- ▶ Bounded versus liberated stages of the soul
- ▶ Question of the independence of the soul from the rest of the Ontic Triad in the Vedāntic Systems

Soteriology or *Moksavicāraśāstra* is the final aim of Indian philosophy as it relates to the study and examination of the nature of salvation and the means by which to attain it

- ▶ How does one attain salvation?
 - Hierarchy of Sādhana → Karma, Dhyāna, Bhakti, Jnāna
- ▶ Essential nature of the soul in the state of salvation or Moksa
 - Question of Existence → Sat
 - Question of Consciousness → Cit
 - Question of Bliss → Ānanda
- ▶ The question of maintenance of uniqueness of the soul in the state of Moksa
- ▶ Altruistic versus hedonistic approaches to Dharma and obedience to the Vedas
 - Only in the Pūrva Mīmāṃsā of Kumārila and Prabhākara
- ▶ Salvation through the grace of God in the theistic traditions
 - Salvation spent Dwelling with God versus Serving God
 - Question of union versus identity with God in the state of Moksa

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Ten primary philosophical systems or *Darśanas* are discussed in the Classical Indian tradition given the differences of opinion on the Indian philosophical equation for doctrinal formulation

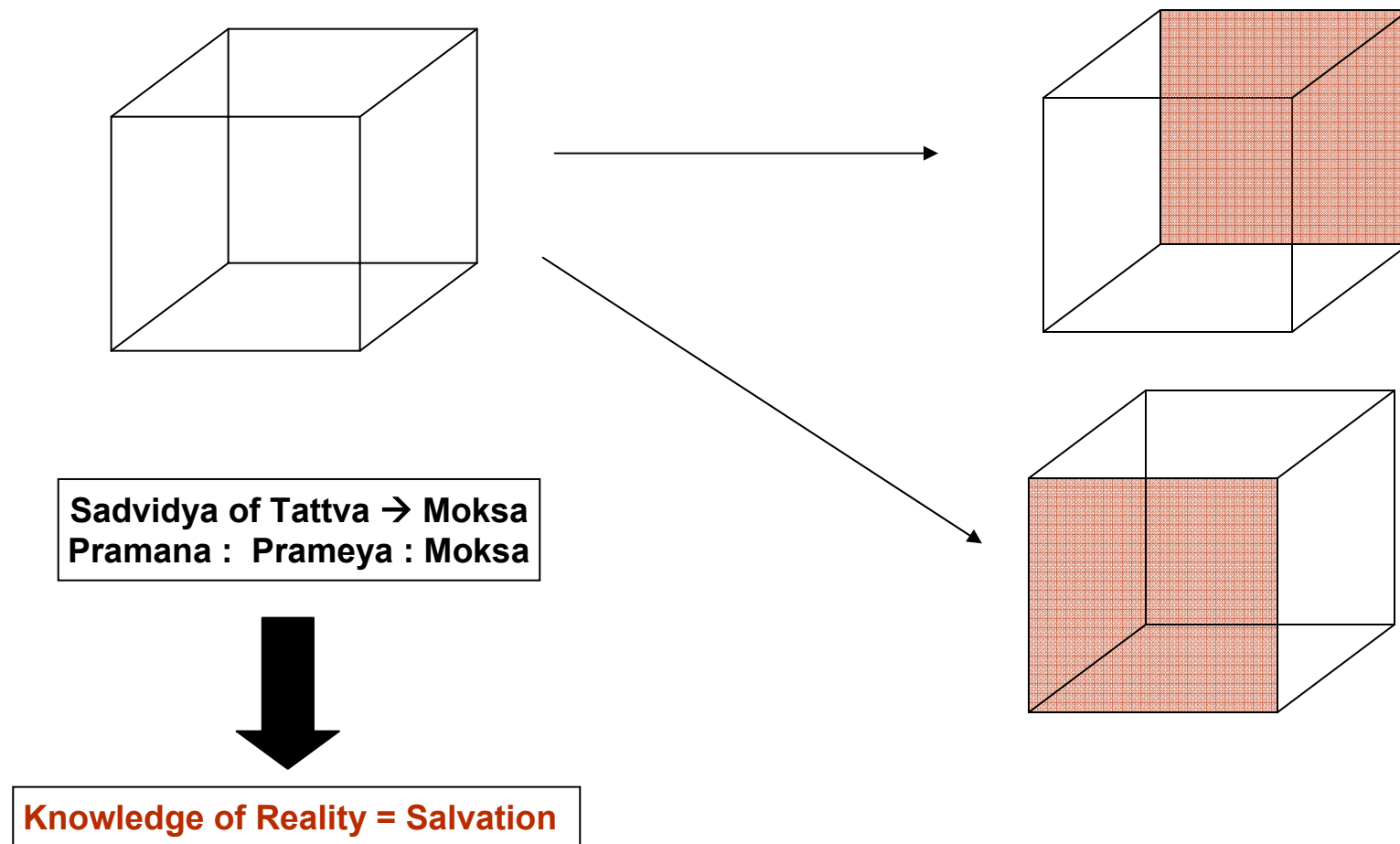
Philosophical System	Classification by rejection/acceptance of the authority of the Vedas
Jainism	<i>Nāstika Darśanas</i> Reject Vedic Scriptural Authority
Theravāda Buddhism	
Mahāyāna Buddhism	
Nyāya-Vaiśeṣika	<i>Āstika Darśanas</i> Accept Vedic Scriptural Authority
Sāṅkya-Yoga	
Pūrva Mīmāṃsā of Prabhākara	
Pūrva Mīmāṃsā of Kumārila	
Advaita Vedānta of Śankara	
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Sadvidya of Tattva → Moksa
Pramana : Prameya : Moksa



Knowledge of Reality =
Salvation

Ten primary philosophical systems or *Darśanas* are discussed in the Classical Indian tradition given the differences of opinion on the Indian philosophical equation for doctrinal formulation (cont)



Jainism

A brief overview of Jainism serves to reference a Nastika tradition

- ▶ Non-theistic, relativistic, pluralistic, substantialist
- ▶ Digambara and Svetāmbara Schools
- ▶ Authoritative Literature and major classical scholars and works
 - Kundakunda → Samayayasāra, Pravachanasāra, Panchāstikāyasāra, Satprābhṛta
 - Amrtachandra Sūri → Ātmakhyāti, Tattvapradīpikā
 - Umāsvāmi → Tattvārthādhigamasūtra
 - Samantabhadra → Āptamīmāmsā or Devāgamastotra
 - Pūjyapāda Devanandī → Sarvārthasiddhi
 - Akalalanka → Rājavārtika, Astashatī
 - Vidyānanda → Shlokavārtika, Astasāhasrī
 - Siddhasena Divākara → Dvātrimshikā, Sanmatitarka, Nyāyāvatāra
 - Hemachandra → Pramānamīmāmsā, Ayogavyavachchedikā-dvātrimshikā, Anyayogavyavachchedikā-dvātrimshikā
 - Mallisensa → Syādvādamanjarī
 - Vādideva Suri → , Pramānanayatattvālokānkāra
 - Haribhadra → Saddarshanasamuchchaya, Anekāntajayapatākā
 - Nemichandra → Dravyasangraha
 - Vimaladāsa → Saptabhangītaranginī -- Yashovijaya → Adhyātmasāra

Philosophical Jainism, like the schools of Hinduism, has a systematic 6-fold breakdown

- ▶ Epistemology
 - Three sources of knowledge → Perception, Inference, and the teachings of the Jinnas or tīrthankaras

- ▶ Ontology → Chart

- ▶ Theology
 - Denial of the existence of a Supreme Being as creator/lord of the universe

- ▶ Cosmology
 - Eternality of the Universe swinging between a moral half-cycle and an immoral half-cycle (Avasarpini and Utsarpini respectively)

- ▶ Psychology
 - All souls are essentially alike as the knower/agent/experiencer
 - Souls have 4 innate opulences (anantacatushtayi): infinite faith, knowledge, power, and bliss

- ▶ Soteriology
 - Through the 3 Jewels (Triratna) → Right Faith, Right Knowledge, Right Conduct

Mahavira (599 – 527 BCE)

- ▶ Birth of Mahavira
 - Mother's dreams in versions of each sect
- ▶ Life of Mahavira before asceticism
- ▶ Renunciation at the age of 30
 - Severe austerities for 6 months
- ▶ History of Jainism after Mahavira - 11 principal disciples of whom 2 outlived Him
 - Sudhamma – patriarch associated with Svetambaras
 - Indrabhuti – patriarch associated with Digambaras

Svetambara Story

- ▶ Lineage according to Svetambaras
 - 1. Sudhamma (died 507 BCE)
 - 2. Jambu (died 463 BCE)
 - 3. Prabhava
 - 4. Sayyambhava
 - 5. Yashobhadra
 - 6. Bhadrabahu and Sambhutavijaya (Story of Sthulabhadra and Candragupta)
 - 7. Sthulabhadra – minister from the Nanda Dynasty

- ▶ Vallabhi Council Split (453 CE) – Devarridhi

Roots of Jainism

- ▶ 'Ji' in Sanskrit means 'to conquer'
 - - 'Jina' means 'victor' or 'conqueror'
- ▶ Jinas or Tirthankaras
 - Orthodox Jains believe in 24
 - Modern Academic scholars regard the first 22 as mythological
- ▶ 23rd : Parsvanatha (817 –738 BCE) (snake)
- ▶ 24th : Vardhamana or "Mahavira" (599 – 527 BCE) (lion)

Important Classical Scholars in Jainism

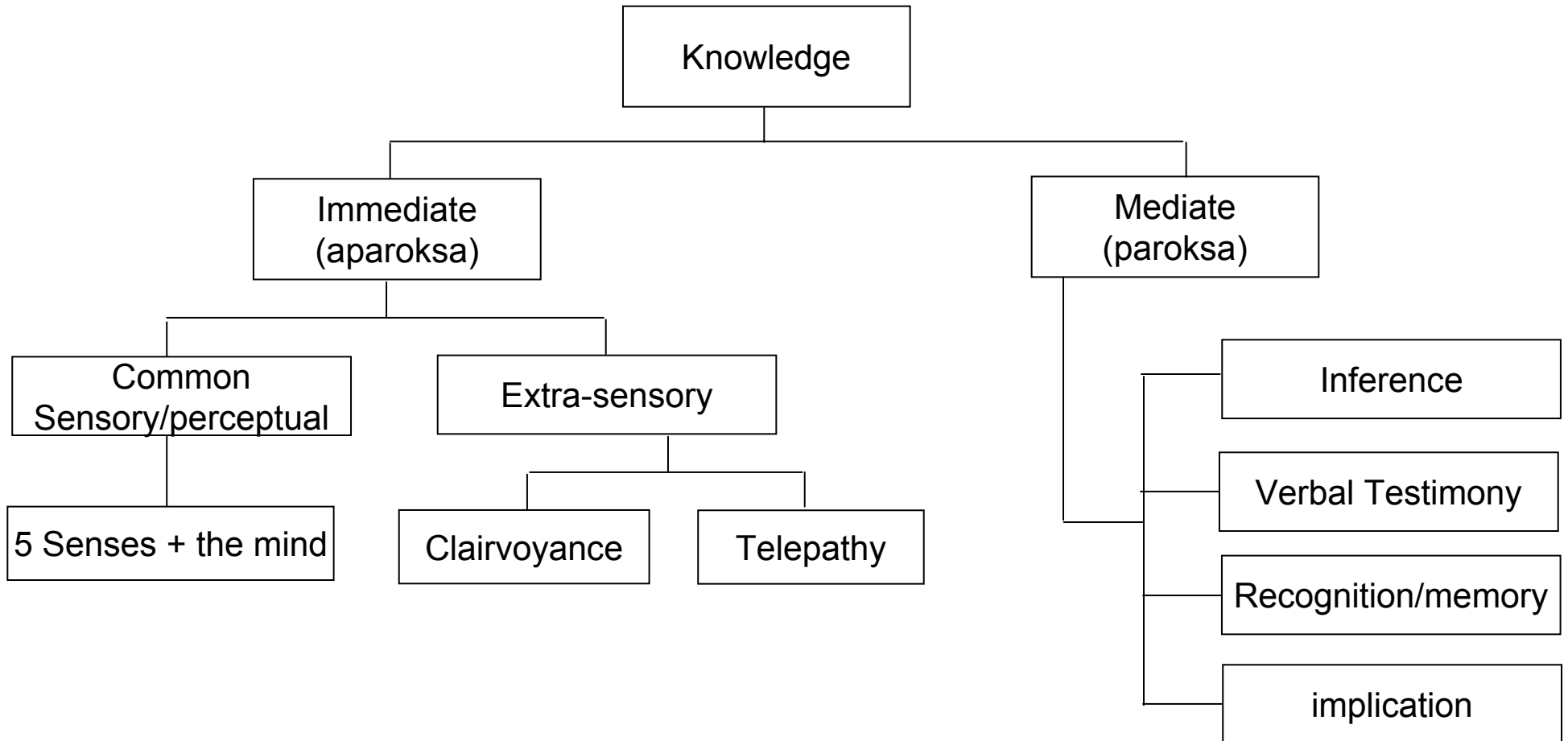
- ▶ Important Digambara Scholars
 - umAsvAti (135 – 219 CE)
 - akalanka (620 – 680 CE)
- ▶ Important Shvetaambara Scholars
 - haribhadra sUri (705 – 775 CE)
 - hemachandra sUri (1089 – 1173 CE)
- ▶ SvetAmbara Canon - angas
- ▶ Digambara Canon - purANas

Digambara Story

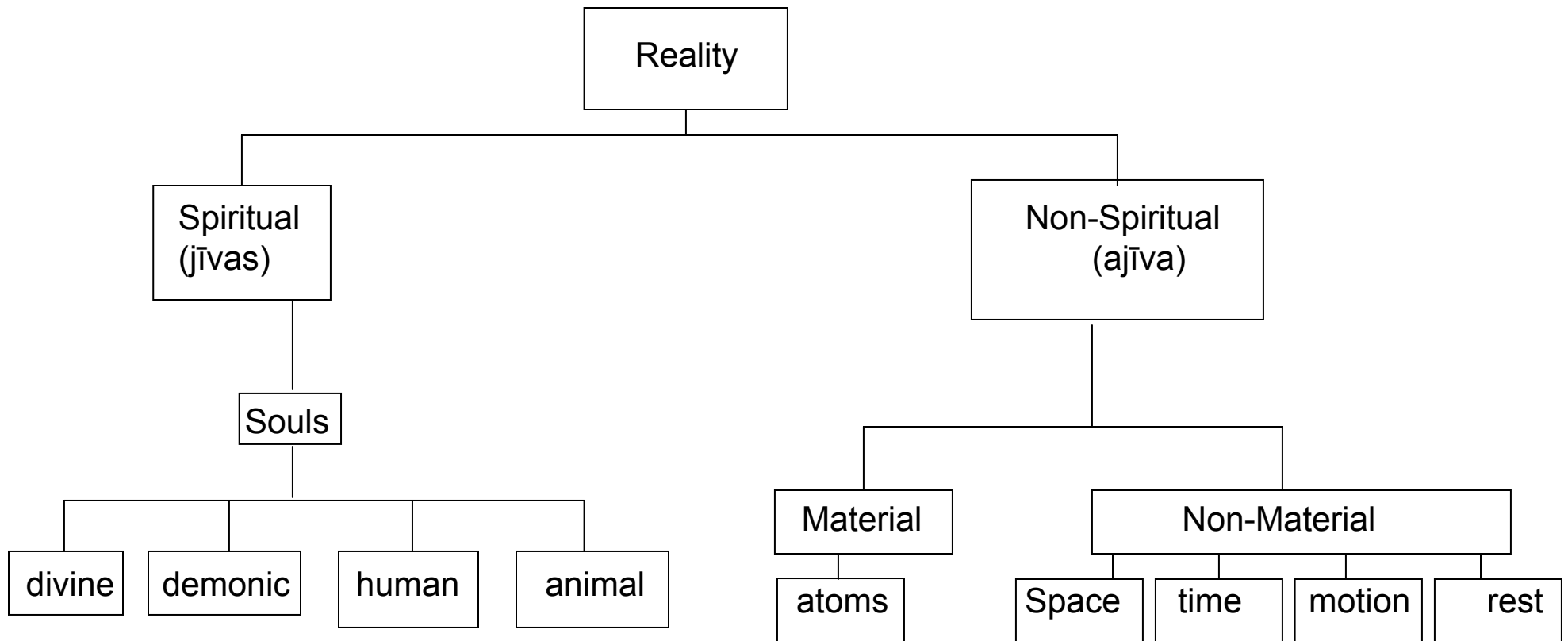
- ▶ Lineage according to Digambaras
 - 1. Indrabhuti
 - 2. Loha
 - 3. Jambu
 - 4. Visnudeva
 - 5. Aparajita
 - 6. Govardhana
 - 7. Bhadrabahu (Bhadrabahu's move to spread Jainism in the South)

- ▶ Vallabhi Council split (453 CE)

Jainism - Epistemological Chart



Ontological Chart for Jainism -- Jainism breaks reality down into systematic sub-components



Jain Cosmology

- ▶ The Universe is eternal
- ▶ Its moral history however endlessly swings from perfect morality to absolute immorality and back
- ▶ Regressive half of the moral cycle is called AvasarpiNi.
- ▶ Progressive half of the moral cycle is called UtsarpiNi.
- ▶ Each half is divided into 6 time-periods

Jain Cosmology (cont)

- ▶ Jain Concept of Time

AvasarpiNi	Time Duration	UtsarpiNi
Perfect morality	400 million years	Absolute immorality
Good Morality	300 million years	Decadent immorality
$\frac{3}{4}$ Moral – $\frac{1}{4}$ Immoral	200 million years	$\frac{1}{4}$ Moral – $\frac{3}{4}$ Immoral
$\frac{1}{4}$ Moral – $\frac{3}{4}$ Immoral	42,000 years	$\frac{3}{4}$ Moral – $\frac{1}{4}$ Immoral
Decadent immorality	21,000 years	Good Morality
Absolute immorality	21,000 years	Perfect morality

- ▶ In between the two periods there will be 49 days of almost complete destruction like storm, winds, heat, rain, earthquakes, fire, etc. There always be a small Group of survivors

Jainism - Psychology

- ▶ Infinite number of souls
- ▶ All souls are essentially alike (iconographic representation)
 - Different only in Samsaric State on the account of their different karmic histories
- ▶ Every soul is the knower, agent and experiencer
- ▶ Every soul is endowed with 4 innate opulences (ananta catuShTayl)
 - Infinite faith, knowledge, power, and bliss
- ▶ Individual Souls that are still bound in the state of Samsara are of four types (caturgatis) – god, human, animal, demon
- ▶ Salvation possible only from the state of human being
- ▶ Svastika Transparency

Jain Soteriology

- ▶ Means is through the 3 jewels (triratna)

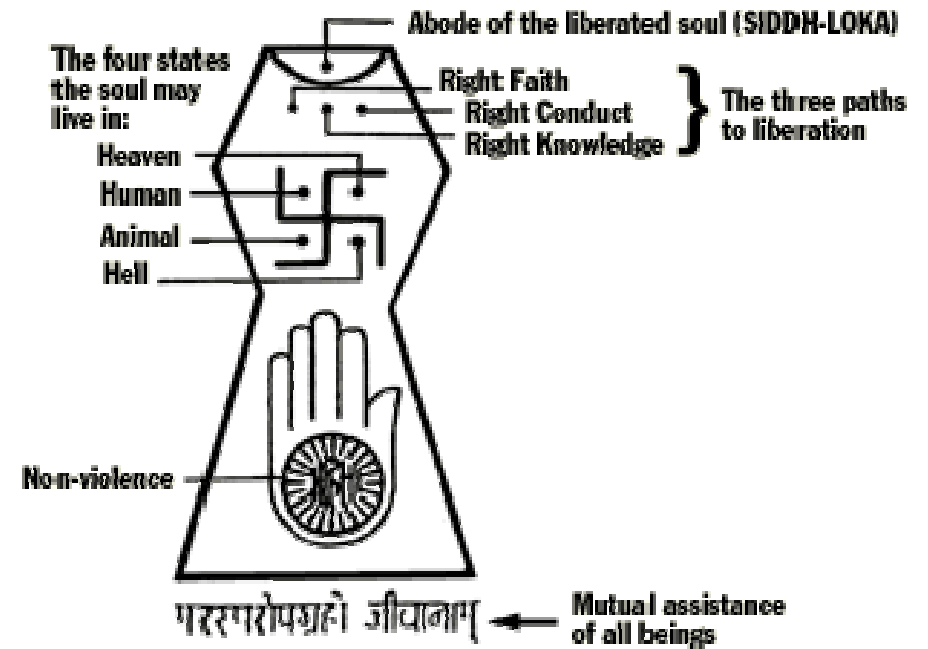
- Right faith
- Right knowledge
- Right conduct

Clergy : The 5 greater vows and sallekhanA

Laity : The 5 lesser vows and 4 obligations

- ▶ State of the soul in Salvation

- All souls are essentially alike in which the anata catuShTayi are fully realized



Buddhism - Theravada and Mahayana

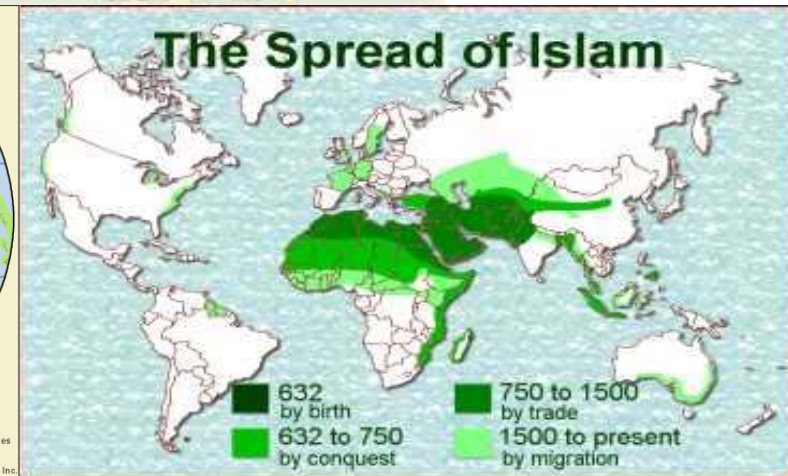
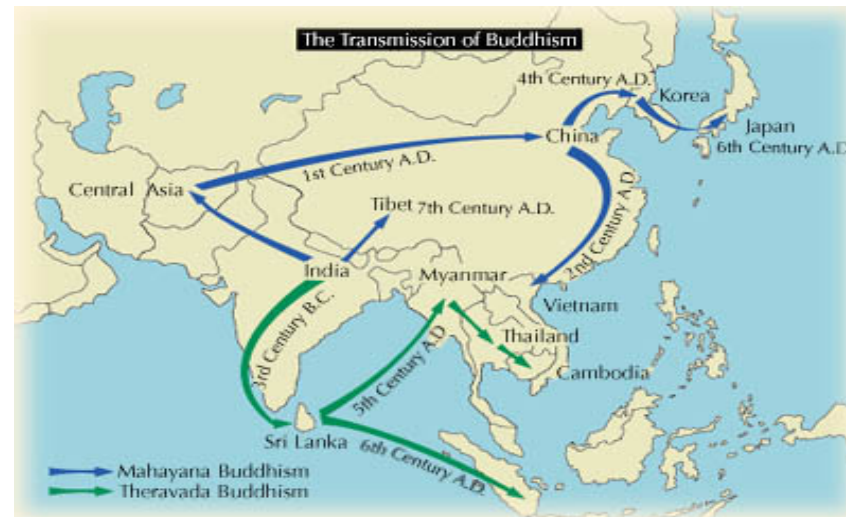
The eleven major religions of the world are all of Asian origin

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East Asia	Taoism
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West Asia	Zoroastrianism
	Judaism
	Christianity
	Islam



The eleven major religions of the world can be categorized as missionary and non-missionary

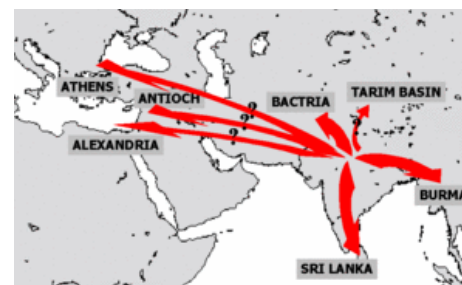
Category	Religion
Missionary Religions	Buddhism
	Christianity
	Islam
Non-Missionary Religions	Jainism
	Hinduism
	Taoism
	Confucianism
	Shinto
	Sikhism
	Zoroastrianism
	Judaism



Buddhism serves as a historically religious, cultural and ethnic point of commonality between South Asia, East Asia and even parts of West Asia

- ▶ Buddhism is the principal religion of East Asia and finds its roots in Indian religion and philosophy (South Asia)

Buddhist-Majority Nations/Regions		
Theravada Countries/Regions	Mahayana Countries/Regions	
Sri Lanka	China	Bhutan
Burma	Korea	Taiwan
Thailand	Japan	Northern Vietnam
Cambodia	Mongolia	
Laos	Tibet	
Southern Vietnam	Ladakh/Sikkim (India)	



Buddhist missions at the time of the Emperor Asoka (260–218 BCE).

The origins of Buddhism can be traced to the close of the late-Vedic period and to the beginning of the heterodox period of history in Indian thought

- ▶ The arrival of Buddhism in India marks the significant transition of mainstream Indian thought from Vedic Hinduism to Classical Hinduism (Agamic/Temple and Puranic)

Dates	Historical Period
6000-3000 BCE to 1500 BCE	Early Vedic Period
1500 BCE to 500 BCE	Late Vedic Period
500 BCE to 500 CE	Heterodox Period
100 CE to 1400 CE	Classical Period
1000 CE to 1857 CE	Islamic Period
1857 CE to 1947 CE	Colonial Period
1947 CE to Present	Contemporary Period

- ▶ The doctrinal disputes of the heterodox schools of thought cause mainstream Vedic Hindu thought to systematize and self-define, leading to the classical systems/traditions that culminate in the Vedanta

Philosophical Systems and Brahmanical religious traditions	Classification by rejection/acceptance of the authority of the Vedas
Jainism	<i>Nāstika Darśanas</i>
Theravāda Buddhism	Reject Vedic Scriptural Authority
Mahāyāna Buddhism	
Nyāya-Vaiśeṣika	<i>Āstika Darśanas</i> Accept Vedic Scriptural Authority
Sāṅkya-Yoga	
Pūrva Mīmāṃsā of Prabhākara Miśra	
Pūrva Mīmāṃsā of Kumārila Bhaṭṭa	
Advaita Vedānta of Śaṅkara	
Viśiṣṭadvaita Vedānta of Rāmānuja	
Dvaita Vedānta of Madhva	

Early Buddhism presents a background to both the Theravada and Mahayana Nastika traditions

- ▶ Four major aspects of early Buddhism found in the first sermon of the Buddha
 - The Three Marks of Existence
 - The 12-Fold Wheel of Causality
 - The Four Noble Truths
 - The Noble 8-Fold Path
- ▶ The Three Marks of Existence : Dukkha, Aniccā, Anattā → Duhkha, Anitya, Anātma
 - Sorrow, impermanence, essencelessness
- ▶ The Four Noble Truths:
 - Suffering Exists
 - There is a cause to suffering
 - There is an end to suffering
 - There is a means to the end of suffering
- ▶ The Noble 8-Fold Path
 - Right Understanding, Thoughts, Speech, Action, Livelihood, Effort, Mindfulness, and Concentration

The early life of the Buddha (563-547 BCE)

- ▶ √budh = to awaken, to enlighten
- ▶ Buddha = “awakened”, “enlightened”
- ▶ Sakya Kingdom; Capital: Kapilavastu
 - King Shuddhodana and Queen Mahamaya
 - Prince Siddhartha [Lumbini, Nepal 563 BCE]
 - Princess Prajapati Gotami
 - Eight astrologers; Sage Asita Devala
 - Prince Devadatta
 - Princess Yashodhara [wedding 547 BCE]; Prince Rahula

The later life of the Buddha (547-483 BCE)

- ▶ Four Passing Sights [sick, old, dead and recluse]
- ▶ Great Renunciation [534 BCE]
- ▶ Six Years of Spiritual Quest [534-528 BCE]
- ▶ Enlightenment at Bodh-Gaya [Bihar, India] in 528 BCE
- ▶ First Sermon at Sarnath, Benaras, Uttar Pradesh, India in 528 BCE
 - Three Marks of “Existence”
 - Twelve-Fold Wheel of Causality
 - Four Noble Truths
 - Noble Eightfold Path
- ▶ Many disciples. Eminent ones Sariputta and Moggallana
- ▶ Parinirvana at Kusinara, Uttar Pradesh, India [483 BCE]

The First Council (483 BCE)

- ▶ 483 BCE - Rajagaha, Bihar, India
- ▶ 500 monks
 - Ananda
 - Upali
 - Kassapa
- ▶ Tripitaka [Canonical Buddhist Scriptures]
 - Sutta Pitaka
 - Vinaya Pitaka
 - Abhidhamma Pitaka

The Pali Canon

- ▶ **Vinaya Pitaka** - Mostly concerned with the rules of the sangha, both monks and nuns. This pitaka can be divided into three parts.
 - Suttavibhanga - A basic code of rules for monks and nuns.
 - Khandhaka Other rules grouped by topic in 22 chapters.
 - Parivara (parivāra) Analysis of the rules from various points of view.

- ▶ **Sutta Pitaka** - (basket of threads), Sanskrit: (Sutra Pitaka – “the well-spoken”), which consists primarily of accounts of the Buddha's teachings. The Sutta Pitaka has five subdivisions or nikayas.
 - Digha Nikaya (dīghanikāya) 34 long discourses. Known for debate/devotional material.
 - Majjhima Nikaya 152 medium-length discourses. Known for sermons and consultations.
 - Samyutta Nikaya (saṃyutta-) – Known for further doctrinal details
 - Anguttara Nikaya (aṅguttara-) – Elementary doctrinal details for the lay
 - Khuddaka Nikaya A miscellaneous collection of works in prose or verse.

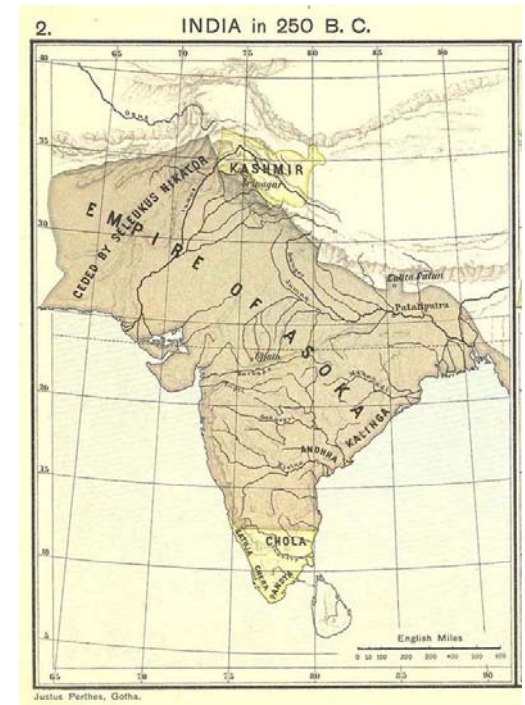
- ▶ **Abhidhamma Pitaka** - (Sanskrit: Abhidharma Pitaka), is a collection of texts which give a systematic philosophical description of the nature of mind, matter and time, with seven books in the Abhidhamma Pitaka.
 - Dhammasangani (-saṅgaṇi or -saṅgaṇī) Enumeration, definition and classification of dhammas
 - Vibhanga (vibhaṅga) Analysis of 18 topics by various methods, including those of the Dhammasangani
 - Dhatukatha (dhātukathā) Deals with interrelations between ideas from the previous two books
 - Puggalapannatti (-paññatti) Explanations of types of person
 - Kathavatthu (kathā-) Over 200 debates on points of doctrine
 - Yamaka Applies to 10 topics a procedure involving converse questions (e.g. Is X Y? Is Y X?)
 - Patthana (paṭṭhāna) Analysis of 24 types of condition

The Second Council (386 BCE)

- ▶ 386 BCE - Vesali, Bihar, India
- ▶ 700 monks - 15 points of controversy
- ▶ Split of Buddhism
 - Theravada [Conservative]
 - Mahasanghika [Liberal]

Emperor Asoka (304-237 BCE)

- ▶ Ruthless prince
- ▶ Crushes rebellion in NW India
- ▶ Given throne by father [King Bindusara]
- ▶ Kills brothers
- ▶ Ascends throne in 273 BCE
- ▶ Conquests
- ▶ Battle of Kalinga 256 BCE
- ▶ Moggaliputta Tissa
- ▶ Adoption of Buddhism



The Third Council (247 BCE)

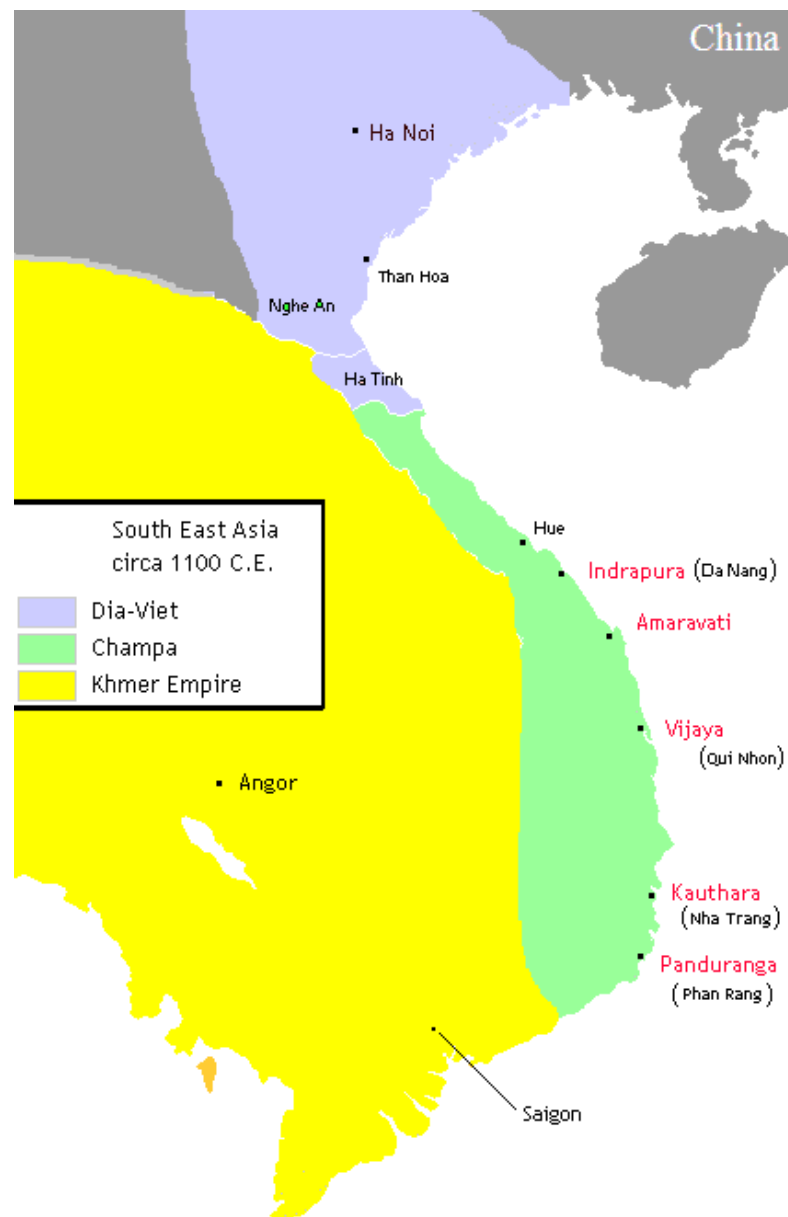
- ▶ 247 BCE - Pataliputra, Bihar, India
- ▶ 1000 monks
 - attempts to unite two factions [failure]
 - looks into possibility of spreading Buddhism beyond the land of its birth [success] Sri-Lanka, Burma
 - eventually to Thailand, Laos, Cambodia and Vietnam
- ▶ Golden Age of Vietnamese Buddhism [969-1225 CE]
- ▶ Great Indian Theravada Buddhist Masters: Buddhaghosha, Dharmapala



Expansion of Theravada Buddhism from the 11th century CE.

Theravada Buddhism in Vietnam

- ▶ The southern part of present day Vietnam was originally occupied by the Champa (Cham) and the Cambodian (Khmer) people who followed both a syncretic Saiva-Mahayana Buddhism and Theravada Buddhism
- ▶ The Đại Việt annexed the land occupied by the Champa during conquests in the 15th century, and by the 18th century had also annexed the southern portion of the Khmer Empire resulting in the current borders of Vietnam.
- ▶ From that time onward, the dominant Đại Việt as well as the Champa, followed the Mahayana tradition while the Khmer continued to practise Theravada

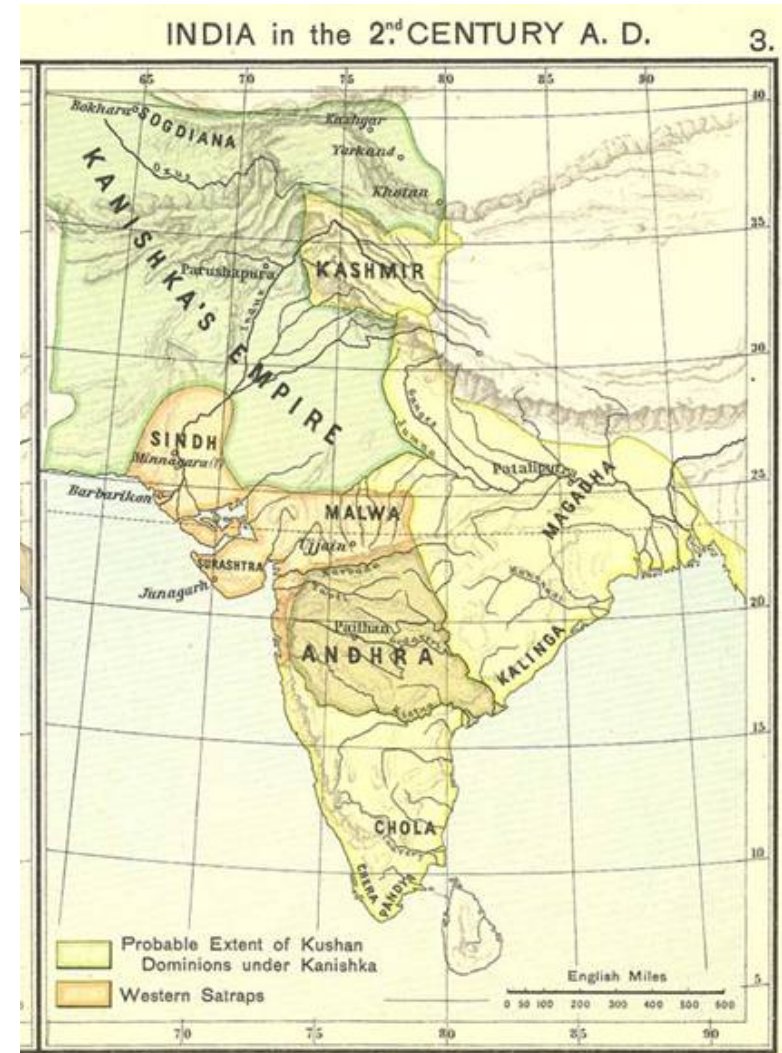


Emperor Asoka after his conversion to Buddhism

- ▶ In the words of the British historian, H.G. Wells, “Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name Ashoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honored. China, Tibet and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne.” [p. 404 The Outlines of History]

Emperor Kanishka (78-103 CE)

- ▶ Buddhist Afghanistan [200 BCE to 700 CE]
- ▶ Mahasanghika tradition
- ▶ Emperor Kanishka
- ▶ Emperor Ming Di [Han Dynasty] of China
- ▶ Minister Fu Yi
- ▶ Chinese delegation comes to court of Emperor Kanishka at Peshawar [Purushapura]

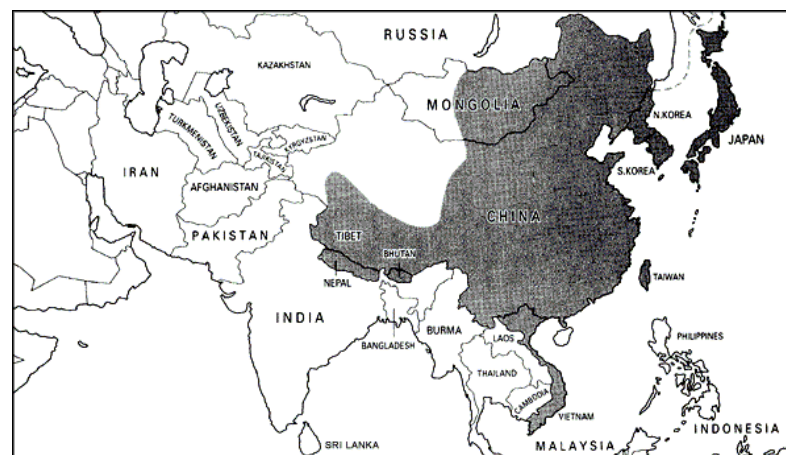


The Fourth Council (100 CE)

- ▶ 100 CE- Jalandhara, Punjab, India : 1000 monks
- ▶ Mahasanghika interpretation of Buddhist Canon
 - Amitayurdhyana Sutra
 - Lankavatara Sutra
 - Sukhavativyuha Sutra [Pure-Land Sutra]
 - Saddharmapundarika Sutra [Lotus Sutra]
 - Avatamsaka Sutra [Garland Sutra]
 - Hrdaya Sutra [Heart Sutra]
 - Prajnaparamita Sutra
 - Vajrachhedika Sutra [Diamond-Cutter Sutra]
 - Lalitavistara Sutra
- ▶ Change of name to Mahayana
 - based on Bodhisattva doctrine
 - two levels of reality
 - Trikaya doctrine
- ▶ **Great Indian Mahayana Buddhist Masters:**
 - Nagarjuna, Aryadeva, Chandrakirti, Shantideva, Aryasangha, Vasubandhu, Dinnaga, Dharmakirti, Ratnakirti, Shantarakshita, Kamalashila



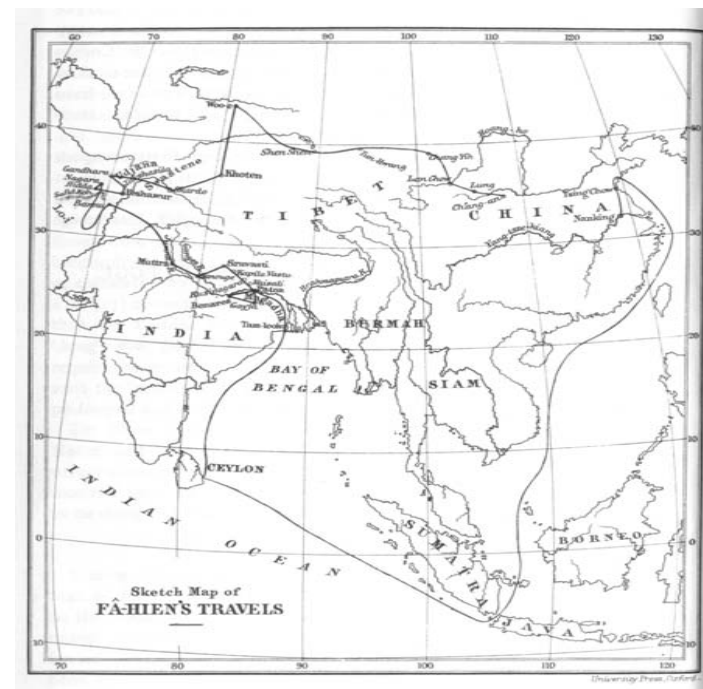
Expansion of Mahayana Buddhism between the 1st–10th century CE.



Areas where Mahayana Buddhism spread

Buddhism in China

- ▶ Han dynasty falls in 220 CE;
- ▶ Period of Chaos [220-589 CE]
 - Helps consolidate Buddhism in China
- ▶ Golden Age of Chinese Buddhism 600-845 CE
- ▶ Kumarajiva [344-413 CE] “Kuo Shih” [Guoshi]
- ▶ Bodhidharma [440-528 CE]
- ▶ Fa Hsien [Faxian] [pilgrimage to India 399-414 CE] Land-Sea
- ▶ Hsuan Tsang [Xuanzang] [pilgrimage to India 629-645 CE] Land-land. Taught at Nalanda University and was Honored by Emperor Harshavardhana [590-647 CE]
- ▶ I Ching [Yijing] [pilgrimage to India 671-696 CE] Sea-Sea
- ▶ Five schools of Chinese Mahayana Buddhism
- ▶ Great Chinese Buddhist Masters: Chih-I, Hui-Neng, Fa-Tsang, Shen-Tao, Tao-An



Buddhism in Vietnam (Mahayana)

- ▶ Thiền Buddhism (Thiền Tông) is the Vietnamese name for the school of Zen Buddhism. Thien is ultimately derived from Chan Zong, itself a derivative of the Sanskrit "Dhyāna".
- ▶ In 580 CE, an Indian monk named Vinitaruci (Vietnamese: Tì-ni-đa-lưu-chi) traveled to Vietnam after completing his studies with Sengcan, the third patriarch of Chinese Zen.
 - Other early Vietnamese Zen schools included the Vo Ngon Thong (Vô Ngôn Thông), which was associated with the teaching of Mazu, and the Thao Duong (Thảo Đường), which incorporated nianfo chanting techniques; both were founded by Chinese monks.
 - A new school was founded by one of Vietnam's religious kings; this was the Truc Lam (Trúc Lâm) school, which evinced a deep influence from Confucian and Taoist philosophy. Nevertheless, Truc Lam's prestige waned over the following centuries as Confucianism became dominant in the royal court.
 - In the 17th century, a group of Chinese monks led by Nguyen Thieu (Nguyễn Thiệu) established a vigorous new school, the Lam Te (Lâm Tế), which is the Vietnamese pronunciation of Linji. A more domesticated offshoot of Lam Te, the Lieu Quan (Liễu Quán) school, was founded in the 18th century and has since been the predominant branch of Vietnamese Zen.

Buddhism in Korea



- ▶ 372 CE - From China
- ▶ Koguryo Kingdom [Northern Korea]
 - In 372 the Chinese monk Sundo (順道, or Shundao in Chinese) was sent by the Former Qin ruler Fujian (福建) to the court of the King Sosurim of Goguryeo. He brought Chinese texts and statues with him and the Goguryeo royalty and their subjects quickly accepted his teachings.
- ▶ Paekche Kingdom [SW Korea]
 - In 384, the Serindian monk Marananta arrived in Baekje and the royal family received the similar strain of Buddhism he brought. King Asin proclaimed, "people should believe in Buddhism and seek happiness."
- ▶ Silla Kingdom [SE Korea] - In 668, the kingdom of Silla succeeded in unifying the whole Korean peninsula, giving rise to a period of political stability that lasted for about one hundred years.
- ▶ Golden Age of Korean Buddhism 935-1392 CE
- ▶ Korean Buddhism consists mostly of the Seon lineage
 - Seon has a strong relationship with other Mahayana traditions that bear the imprint of Chinese Ch'an teachings, as well as the closely related Japanese Zen
 - Other sects include the Taego, the modern revival of the Cheontae lineage, the "Jingak" order (a modern esoteric sect), and the newly formed Won
- ▶ Great Korean Mahayana Buddhist Masters: Chinul, Wonhyo

Buddhism in Japan

- ▶ 552 CE
- ▶ The root of the Japanese word for Buddhism, bukkyō (romanji, shinjitai kanji 仏教, kyūjitai 佛教, hiragana ぶっきょう)[1] comes from 仏 (butsu, “buddha”) + 教 (kyō, “teaching”).
- ▶ Emperor Kimmei [reign 549-571 CE]
 - Shinto rejection of Buddhism
 - Emperor Bidatsu [reign 571-585 CE] and the Soga clan
 - Prince Shotoku Taishi [564-622 CE]
 - Empress Suiko [reign 593-628 CE]
- ▶ Seven schools of Japanese Mahayana Buddhism
- ▶ Golden Age of Japanese Buddhism 645-1333 CE
- ▶ Great Japanese Mahayana Buddhist Masters: Genku, Shinran, Yeisei, Saicho, Kukai, Nichiren

Buddhism in Tibet

- ▶ Yarlung Dynasty
- ▶ King Songtsen Gampo [618-650 CE]
- ▶ Emperor T'ai Tsung [Taizong] of T'ang Dynasty
- ▶ Princess Wen Ch'eng
- ▶ King Trisong Detsen [740-798 CE]
- ▶ Abbot-President of Nalanda University: Shantarakshita
- ▶ Charismatic Buddhist preacher from Bengal [India]: Padmasambhava [747 CE]
- ▶ Samye Monastery inaugurated 775 CE
- ▶ Four schools of Tibetan Mahayana Buddhism
- ▶ Great Tibetan Mahayana Buddhist Masters: Tilopa, Naropa, Marpa, Milarepa

Buddhism in Mongolia

- ▶ 1261 CE
- ▶ Yuan Dynasty
- ▶ Emperor Kublai Khan
- ▶ Emperor Altan Khan in 1581 CE confers the title “Ocean of Mercy” [Dalai Lama] to Sonam Gyatso of the Gelukpa sect of Tibetan Buddhism

Buddhism in Singapore and Malaysia

- ▶ A stronghold of Vajrayana Buddhism, Srivijaya attracted pilgrims and scholars from other parts of Asia. These included the Chinese monk Yijing, who made several lengthy visits to Sumatra on his way to study at Nalanda University in India in 671 and 695, and the 11th century Bengali Buddhist scholar Atisha, who played a major role in the development of Vajrayana Buddhism in Tibet. Yijing reports that the kingdom was home to more than a thousand Buddhist scholars; it was in Srivijaya that he wrote his memoir of Buddhism during his own lifetime.
- ▶ The presence of Buddhism in Singapore was evident during the Srivijayan times. Buddhism remains the main religion in Singapore with more than three-fifth of its population declared to be adherents of the faith. In line with ancestral practices, many of the Chinese inhabitants also mix in Taoism and Confucianism to Buddhism. By virtue thereof, there is a strong trend blending towards Thai Buddhism, especially amongst the younger generation Singaporeans, which is seen to bear cultural similarities for its ability in encompassing Chinese culture and practices as represented in Taoism. Buddhism as represented by Theravada Buddhism, the oldest Buddhist school of thought, is seeing a potent growth in Singapore in the past decade.



Buddhism in Singapore and Malaysia (cont)

- ▶ Buddhism was introduced to the Malays and also to the people of the Malay Archipelago as early as 200 BCE.
- ▶ For many centuries the peoples of the region, especially the royal courts, synthesised Indian and indigenous ideas including Hinduism and Mahayana Buddhism
- ▶ The Malay Kedah Kingdom denounced Indian religion after the king of Chola from Tamil attack them in the early 11th century, the king of Kedah, Phra Ong Mahawangsa was the first Malay ruler to denounce the traditional Indian religion.
 - He converted to Islam, and in the 1400s, during the golden age of Malacca Sultanate, majority of the Malays converted to Islam.
 - The last of the pre-Islamic-Malay king move to what is now Bali. Today, the Malays living in Malaysia are compulsory to be Muslim.

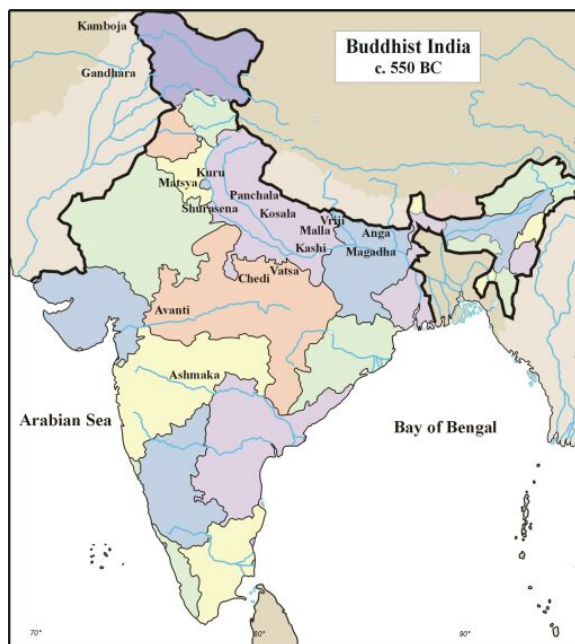


Buddhism in Indonesia

- ▶ Among the five official religions of Indonesia, according to the state ideology of Pancasila According to Suharto, Buddhism and Hinduism were Indonesia's classical religions. This is the reason why, Buddhism in Indonesia has a long history dated back in the ninth century where Buddhist temples on Java island were built, for instance, Borobudur. The Buddhist pilgrim I-tsing visited Srivijaya in Sumatra on his voyage to India. Other Buddhist monks that visited Indonesia were Dharmapala, a professor of Nalanda, and the South Indian Buddhist Vajrabodhi. Many ancient Buddhist ruins and stupas are still left in Indonesia. Buddhism also flourished in Java and Bali.
- ▶ Two important Buddhist Javanese texts are the Sang hyang Kamahaanikan and the Kamahayanan Mantranaya.
- ▶ Nowadays, Buddhism is mainly followed by the Chinese and some indigenous groups of Indonesia, with 1% (Buddhism only) to 2.3% (including Taoism and Confucianism) of Indonesia's population of Buddhists.[]

The end of Buddhism in India

- ▶ By the 13th century CE Buddhism become the principal religion of the East Asian peoples
 - The last of the Theravada leave for Sri Lanka
 - The last of the Mahayana leave for Tibet



The Four Noble Truths

- ▶ **The Nature of Suffering (*Dukkha*):**

"This is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering."

- ▶ **Suffering's Origin (*Samudaya*):**

"This is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, that is, craving for sensual pleasures, craving for existence, craving for extermination."

- ▶ **Suffering's Cessation (*Nirodha*):**

"This is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it."

- ▶ **The Way (*Mārga*) Leading to the Cessation of Suffering:**

"This is the noble truth of the way leading to the cessation of suffering: it is the Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

The Noble Eight-Fold Path

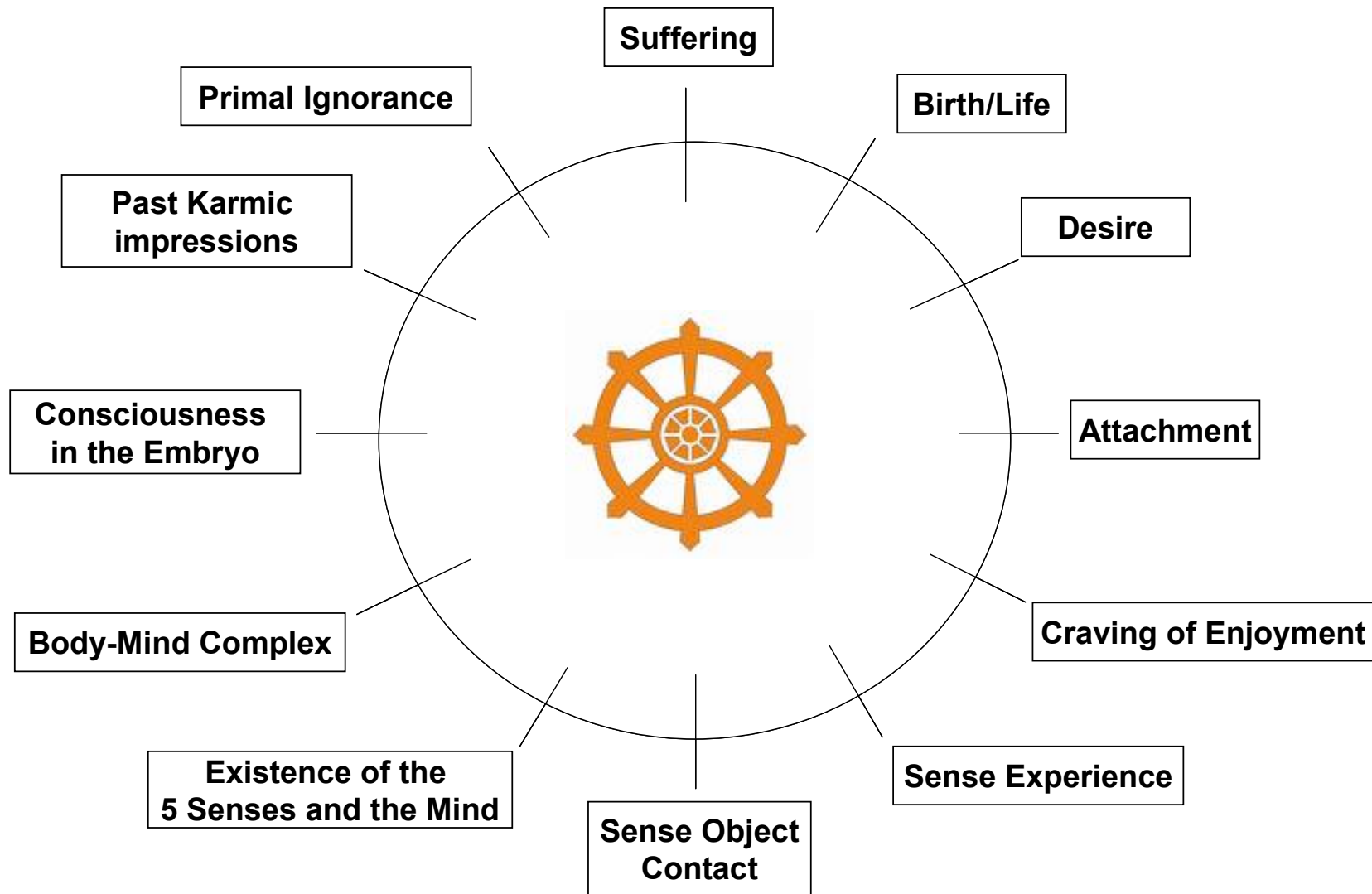
Division	Eightfold Path factors
Wisdom (Sanskrit: <i>prajñā</i> , Pāli: <i>paññā</i>)	1. Right view
	2. Right intention
Ethical conduct (Sanskrit: <i>śīla</i> , Pāli: <i>sīla</i>)	3. Right speech
	4. Right action
	5. Right livelihood
Concentration (Sanskrit and Pāli: <i>samādhi</i>)	6. Right effort
	7. Right mindfulness
	8. Right concentration

The Twelve-Fold Wheel of Causality - Version/Interpretation A

► The Twelve Nidānas

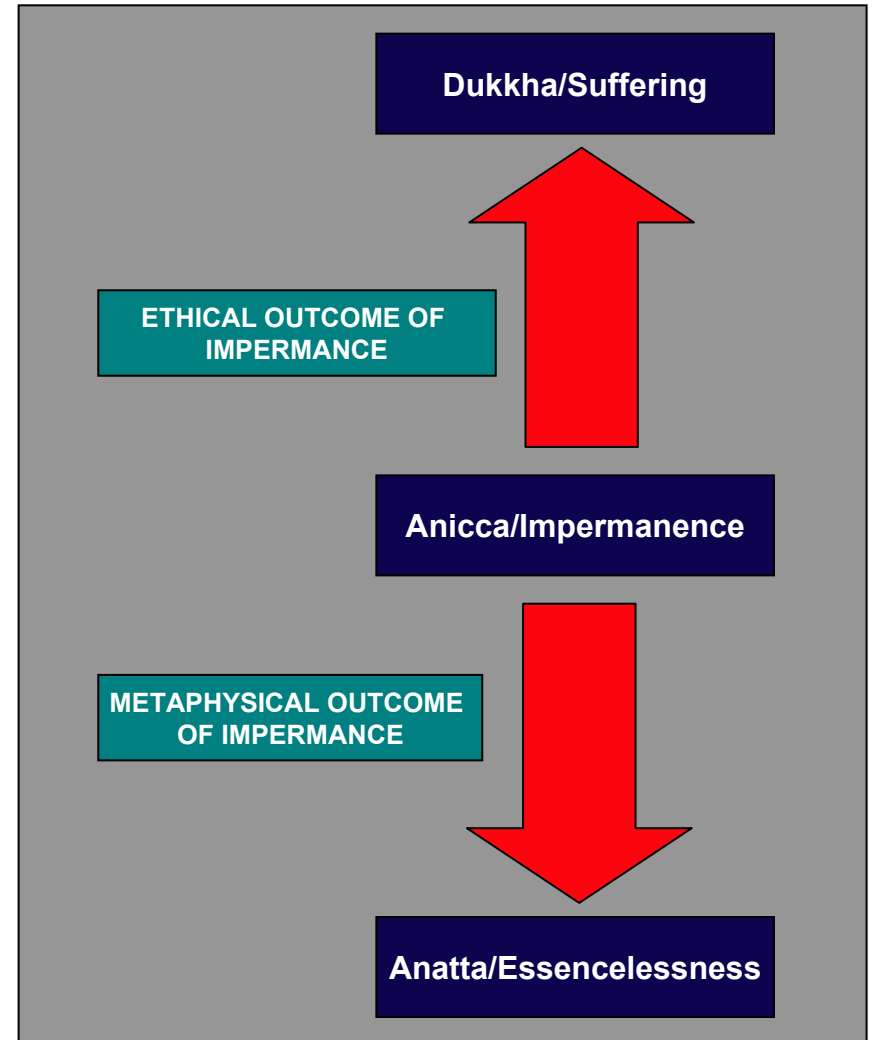
- Avidyā (Sanskrit) or Avijjā (Pāli); Eng. "ignorance".
- Saṃskāra (Sanskrit) or Saṅkhāra (Pāli); Eng. "(mental) formations"
- Vijñāna (Sanskrit) or Viññāna (Pāli); Eng. "(dualistic) consciousness"
- Nāmarūpa (Sanskrit and Pāli); Eng. "name and form"
- Ṣaḍāyatana (Sanskrit) or Saḷāyatana (Pāli); Eng. "six sense gates"
- Sparśa (Sanskrit) or Phassa (Pāli); Tib. reg.pa (rekpa), Eng. "contact"
- Vedanā (Sanskrit and Pāli); Eng. "sensation"
- Trṣṇā (Sanskrit) or Taṇhā (Pāli); Eng. "craving" or "desire" or "thirst":
- Upādāna (Sanskrit and Pāli); Eng. "attachment"
- Bhava (Sanskrit and Pāli), Eng. "becoming"
- Jāti (Sanskrit and Pāli); Eng. "birth":
- Jarāmaraṇa (Sanskrit and Pāli); Eng. "aging (old age), decay and death"

The Twelve-Fold Wheel of Causality - Version/Interpretation B



The Three Marks of Existence

- ▶ **Dukkha** (Sanskrit duhkha) : suffering
- ▶ **Anicca** (Sanskrit anitya) : impermanence.
- ▶ **Anatta** (Sanskrit anatman) : essencelessness



Theravāda Buddhism splits into two schools and forms the core of Buddhist realism

- ▶ Two Schools of Theravāda Buddhism → Buddhist Realism
 - Sautrāntika (or Sarvāstivāda)
 - Vaibhāsika
- ▶ Found practiced in the following Theravāda nations
 - Sri Lanka, Cambodia, Thailand, Southern Vietnam, Laos, Burma
- ▶ Major Classical works, scholars
 - Buddhaghosa → Visuddhimagga (Pali)

Theravāda Buddhism - six-fold analysis for philosophical understanding

- ▶ Epistemology – perception, inference, Teachings of the Buddha
- ▶ Ontology – “mind” and “matter” (equally real)
- ▶ Theology – Non-theism
- ▶ Cosmology - momentariness
- ▶ Psychology – 5 Skandhas → This and not the soul undergoes the karmic cycle
 - Body
 - 4 mental factors → perceptions, feelings, innate tendencies (aptitudes/attitudes), ideas
- ▶ Soteriology → Nirvāna → 4 noble truths, noble 8 fold path, extinction of personality series

The two schools of Theravāda Buddhism, the Sautrāntika and Vaibhāsika diverge on their view of the relationship between perception and inference

▶ Sautrāntika view of perception

- An observer and an object are present at time T1
- Due to the doctrine of momentariness (Ksanabhangavāda), the object is perceived, processed and distinguished by some latter time T2 where:

$$T2 - T1 > 0$$

- The Sautrāntika view this process as inference, as the existence of the object is confirmed by a PREVIOUS perception of the object. The object cannot be known at the time of its “perception” (or commencement of the perception process).
 - As a result, the Sautrāntika reduce all perception to be a form of inference
 - This is a similar concept to the viewing of a distant star
- ## ▶ The Vaibhāsika reply:
- The chief objection is that “an” object is present at both T1 and T2 despite the delay in processing the perception of the object
 - If perception is abolished and reduced away, there would be no observation of inference itself

Mahāyāna Buddhism forms the core of Buddhist Idealism

- ▶ Two Schools of Mahāyāna Buddhism → Buddhist Idealism
 - Yogacāra
 - Mādhyamīka
- ▶ Found practiced in the following Mahāyāna nations
 - Paramithyana → China, Korea, Japan, Taiwan
 - Vajrayana → Tibet, Mongolia, Bhutan, Sikkim and Ladakh
- ▶ Major Classical works, scholars
 - Ashvagosa → Saudarananda, Buddhacharita
 - Nāgārjuna → Mulamadhyamaka, Ratnāvalī, Vigrahavyāvarttanī
 - Chandrakīrti → Prasannapadā, Chatuhshataka (Commentary), Madhyamakāvatāra
 - Aryadeva → Chatuhshataka, Chittavishuddhiprakarana, Hastabālaprakarana
 - Kumārajīva → Vimalakirtī Sūtra
 - Shāntideva → Bodhicharyāvatāra, Shikṣā Samuchchaya
 - Dharmakīrti → Nyāyabindu, Pramānavārtika, Pramānavārtika-Svrtti, Vādanyāya
 - Shantaraksita → Tattvasangraha
 - Vasubandhu → Vijnaptimātratāsiddhi (Vimshatikā/Trimshikā), Abhidharmakosha, Abhidharmakoshakārikā, Abhidharmakoshavyākhyā of Yashomitra, Trisvabhāvanirdesha
 - Dinnāga → Pramānasamuchchaya, Ālambanaparīksā
 - Asanga → Mahāyānasūtralankāra, Bodhisattvabhūmi
 - Sthiramati → Madhyāntavibhāga-Sūtra-Bhāṣya-Tīkā
 - Kamalashila → Tattvasanghrahapanjikā

Mahāyāna Buddhism also maps to the previously mentioned Six-Fold Analysis

- ▶ Epistemology → same
- ▶ Ontology →
 - Mādhyamīka state mind and matter relative and cancel while Yogacāra say that consciousness must transmigrate
- ▶ Theology
 - Trikaya doctrine → Buddha is a cosmic being, Samobhogakaya doctrine → Bodhisattvas (e.g. Amitābha, Avalokiteshwara)
- ▶ Cosmology → two levels of truth - relatively all things exist, yet
 - Mādhyamīka → absolutely nothing exists, Yogacāra → consciousness stream alone exists
- ▶ Psychology → Psychology – 5 Skandhas → This and not the soul undergoes the karmic cycle
 - The Body plus the 4 mental factors → perceptions, feelings, innate tendencies and ideas
- ▶ Soteriology →
 - Yogacāra → Individual consciousness merges into the consciousness stream
 - Mādhyamīka → dissolution of the 5 skandhas and no re-birth

Yogācāra Buddhism - Overview :

- ▶ Yogācāra (Sanskrit: "yoga practice"; Chinese: Yüjjazong "Yoga School" 瑜珈宗)
- ▶ Sanskrit: *Yogācāra*, *Vijñānavāda*, *Vijñapti-matra*, *Vijñapti-matrata*
Tibetan: *sems tsam*
Chinese: *Wei-shih*, *Fa-hsiang*
Japanese: *Yugāgyo-ha*, *Yuishiki*
English: Way of Yoga School, Yoga Practice School, Knowledge Way, Yogachara, Consciousness-Only School, Subjective Realism, Autonomous School
- ▶ Śūnyatā and Pratīyasamutpāda and the theme of "two truths" are central in Yogācāra thought and meditation
- ▶ Yogācāra, owes attributed to the brahmin born half-brothers Vasubandhu and Asaṅga (who was said to be inspired by the quasi-historical Maitreya-nātha or the divine Maitreya).
- ▶ Principal exponents of Yogācāra categorized and alphabetized according to location:
 - China: Xuanzang and Kuiji (K'uei-chi);
 - India: the half-brothers Asaṅga and Vasubandhu;
 - Japan: Chitsū 智通 and Chidatsu 智達
 - Korea: Daehyeon 大賢, Sinhaeng (神行 ;704-779), Weonchuk (圓測 ; 631-696) and Weonhyo (zh: 元曉 ; 원효; 617 - 686); and
 - Tibet: Dolpopa, Taranatha, Jamgon Kongtrul Lodro Thaye, Ju Mipham

Yogacara - Continued

- ▶ Some exponents of Yogācāra asserted that the mind (or in the more sophisticated variations, primordial wisdom) and only the mind is ultimately real. Not all Yogācārins asserted that mind was truly existent, Vasubandhu and Asaṅga in particular did not.
- ▶ Later Yogācāra views synthesized the two, in particular Shantarakshita whose view is attributed as Yogacara-Svatantrika-Madhyamika. In his view the Mādhyamika position is ultimately true and at the same time the mind-only view is a useful way to relate to conventionalities and progress students more skillfully toward the ultimate.[12] This synthesized view between the two positions — which also incorporated views of valid cognition from Dignaga and Dharmakirti — was one of the last developments of Indian Buddhism before it was extinguished in the eleventh century during the Muslim incursion
- ▶ This view was also expounded by Xuanzang, who after a suite of debates with exponents of the Madhyamaka School, composed in Sanskrit, the no longer extant three-thousand verse treatise on "The Non-difference of Madhyamaka and Yogācāra".[13]
- ▶ Later Yogācāra teachings are especially important in Tantric Buddhism, which evolved within their development in India.

Yogacara - Epistemology

- ▶ The Yogācāra defined three basic modes by which we perceive our world. These are referred to in Yogācāra as the three natures of perception. They are:
- ▶ Parikalpita, literally "fully conceptualized", or Imaginary Nature, wherein things are incorrectly apprehended based on conceptual construction, through attachment and erroneous discrimination.
- ▶ Paratantra, literally "other dependent", or Dependent Nature, by which the correct understanding of the dependently originated nature of things is understood.
- ▶ Parinispāna, literally "fully accomplished", or Absolute Nature, through which one apprehends things as they are in themselves, uninfluenced by any conceptualization at all.
- ▶ Also, regarding perception, the Yogācāra emphasized that our everyday understanding of the existence of external objects is problematic, since in order to perceive any object (and thus, for all practical purposes for the object to "exist"), there must be a sensory organ as well as a correlative type of consciousness to allow the process of cognition to occur.

Yogacara - Metaphysics and Soteriology

- ▶ Eight Consciousness (Sanskrit: Aṣṭa Vijñāna)
 - Perhaps the best known teaching of the Yogācāra system is that of the eight layers of consciousness. This theory of the consciousnesses attempted to explain all the phenomena of cyclic existence, including how rebirth occurs and precisely how karma functions on an individual basis. For example, if I carry out a good or evil act, why and how is it that the effects of that act do not appear immediately? If they do not appear immediately, where is this karma waiting for its opportunity to play out?
 - The answer given by the Yogācāra was the store consciousness (also known as the base, or eighth consciousness; Sanskrit: 'ālayavijñāna') which simultaneously acts as a storage place for karma and as a fertile matrix that brings karma to a state of fruition. It may be ultimately traceable to the "luminous mind" of the āgamas. The likeness of this process to the cultivation of plants led to the creation of the metaphor of seeds (Sanskrit, bijas) to explain the way karma is stored in the eighth consciousness. The type, quantity, quality and strength of the seeds determine where and how a sentient being will be reborn: one's species, sex, social status, proclivities, bodily appearance and so forth.
 - On the other hand, the karmic energies created in the current lifetime through repeated patterns of behavior are called habit energies (Sanskrit: vasana). All the activities that mold our bodymind, for better or worse--eating, drinking, talking, studying, practicing the piano or whatever--can be understood to create habit energies. And of course, my habit energies can penetrate the consciousnesses of others, and vice versa--what we call "influence" in everyday language. Habit energies can become seeds, and seeds can produce new habit energies.
- ▶ Two principal points of entry into the tenets of Yogācāra soteriology: the first, employs an admixture of the 'eight consciousnesses' (Sanskrit: Aṣṭa Vijñāna), 'four parts of cognition', 'three natures', and the 'doctrine of selflessness', etc.; the second, embraces the 'two hindrances' (Sanskrit: dve āvaraṇe; Tibetan: sgrib pa gñis).[

Madhyamika Overview

- ▶ Madhyamaka (Sanskrit: मध्यमक, Madhyamaka, traditional Chinese: 中觀宗, Pinyin: Zhōngguānzōng; also known as Śūnyavāda) is a Buddhist Mahayāna tradition systematized by Nāgārjuna.
- ▶ According to the Mādhyamikas, all phenomena are empty of "self nature" or "essence" (Sanskrit: Svabhāva), meaning that they have no intrinsic, independent reality apart from the causes and conditions from which they arise.
- ▶ Madhyamaka is the rejection of two extreme philosophies, and therefore represents the "middle way" between eternalism—the view that something is eternal and unchanging—and nihilism. Nihilism here means the assertion that all things are intrinsically already destroyed or rendered nonexistent.

Madhyamika - Prasangika and Svatantrika

Prasangika

- ▶ The only technique avowed by Prāsaṅgika Madhyamaka is to show by prasaṅga (or reductio ad absurdum) that any positive assertion (such as "asti" or "nāsti", "it is", or "it is not") or view regarding phenomena must be regarded as merely conventional (saṃvṛti or lokavyavahāra).
 - No position therefore constitutes the ultimate truth (paramārtha), including the views and statements made by the Prāsaṅgikas themselves, which are held to be solely for the purpose of defeating all views.
 - The Prāsaṅgikas also identify this to be the message of the Buddha who, as Nāgārjuna put it, taught the Dharma for the purpose of refuting all views.
- ▶ Buddhapalita and Candrakīrti are noted as the main proponent of this approach.
 - Tibetan teacher Longchen Rabjam noted in the 14th century that Candrakīrti favored the prasaṅga approach specifically when discussing the analysis for ultimacy, but otherwise he made positive assertions.
 - His central text, Madhyamakavatara, is structured as a description of the paths and results of practice, which is made up of positive assertions.
 - Therefore, even those most attributed to the Prāsaṅgika view make positive assertions when discussing a path of practice but use prasaṅga specifically when analyzing for ultimate truth.

Madhyamika - Prasangika and Svatantrika (cont)

Svātantrika

- ▶ The Svātantrika Madhyamaka differs from the Prāsaṅgika in a few key ways. Conventional phenomena are understood to exist conventionally without existing ultimately. In this way they can make positive or "autonomous" assertions using syllogistic logic, and their name comes from this quality of autonomous statements. Svatantrika in Sanskrit refers to autonomy and was translated back into Sanskrit from the equivalent Tibetan term. They also draw a distinction between the final ultimate truth and approximate or enumerative ultimates that describe the ultimate but are not the true ultimate.[2]
- ▶ Bhavaviveka is the first person to whom this view is attributed, as they are laid out in his commentaries on Nagarjuna and his critiques of Buddhapalita.
- ▶ Ju Mipham explained that using positive assertions in logical debate may serve a useful purpose, either while debating with non-Buddhist schools or to move a student from a coarser to a more subtle view. Similarly, discussing an approximate ultimate helps students who have difficulty using only prasaṅga methods move closer to the understanding of the true ultimate. Ju Mipham felt that the ultimate non-enumerated truth of the Svatantrika was no different from the ultimate truth of the Prāsaṅgika. He felt the only difference between them was with respect to how they discussed conventional truth and their approach to presenting a path.[2] Gelug teachers, however, have instead criticized the Svatantrika approach as not delivering students to the same point as the Prāsaṅgika approach.

Madhyamika - Ontology/Metaphysics

- ▶ The Madhyamaka concept of emptiness is often explained through the related concept of interdependence.
 - This is in contrast to independence, that phenomena arise of their own accord, independent of causes and conditions.
 - In the first chapter of the Mulmadhyamakakarika, Nagarjuna provides arguments that even causes and conditions are empty of inherent existence or essence.
 - This analogy, however, connects the conclusion of the Middle Way tenets with the codependent origination teachings of the first turning.
- ▶ In this analogy, there is no first or ultimate cause for anything that occurs.
 - Instead, all things are dependent on innumerable causes and conditions that are themselves dependent on innumerable causes and conditions.
 - The interdependence of all phenomena, including the self, is a helpful way to undermine mistaken views about inherence, or that one's self is inherently existent.
 - It is also a helpful way to discuss Mahayana teachings on motivation, compassion, and ethics.
 - The comparison to interdependence has produced recent discussion comparing Mahayana ethics to environmental ethics.

Nyāya-Vaisesika

The Nyāya-Vaiśeṣika is the first school of Hinduism to be considered and analyzed

- ▶ Pluralistic, Theistic, Rationalistic, Realistic, Atomistic System

- ▶ Nyāya Sūtras of Gotama and the Vaiśeṣika Sūtras of Kanada (Kasyapa) form the core of the Sūtra literature for the system

- ▶ Major classical scholars and works include
 - Vatsyayana → Nyāya-sūtra-bhāṣya
 - Udayana → Nyāyakusumānjali, Tātparyartīkā-parishuddhi, Kiranāvalī
 - Udyotkara → Nyāyabhāṣyavārtika
 - Vacaspati Misra → Nyāyavārtikatātparyatīkā
 - Jayanta Bhatta → Nyāyamanjarī
 - Visvanātha → Kārikāvalī
 - Prashastapada → Padārtha-dharma-sangraha (ontological treatise)
 - Sridhara → Nyāyakandalī
 - Sivādityā → Sapta-padārthī
 - Laugaksi Bhaskara → Tarka-kaumudī
 - Gangesa Upadyaya → Tattvacintamani

It is useful to briefly outline the six-fold breakdown of the Nyāya-Vaiśeṣika as specifics are presented further on

- ▶ Epistemology →
 - Valid Means to Knowledge → Perception, Inference, Analogy, Scripture
 - Doctrine of Truth → Correspondence Theory (Veracity as a function of Practicality)
 - Doctrine of Error → Misapprehension of the truth (Error by commission)

- ▶ Ontology → Chart

- ▶ Theology →
 - God is known only through inference → Arguments of design, cosmology and moral supervision
 - God is the author of the Vedas, the enforcer of Karma and is aloof and non-interfering

- ▶ Cosmology → Efficient, Instrumental and material causality → God, Karma, material atoms

- ▶ Psychology → Consciousness is extrinsic to the soul

- ▶ Soteriology → The soul in salvation has an essence of existence only while its uniqueness is maintained

Certain common themes and characteristics are present across the various doctrines within the Nyāya-Vaisesika tradition

- ▶ Metaphysical Themes of the System
 - Sequentiality
 - Simple to Complex
 - Extrinsicness
 - Uniqueness

Within epistemology for the Nyāya-Vaisesika, valid sources to knowledge as well as an understanding of scriptural authority are given

- ▶ Doctrine of Knowledge (Sources)
 - Perception → pratyaksa
 - Inference → anumana
 - Analogy → upamana
 - Scripture (the Vedas) → agama

- ▶ Doctrine of the Vedas
 - God is the author of the Vedas
 - The Vedas are non-eternal (anitya)
 - The Vedas are extrinsically valid (parataH prAmANya)

Perception, a primary means to valid knowledge, is further broken down by the Nyāya-Vaisesika

- ▶ Perception is of two types
 - Ordinary (sadarana): sense perception, mental perception
 - Extra-ordinary (asadarana): perception of universals, complicated perception through association, and extra-sensory perception (telepathy and clairvoyance).

- ▶ Perception : Initial Phase : Indeterminate (nirvikalpaka pratyaksa)
 - Simple elements in mutual isolation
 - Bare apprehension

- ▶ Perception : Next Phase : Determinate (savikalpaka perception)
 - Complex integrated whole
 - Concrete comprehension
 - “Build-up” Theory of Perception

The remaining means to valid knowledge are explained: inference and analogy within the Nyāya-Vaisesika

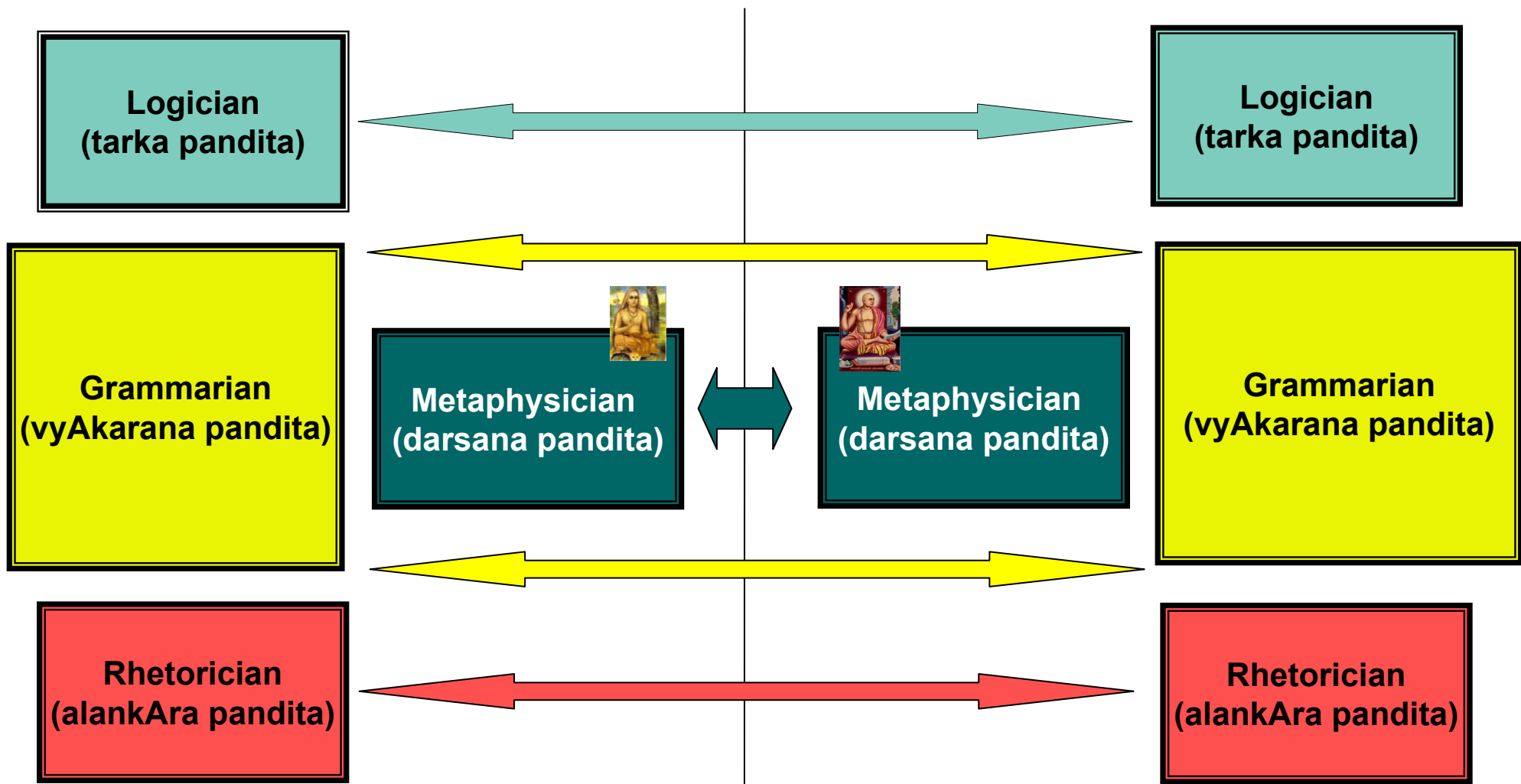
- ▶ Inference : Inductive-Deductive reasoning
 - Inductive : particular circumstance to general principle
 - Deductive : general principle to particular circumstance

- ▶ Inductive-Deductive Reasoning : Example - 5 steps (parvato vahnimAn)
 - (I) 1. hill is on fire (proposition) - pratijNA
 - 2. because there is smoke (reason) - hetu
 - 3. wherever there is smoke there is fire (general principle) - vyapti

 - (D) 4. this hill has smoke (application) - upanaya
 - 5. therefore the hill is on fire (conclusion) - siddhanta

- ▶ Analogy (upamAna)
 - Verbal testimony (Aptavacana)
 - Comparison (tulanAtmaka)
 - Zebra/horse analogy → This analogy holds no causality, unlike inference

Basic layout of formal/classical debate structures - *tarka* as designed in the early development of Indian logic predominantly by the Jain, Nyaya, and Mahayana (mutual development)



Through understanding truth and error within the Nyāya-Vaisesika, one gets at systematically their particular view of the nature of knowledge

- ▶ Nature of Knowledge
 - Knowledge with or without form: (nirAkAra or sAkAra) → nirakara (without)
 - Knowledge with or without an object (nirvisya or saviSaya) → savisaya (with)
 - Knowledge self-revealing or not (svaprakASA or paraprakASA) → not
- ▶ Doctrine of Error
 - Misapprehension of truth : Error by commission (mistaking one object for another object)
 - Shell/Silver (Sukti/rajata) Analogy
 - 1. Shell : perceived ordinarily (presented object)
 - 2. Silver : perceived extra-ordinarily (represented obj)
 - Wrong synthesis of 2 equally real and objective perceptions
- ▶ Doctrine of Truth
 - Correspondence Theory of Truth : Veracity is the function of practicality
 - Mirage-in-a-desert analogy
- ▶ Validity-Invalidity Issue : Both Validity and invalidity are extrinsic to knowledge

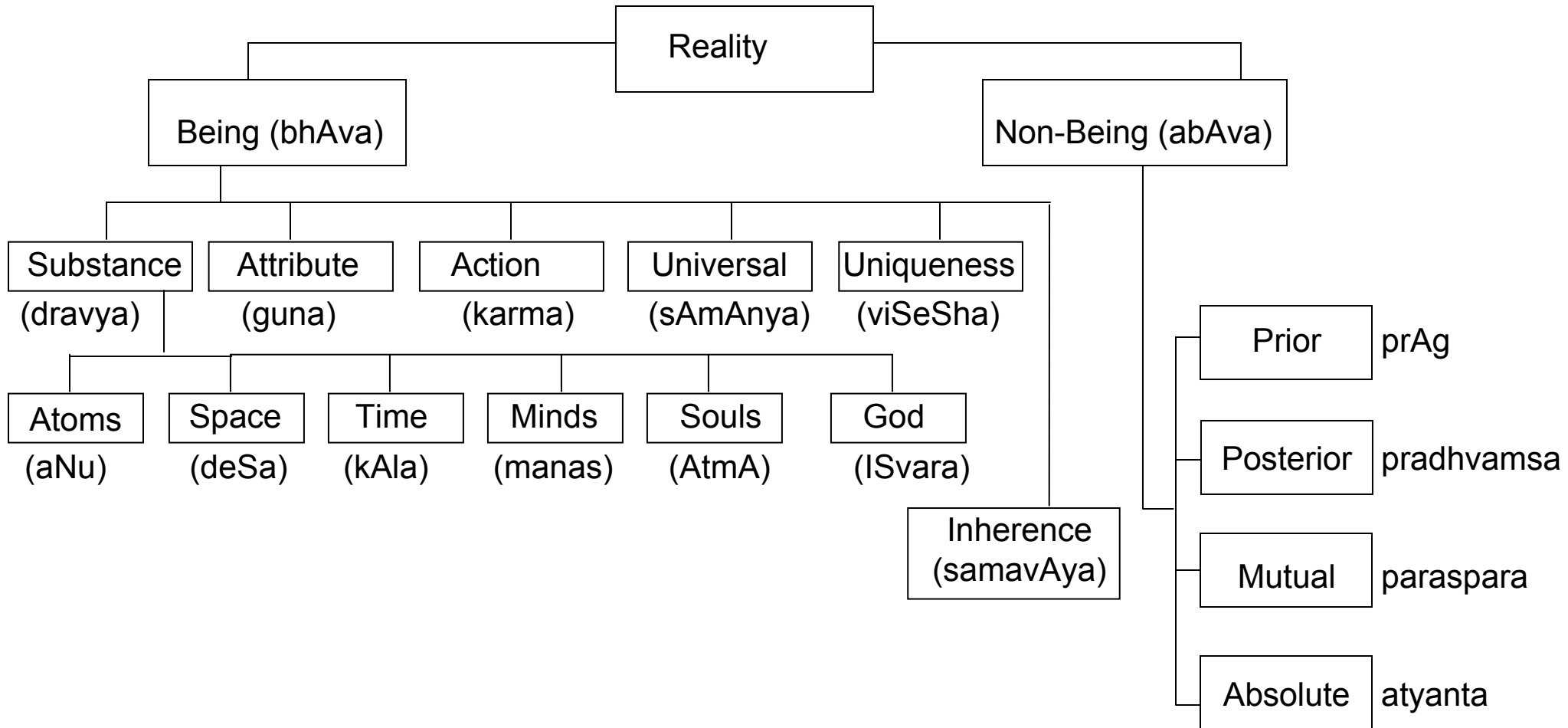
Through understanding truth and error within the Nyāya-Vaisesika, one gets at systematically their particular view of the nature of knowledge (cont)

- ▶ Validity of knowledge
 - 1. Validity (prAmANya) + invalidity (aprAmANya) are BOTH extrinsic (parataH) to knowledge (jNAna)
 - 2. V + I are both intrinsic (svataH)
 - 3. V is intrinsic and I is extrinsic
 - 4. I is intrinsic and V is extrinsic
- ▶ Informational and Confirmational aspects of knowledge (K1,K2)
- ▶ Two theories of truth
 - Correspondence theory of truth → veracity confirmed by the practicality
 - Coherence theory of truth → practicality confirmed by the veracity

It is significant to revisit the metaphysical themes of the Nyāya-Vaisesika as one sets out to understand the next point of Sāstra for the system, that of reality and its classifications

- ▶ Metaphysical Themes of the System
 - Sequentiality
 - Simple to Complex
 - Extrinsicness
 - Uniqueness

Ontological Chart for the Nyāya-Vaiśeṣika – What constitutes reality for this system? What is it that exists according to them?



Causality in the Nyāya-Vaisesika can be understood by consideration of the metaphysical theme of extrinsicness as well sequentiality

▶ Causality

- Effect does not pre-exist in the material cause
- Cause and effect are different, and the effect is a *de novo* and irreversible creation (milk-yogurt analogy)

The distinguishing characteristic of the theological aspect of the Nyāya-Vaisesika is that it affirms a Supreme Being

▶ How is God known

- Perception → no
- Analogy → no
- Scripture → no
- Inference → yes

- God (iSvara) → dharma, mokSa
- Gods (devas) → artha, kAma

- ▶ Design arguments → order, harmony, coordination is provided and maintained by God
- ▶ Effect argument → Universe is of the nature of the effect
- ▶ Cosmic supervisor argument → sRSTi, sthiti and samhAra (creation, preservation, dissolution)
: keeping track of the karmic histories during the inter-kalpa periods
- ▶ Moral supervisor argument
- ▶ Doctrine of God
 - God is the enforcer of Karma
 - God is the author of the Vedas
 - God is aloof and non-interfering

Cosmology in the Nyāya-Vaisesika gives an understanding of the nature of the universe

- ▶ Causation (kAranatraya)
 - Efficient Cause : God (nimitta kAraNA)
 - Instrumental Cause : Karmas of souls yet to achieve salvation (aDRSTa) (sahakAri kAraNa)
 - Material Cause : Atoms (upAdAna kAraNa)
- ▶ God is the Assembler of the Universe
- ▶ Nature of the Universe is a periodic creation and dissolution from and to material atoms which are external to God
- ▶ Matter is atomic and each atom is ultimately unique.
- ▶ Matter is not created by God and is co-eternal
- ▶ No ex-nihilo creation (creation out of nothing)

The metaphysical themes can again be seen through the understanding of the nature of the soul, or psychology in the Nyāya-Vaisesika system

- ▶ Consciousness is alien and extrinsic to the soul (cetanA → AtmA)
 - Fainting (murchA) shows separation of consciousness from the soul
 - Waking, dreaming and deep-sleep/dreamless state shows separation of consciousness from the soul

- ▶ Mind is an adjunct of the soul that transmigrates along with the soul and is ultimately released upon moksha

- ▶ Infinite number of souls

- ▶ Souls are unique
 - jNAtA → knower
 - kartA → agent
 - bhoktA → experiencer

- ▶ Souls ultimately have no consciousness

Salvation, the ultimate aim for all of Indian philosophy, is particularly viewed uniquely by the Nyāya-Vaisesika system

- ▶ Salvation obtained through knowledge
- ▶ Hierarchy of Sādhana (mArga) : Jnāna, Karma, Bhakti, Dhyāna
- ▶ The nature of the soul in the state of salvation or moksa is existence only; there is no consciousness and no bliss
- ▶ Uniqueness of the soul is maintained

Sankhya-Yoga

An overview of the Sāṅkya-Yoga offers a snapshot of the tradition in preparation for more detailed analysis

- ▶ Dualistic, non-theistic, rationalistic, realistic, and non-atomistic System
- ▶ Sāṅkya-Sūtra of Kapila and the Yoga-Sūtra of Patanjali form the core of the Sūtra Literature of this system
- ▶ Major classical scholars and works include
 - Isvarakrishna → Sāṅkya-Karika
 - Vijnānabhikṣu → Sāṅkya-pravachana-bhāṣya, Yogavartika
 - Vyasa → Yoga-Sūtra-bhāṣya
 - Sankara → Yogasutrabhasyavivarana
 - Vacaspati Misra → Sāṅkya-tattva-kaumudi, yogasarasamgraha

The Sāṅkya-Yoga is subjected to 6-Fold Analysis based on Sāstra

- ▶ Epistemology →
 - Valid means to knowledge → Perception, Inference and Scripture
 - Doctrine of Truth → Coherence Theory of Truth (Practicality is a function of veracity)
 - Doctrine of Error → Non-apprehension of the truth (Error by omission)
- ▶ Ontology → Prakṛti and Puruṣa
- ▶ Theology → Rejection of a Supreme Being, no proctorship to the law of Karma
- ▶ Cosmology → Universal Efficient, Instrumental and Material Cause → Prakṛti, Karma, Prakṛti
- ▶ Psychology → Consciousness is intrinsic to the nature of the soul
- ▶ Soteriology →
 - Bondage is the result of primal ignorance
 - The process of salvation begins at the discrimination of the puruṣa from the psychical apparatus
 - Practiced virtues : Friendliness, compassion, happiness to the virtuous, indifference to the vicious
 - Practice of the 8-fold Yoga
 - The state of the soul in Mokṣa is that of Existence and Consciousness (but no bliss)

Like the Nyāya-Vaisesika, the Sankhya-Yoga has its own metaphysical themes seen to cut across the various doctrines and points of Sāstra within the tradition

- ▶ Metaphysical Themes of the System
 - Intrinsicness
 - Complex to simple
 - Simultaneity
 - Commonality

The Sankhya-Yoga gives a breakdown of its accepted means to valid knowledge as well as its understanding of the Vedas as authoritative scripture

- ▶ Doctrine of knowledge
 - Perception
 - Inference
 - Scripture (the Vedas)
- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas are non-eternal
 - The Vedas are Intrinsically Valid

Perception is considered amongst the accepted means to valid knowledge to be of two types in the Sankhya-Yoga

- ▶ Perception : Initial Phase : Indeterminate
 - Complex, undifferentiated and amorphous mass of substance and attribute (breakdown)
 - Bereft of any discrimination
 - Vague unanalyzed concoction

- ▶ Perception : Next Phase : Determinate
 - Analysis Phase : amorphous mass is broken down in terms of substance and attribute
 - Synthesis Phase : reconstructed into a meaningful, concrete and integrated whole
 - “Breakdown” Theory of Perception

Understanding truth and error within the Sankhya-Yoga system offers another view of the nature of knowledge

- ▶ Nature of knowledge
 - nirAkAra (agrees with N-V)
 - Savisaya (agrees with N-V)
 - svaprakASa (knowledge is self-revealing)

- ▶ Doctrine of Error
 - Non-apprehension of truth : Error by omission
 - Silver Shell : Analogy
 - Red-Crystal : Analogy

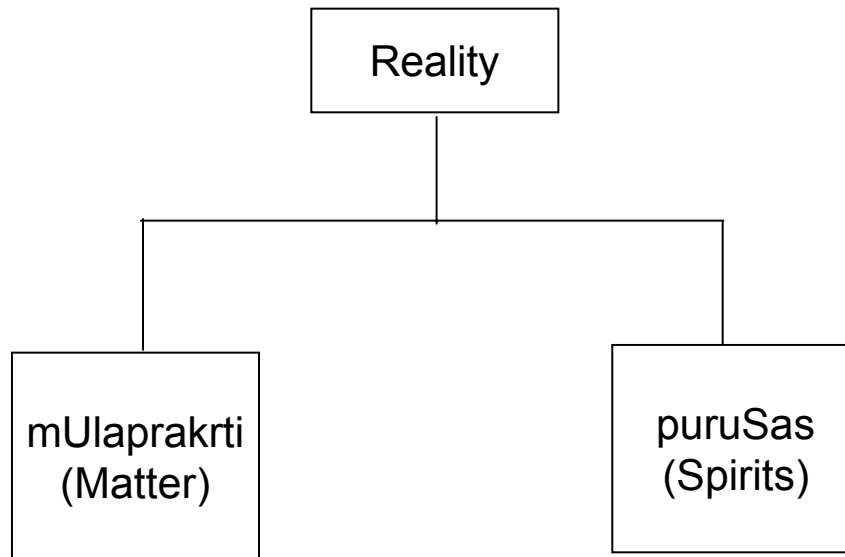
- ▶ Doctrine of Truth
 - Coherence Theory of Truth : Practicality is the function of veracity
 - Mirage-in-a-desert analogy

- ▶ Validity-Invalidity Issue
 - Both Validity and invalidity are intrinsic to knowledge

As the doctrine of reality is considered within the Sankhya-Yoga system, it is good to revisit the metaphysical themes

- ▶ Metaphysical Themes of the System
 - Intrinsicness
 - Complex to simple
 - Simultaneity
 - Commonality

In contrast the Nyāya-Vaisesika chart of reality, the chart for the Sankhya-Yoga is quite different



- One
- Non-conscious
- source of human suffering
- Material

- Plural
- Conscious
- Away from human suffering
- Spiritual

Causality in the Sankhya-Yoga system falls in line with the metaphysical themes of simultaneity, commonality and intrinsicness

▶ Causality

- Exact opposite of Nyāya Vaisesika View
- Effect pre-exists in the material cause
- If the effect did not pre-exist in the material cause, then anything could be produced from anything
- Cause and effect are identical in theory, but different only from a practical standpoint
- (Clay-Pot analogy)

The Sankhya-Yoga understands Prakrti to be primal matter

▶ Prakrti

- Material Aspect of Reality
- Active Aspect of Reality
- Cause of all else except the purusas
- One (non-atomic theory of matter) **

Not Quantum Theory of the atom
Criticism of Nyāya Vaisesika Atomic Theory

- Eternal, independent and imperceptible
- Composed of the three elements (Gunas) : Sattva, Rajas and Tamas

▶ Arguments to establish the existence of Prakrti

- 1. Must be one ultimate and permanently infinite source
- 2. Must be one cause to account for the fundamental unity of the universe
- 3. Must be a substrate to the qualities seen in the universe
- 4. Effect Argument
- 5. Cause-effect unity argument

The distinguishing mark of the theological doctrines of the Sankhya-Yoga is its rejection of a Supreme Being

- ▶ Non-theistic : No Single Supreme God
- ▶ Calls for Limited Spirits (gods)
- ▶ Law of Karma operates on its own accord
- ▶ Arguments against the existence of God
 - 1. God : Free or not free?
 - 2. How can materiality originate from spirituality? God is superfluous if Prakrti is the origin
 - 3. How can an omni-present, spiritual being exist in matter?
 - 4. Things are observed to take place of their own accord.

The Sankhya-Yoga view of the universe/cosmology is also in line with the metaphysical themes of intrinsicness and simultaneity

- ▶ The Universe is self-evolved
- ▶ The nature of the universe is one of evolution and involution of primal matter by its own inherent force
- ▶ Primal matter and souls exist totally isolated of each other in the state of dissolution
- ▶ Cosmological causality
 - Efficient Cause: Primal Matter
 - Material Cause: Primal Matter
 - Instrumental Cause: Karma

The metaphysical themes can again be seen through the understanding of the nature of the soul, or psychology in the Nyāya-Vaisesika system

- ▶ Infinite number of souls that are each identical
- ▶ Quantitative pluralism and qualitative monism
- ▶ Nature of the soul is one of existence and consciousness
- ▶ Doctrine of the Soul
 - Purusa Stage : liberated state
 - Jīva Stage : bound state

In Sankhya-Yoga psychology, it is essential to understand the nature of the Purusa as well as the proof of its existence

- ▶ The soul as Purusa
 - Pure Transcendental Consciousness
 - Of the very essence of consciousness
 - Pure subject and knower
 - Untouched by the 3 Gunas
 - Neutral seer
 - Not an agent
 - Silent witness
 - Eternally luminous
 - Eternally peaceful
 - All-pervading
- ▶ Proofs of the existence of Purusas
 - Teleological Proof : Prakrti evolves for the sake of purusas
 - Logical Proof : Must be entities beyond the reach of the Gunas
 - Ontological Proof : Must be a transcendent and synthetic unity of pure consciousness
 - Epistemological Proof : Prakrti is the experience; there must be an experiencer
 - Soteriological Proof : There must be a permanent substance desiring liberation from prakrti

The Sankhya-Yoga further develops on the nature of the soul

- ▶ Proof of many souls
 - Different senses, mind, etc.; separate births and deaths and experiences of pleasure and pain
 - Liberation of one should have meant liberation of all
 - All souls are essentially alike
 - Only numerical distinction
 - 3 Gunas play on individual as per karma
 - Prakrti is one. Purusas are many. The two are in opposition

The doctrine of salvation or soteriology in the Sankhya-Yoga stands in contrast to the Nyāya-Vaisesika

- ▶ Salvation (kaivalya) is obtained through meditation. (Dhyāna)
- ▶ Hierarchy of Sādhana : Dhyāna, Jnāna, Karma then Bhakti
- ▶ Samadhi and the Practice of 8-fold aSTAngayoga (yama, yiyama, Asana, prANAyAma, pratyAhAra, dhAraNa, dhyAna, samAdhi) and 7-fold kuNDalinI yoga (sahasrAra, AjNA, viSuddha, anAhata, maNipura, svAdhiSThAna, mUIAdhAra)
- ▶ The nature of the soul in the state of salvation is one of existence and consciousness Bondage is on the account of primal ignorance
- ▶ Discrimination between the purusa and the psychical apparatus is the commencement of the process of salvation
- ▶ Detachment toward the material world and the cultivation of virtues
 - Friendliness
 - Compassion
 - Happiness toward the virtuous
 - Indifference towards the vicious

Pūrva Mīmāṃsā of Prabhākara Misra

A brief overview of the Pūrva Mīmāṃsā of Prabhākara Misra highlights its Sūtra and scholastic literature

- ▶ Scripturalistic, realistic, pluralistic, non-theistic, and non-atomistic System
- ▶ Mīmāṃsā Sūtras (or the Dharma Sūtras) of Jaimini form the core of Pūrva Mīmāṃsā Sūtra Literature
- ▶ Major Classical Scholars and works include
 - Shabara → Shabara-bhāṣya
 - Prabhākara Misra → Brhati
 - Shālikanātha → Prakarana-panchikā

Pūrva Mīmāṃsā of Prabhākara Misra can be briefly outlined in its 6-Fold Analysis

- ▶ Epistemology → Valid means to knowledge : Perception, Inference, Scripture, Analogy, and Implication
- ▶ Ontology → Chart
- ▶ Theology →
 - Denial of a single Supreme Being with emphasis on the first two sections of the Vedas
 - The gods of the Vedas must be appeased and worshipped by those seeking salvation
- ▶ Cosmology → Denial of the doctrine of Kalpa and the notion of a creator
- ▶ Psychology → Ultimately, the soul is devoid of consciousness as it is alien and extrinsic to the soul
- ▶ Soteriology →
 - The state of the soul in Moksa is existence only; there is no consciousness nor bliss
 - Salvation is obtained through Vedic Rituals (Karma); Karma done selfishly binds while Karma done selflessly liberates
 - Obedience to the Vedas is good, therefore it is right; it is an end in itself that upholds dharma; anyone that upholds dharma is automatically entitled to moksa (Altruistic notion with a benefit)

Prabhākara-Mīmāṃsā Epistemology begins by breaking down its accepted means to valid knowledge and its understanding of Vedic scriptural authority as it is the first scripturalistic system within Hinduism

- ▶ Doctrine of knowledge
 - Perception
 - Inference
 - Scripture
 - Analogy
 - Implication

- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas are eternal
 - The Vedas are intrinsically valid

Perception and Analogy are two of the accepted means to valid knowledge in Prabhākara's school of Mīmāṃsā

▶ Perception

- Indeterminate : Perception of generic and specific features of the object are apprehended but not recognized in terms of other members of its class-essence
- Determinate : Perception by apprehension and recognition in terms of class-essence takes place; comparative remembrance is the distinctive feature here

▶ Analogy

- NV Analogy is not analogy at all : the relation between a word and the object denoted by that word is based on verbal authority
- Horse/Zebra Analogy is made without the verbal authority of anyone – purely based upon comparison

Prabhākara's school of Mīmāṃsā addresses the other means to valid knowledge as well, namely implication and scripture

► Implication

- The plausible assumption that one makes in order to reconcile two apparently inconsistent but known facts

Mr. X is alive – known #1

Mr. X is not in the house – known #2

Mr. X must be elsewhere – plausible presumption

- Not brought under inference : conclusion in inference is definite and cause-effect based, whereas in analogy it is indefinite and NOT cause-effect based

► Scripture

- Vedas are sovereign and are completely and ultimately authoritative in all matters concerning dharma and moksha
- Vedas are authorless, eternal and intrinsically valid

Once the pramanas are understood within Prabhākara's Mīmāṃsā, the system addresses the the nature of knowledge itself

- ▶ Knowledge is self-manifesting
 - Simultaneous triple manifestation of knowledge, subject and object
 - Knowledge is self-luminous and manifests of its own accord
 - Both subject and object are not self-luminous and depend upon knowledge for their manifestation
 - Dependency does not signify sequential revelation
 - Knowledge simultaneously reveals subject and object when it reveals itself

- ▶ Validity-Invalidity issue
 - Validity is intrinsic to knowledge
 - Invalidity is extrinsic to knowledge

- ▶ Knowledge is intrinsically valid
 - From the very fact that one does not keep checking → Smooth functioning of life
 - If knowledge is not intrinsically valid, nothing else can make it valid
 - No such thing as neutral knowledge; all knowledge is either valid or invalid

Understanding error within Prabhākara's Mīmāṃsā is also essential to understanding the nature of knowledge

- ▶ Doctrine of Error

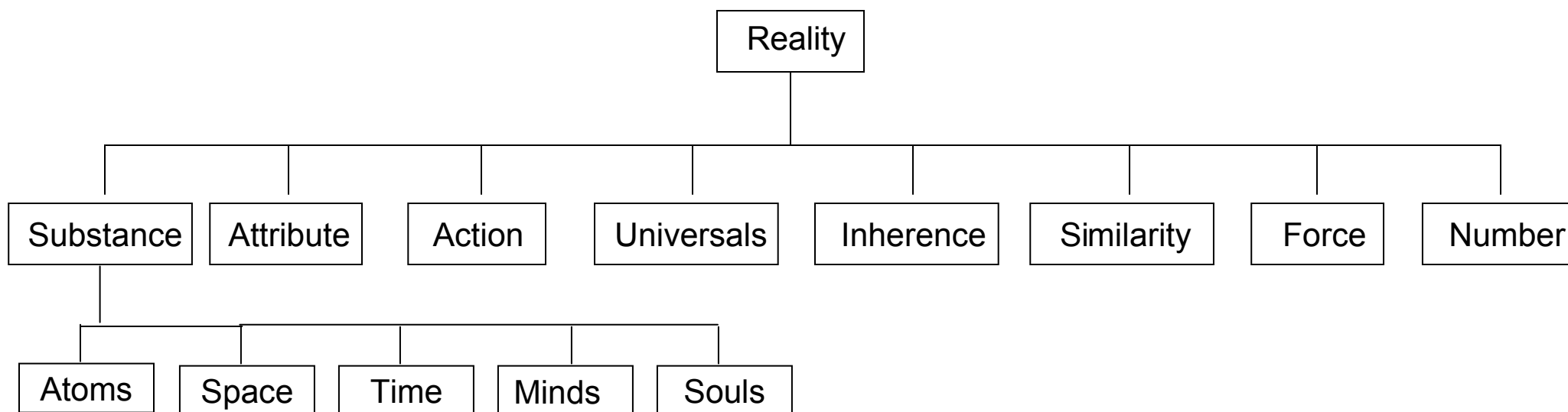
- Error is partial truth
- Due to omission and not commission
- Non-apprehension, NOT misapprehension
- 2 factors in error

Positive : revelation of object only (partially)

Negative : overlooking the distinction between two cognitions

- Error can rise out of non-discrimination

Ontological Chart for the Mīmāṃsā of Prabhākara Misra -- What constitutes reality according to this system? What is it that exists according to this system?



The clarification of Universals and inherence within Prabhākara's Mīmāṃsā further explains the ontological chart

▶ Universals and Inherence

- Universals are a real category which is distinct from the individuals in which it inheres
- Universals are not perceived apart from the individual
- Universal is manifest only through the individual
- The relationship is one of inherence

Theologically, Prabhākara's Mīmāṃsā also rejects the notion of a Supreme Being

- ▶ No single supreme God : (Non - theistic)
- ▶ Calls for Limited Spirits (gods)
- ▶ Emphasis is on the first 2 sections of the Vedas
- ▶ Polytheistic theme is present
 - gods must be appeased and worshipped by those seeking salvation
 - the Vedas say so

Prabhākara's Mīmāṃsā provides its arguments for the denial of a Supreme Being

- ▶ Prabhākara's denial of God
 - The universe is eternal and constant as a whole; no God is necessary to account for the functioning of the cosmic processes
 - Supervision of merits and sins requires knowledge, further requiring senses and mind, further requiring a body, violating omnipresence
 - “Divine Intuition” presupposes God's existence
 - God cannot have control over merits and sins of souls; God would be above merits and sins
 - Control is the result of either contact or inherence
 - Only substances are capable of conjunction and disjunction; merits and sins are attributes
 - God and His attributes are eternal; God's will is an attribute that is therefore eternal, absurdly calling for an eternal creative process and eternal destructive process

Cosmology in Prabhākara's Mīmāṃsā provides a picture of its account of the universe

- ▶ The universe has no creator
- ▶ The universe is eternal and constant/consistent/balanced
- ▶ Denies the doctrine of the Kalpas

Prabhākara's Mīmāṃsā provides an outline of psychology, giving a breakdown of the nature of the soul

- ▶ Infinite number of souls
- ▶ Ultimately the soul has no consciousness
- ▶ Consciousness is alien and extrinsic to the soul
- ▶ Each soul is the agent, knower and experiencer
- ▶ The soul is not self-luminous and requires knowledge for its manifestation
- ▶ The soul can never become an object of consciousness

Salvation within Prabhākara's Mīmāṃsā is highlighted by the notions of karma and dharma

- ▶ Salvation is obtained through Vedic Rituals (Karma)
 - Karma done selfishly binds, Karma done selflessly liberates
- ▶ Hierarchy of Sādhana : Karma, Jnāna, Bhakti, Dhyāna
- ▶ The nature of the soul in the state of salvation or moksha is one of existence only → no consciousness nor bliss. → Identical with Nyāya-Vaisesika
- ▶ Salvation is purity of being implying freedom from all restrictions, adjuncts, attributes, etc.
- ▶ Dharma : the cosmo-ethical rhythm of the universe that is sustained by the performance of the prescribed rites of the Vedas (Karma)
 - Karma is ultimately sovereign
 - The Vedas speak of three actions:
 1. Mandatory actions
 2. Optional Actions
 3. Prohibited Actions
- ▶ Obedience to the Vedas is good, therefore it is right; it is an end in itself that upholds dharma
 - Anyone that upholds dharma is automatically entitled to moksha → Altruistic notion with a benefit

	Performance	Non-Performance
Prescribed Action (Vidhi)	-	SIN
Prohibited Action (Nisedha)	SIN	-
Optional Action (Kamya)	MERIT	-

Pūrvā Mīmāṃsā of Kumārila Bhaṭṭa

An outline of the Pūrva Mīmāṃsā of Kumārila Bhatta highlights its general views, literature and scholastic personalities

- ▶ Scripturalistic, realistic, pluralistic, non-theistic, and atomistic System
- ▶ Mīmāṃsā Sūtras (or the Dharma Sūtras) of Jaimini form the core of Pūrva Mīmāṃsā Sūtra Literature
- ▶ Major Classical Scholars and works include
 - Shabara → Shabara-bhāṣya
 - Kumārila Bhatta → Shloka-Vārtika, Tantra-Vārtika, Tuptikā
 - Pārthasārathi Misra → Shāstradīpikā, Tarkapāda

A brief snapshot of the Pūrva Mīmāṃsā of Kumārila Bhatta in terms of its 6-Fold Analysis shows its general views on the various points of Sāstra

- ▶ Epistemology → Valid means to knowledge : Perception, Inference, Scripture, Analogy, Implication, Non-apprehension
- ▶ Ontology → Chart
- ▶ Theology → Rejection of a Supreme Being with similar arguments to the Sāṅkya-Yoga
- ▶ Cosmology → Denial of the doctrine of Kalpa and acceptance of atomic theory by inference
- ▶ Psychology → The soul is a conscious/non-conscious substance while consciousness is viewed as an action and not an attribute
- ▶ Soteriology →
 - Salvation is attained through Karma → Vedic ritual
 - State of the soul in Moksa is one of Existence, and possible consciousness and possible bliss
 - Hedonistic Notion of the Vedas → Obedience to the Vedas is right, therefore it is good: It is a personal and spiritual favor that the soul is doing to itself, for its own ultimate good

Kumārila's school of Mīmāṃsā establishes its own means to valid knowledge and view on the authority of scripture, namely the Vedas

- ▶ Doctrine of Knowledge
 - Perception
 - Inference
 - Scripture
 - Analogy
 - Implication
 - Non-Apprehension

- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas are eternal
 - The Vedas are intrinsically valid

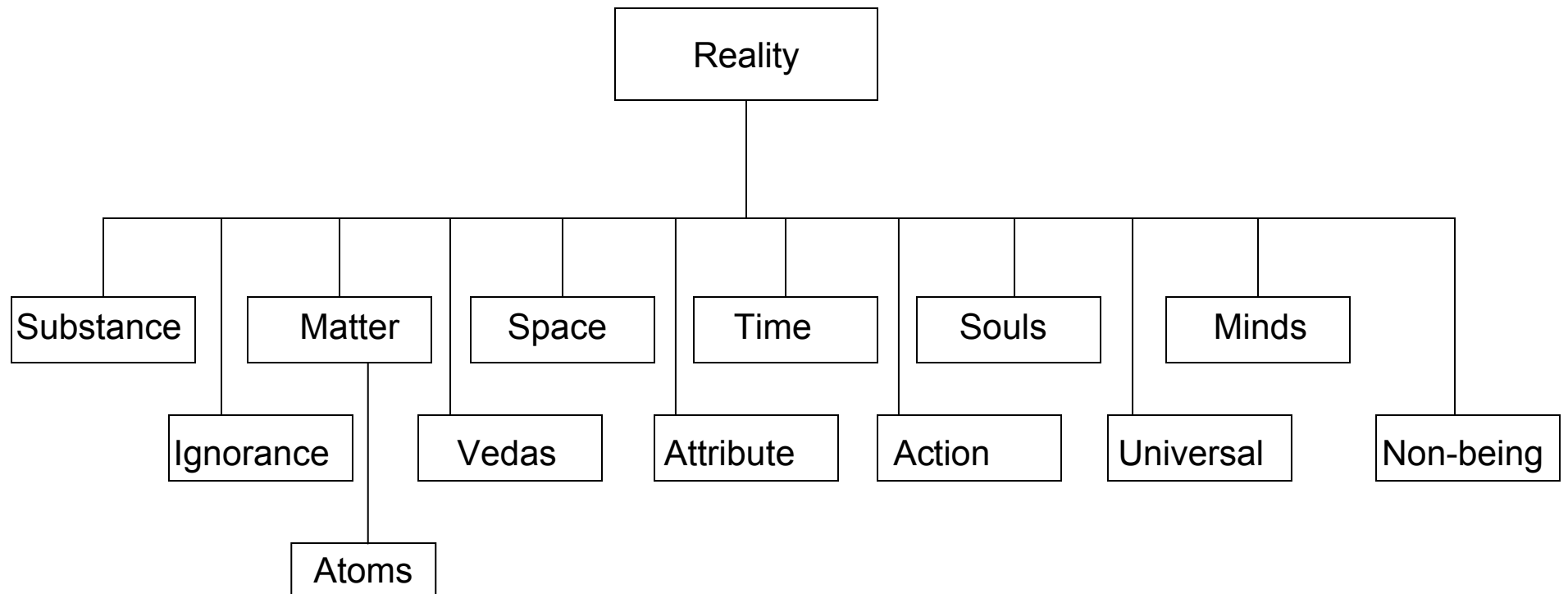
Perception, inference and analogy in Kumāriḷa's school of Mīmāṃsā further develop the understanding of means to valid knowledge

- ▶ Perception → Indeterminate Perception
 - Devoid of all generic and specific features
 - Bare awareness of the individual entity bereft of its class character, form, name and specific features
 - Generic/specific features are implicitly apprehended (Parthasarathi Misra)
- ▶ Determinate Perception
 - An object is perceived together with all its generic and specific features
 - Generic/Specific features are explicitly apprehended
 - Implicitness is based on prior perception of that object or another similar object of that class
- ▶ Inference and Analogy is common to PM
- ▶ Implication - Differs from Prabhākara on how implication differs from inference
 - Implication differs from inference on account of mutual inconsistency

Kumāriḷa's Mīmāṃsā develops its understanding of the “truth” about error, leading to the nature of knowledge itself

- ▶ Doctrine of error : Misapprehension of the truth
 - The negative side of knowledge just as abhava (non-being) is the negative of reality
- ▶ Knowledge is not self-manifesting
 - The subject comes to know of the object from a process of inference which is derived from the manifested-ness of the object

Ontological Chart of the Mīmāṃsā School of Kumārila Bhatta – What constitutes reality in this system? What is it that exists according to this system?



Kumārila's school of Mīmāṃsā ontologically distinguishes itself from the other systems

- ▶ Chart
- ▶ Rejects inherence, similarity, force and number
- ▶ Universals
 - The universal and individual are mutually dependent
 - Relationship is natural and internal
 - Not based on anything external
 - One of identity based on perceptual evidence
 - One perceives individuals as identical with their class-essence
 - Relationship is one of identity-in-difference

Kumārila's school of Mīmāṃsā theologically establishes its position regarding a Supreme Being

- ▶ No single supreme God
- ▶ Affirms Limited Spirits (gods)
- ▶ Kumārila's arguments against the existence of God are similar to the Sankhya-Yoga

Kumārila's school of Mīmāṃsā cosmologically establishes its position on space and time as well as matter

- ▶ No single creator of the universe
- ▶ The universe is un-created and eternal
- ▶ Denies the doctrine of the Kalpas
- ▶ Matter is atomic through inference according to the fragmentary nature of matter
- ▶ Space and Time are ontological substances and are known through perception

The nature of the soul in Kumārila's school of Mīmāṃsā establishes a unique position on the relationship between the soul and consciousness

- ▶ Infinite number of souls
- ▶ Nature of the soul in the state of samsara is one of a conscious non-conscious spiritual substance
- ▶ Soul is the knower, agent and experiencer
- ▶ Consciousness is not an attribute but an action
 - Dynamic process of the soul
 - Neither alien nor integral to the constitution of the soul
 - A potency that appears and disappears quite naturally and becomes the object of its own knowledge
 - Consciousness can neither reveal itself nor the soul, but only the object
 - Knowledge is then inferred from the revealed state of the object
 - In self-consciousness, the soul becomes its own object, allowing it to be subject and object

Kumārila's school of Mīmāṃsā psychologically establishes its position on the mind and its nature

- ▶ Mind
 - Exactly like NV system
 - Limiting adjunct
 - Atomic in nature
 - Samsaric partner of the soul
 - Coordinator of cognitive acts
 - Repository of attitudes, aptitudes, etc.

Kumārila's school of Mīmāṃsā establishes its views on soteriology, the nature of salvation or moksa as well as its corresponding views on karma and dharma

- ▶ Salvation is obtained through Vedic rituals (Karma)
- ▶ Nature of the soul in the state of salvation or Moksa is one of possible consciousness and bliss
- ▶ The soul has the option to possess both consciousness or bliss which are always potential to the soul
- ▶ Obedience of the Vedas
 - Obedience to the Vedas is right, therefore it is good
 - Obedience to the Vedas is a personal and spiritual favor that the soul is doing to itself, for its own ultimate good
 - Hedonistic notion
- ▶ Moksa
 - Difficult to conceive an entity devoid of an essence
 - Soul is a pure being that possesses eternally the potential to become conscious and blissful if it wants to
 - Non-conscious existence is no existence

Advaita Vedānta

A brief outline of Advaita Vedānta outlines its general views, literature and scholastic personalities

- ▶ Idealistic, Absolutistic, Non-dualistic, and scripturalistic System
- ▶ The Brahma Sūtras (or the Vedānta Sūtras) of Bādarāyana for the core of the Vedānta Sūtra Literature
- ▶ Major classical scholars and works include
 - Gaudapādāchārya → Mandukya-Kārika, ĀgamaŚāstra
 - Śankara → Upanisad-bhāsyā
 - Mandana Misra → Brahmasiddhi
 - Suresvara → Naiskarmyasiddhi, Brhadāranyaka-bhāsyā-Vārtika
 - Padmapādāchārya → Panchapādika
 - Sriharsa → Khandanakhandakhadya, Naisadhacharita
 - Praskāshātman → Panchapādikavivāraṇa
 - Vimuktātman → Istasiddhi
 - Vācaspati Misra → Bhāmati
 - Amalānanda → Kalpataru
 - Appāya Diksita → Parimala, Sidhāntaleshasangraha
 - Ānandajnāna → Tarkasangraha
 - Madhusudhana Sarasvati → Advaita-siddhi
 - Vidyāranya → Panchadashi, Brhadāranyakavārtikasara, Vivaranaprameyasangraha
 - PrakashĀnanda → Vedāntasiddhantamuktavali
 - Sadānanda Yati → Advaitabrahmasiddhi
 - Gangadharendra Sarasvati → Svarajyasiddhi
 - Sadānanda → Pratyaktattvachintamani
 - Narahari Svami → Bodhasara
 - Suryanārāyana Sāstri → Bhāmati
 - Chitsukhācharya → Khandana (Commentary), Tattvapradīpika
 - Amalānanda → Kalpataru
 - Sarvajnātman → Sanksepa-Shariraka

A brief snapshot of Advaita Vedānta in terms of its 6-Fold Analysis offers general views on the various points of Sāstra.

- ▶ Epistemology →
 - Valid means to knowledge: Perception, Inference, Scripture, Analogy, Implication and Non-apprehension with higher authority given to the two latter sections of the Vedas
- ▶ Ontology → Nirguna Brahman is the only reality; its manifestation is done via concealment of the real, projection of the false and the confusion of the real and false through Maya (Rope/Snake Analogy)
- ▶ Theology → The single Supreme Being is Isvara (Saguna Brahman), a manifestation of the Nirguna Brahman
- ▶ Cosmology → Brahman manifests as God, Souls, and Matter as Matter is a function of the 3 Gunas: Sattva, Rajas, and Tamas
- ▶ Psychology → Uniqueness and identity of the souls are irrelevant
- ▶ Soteriology →
 - Salvation is obtained through Jnāna
 - The soul “becomes” one with Brahman which is identical with consciousness and bliss

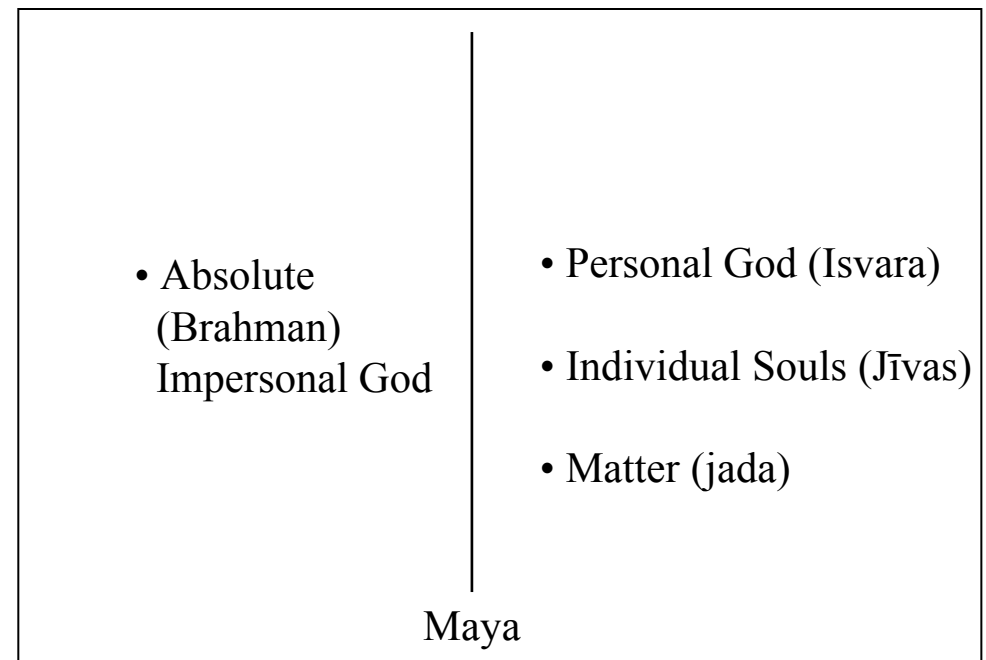
Advaita Vedānta epistemologically establishes its various accepted sources of valid knowledge as well as its view on scriptural authority

- ▶ Doctrine of Knowledge (Sources)
 - Perception
 - Inference
 - Scripture
 - Analogy
 - Implication
 - Non-Apprehension

- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas eternal
 - The Vedas are intrinsically valid
 - The latter two sections (Aranyakas and Upanishads) are given higher authority

Advaita Vedānta offers a unique ontological view based on the establishment of a single absolute

- ▶ Monistic/Non-Dualistic
- ▶ Brahman (God) is the only reality → Nirguna Brahman
- ▶ Doctrine of Maya applies (cosmic illusion)
 - Conceals the real
 - Projects the false
 - Confuses the real and the false
- ▶ Rope/Snake Analogy Explained
 - Rope = Absolute
 - Avidya = Maya
 - (micro) (macro)
 - snake = Ontic Triad
 - Lantern = Spiritual Enlightenment
- ▶ Nightmare Analogy



Advaita Vedānta theologically establishes its position God and theism given the context of its absolutistic view of reality

- ▶ There is a single supreme God (Saguna Brahman)
- ▶ Ultimately, there is only God (Nirguna Brahman)
- ▶ Limited Spirits (gods) are ultimately illusion
- ▶ Siva worship is recommended
- ▶ All gods are one and can show the way to salvation
- ▶ gods do not grant salvation

Advaita Vedānta cosmologically establishes its view on the universe and matter

- ▶ God (Qualified Brahman) is the creator of the universe
- ▶ Brahman appears as God, Souls and Matter
- ▶ Matter
 - Sattva
 - Buddhi
 - Aham
 - Manas
 - Rajas
 - 5 motor organs
 - 5 vital breaths
 - Tamas
 - Subtle elements
 - Gross elements
- ▶ Critique of Difference → Realist versus Idealist View

Advaita Vedānta psychologically establishes its view on the nature of the individual souls

- ▶ Infinite number of souls
- ▶ Uniqueness/identity is irrelevant

The nature of salvation in Advaita Vedānta is highlighted by its holding to the view of non-difference as well as its authority given to Jnāna

- ▶ Salvation is obtained through Knowledge (Jnāna)
- ▶ Hierarchy of Sādhana : Jnāna, Dhyāna, Bhakti, Karma
- ▶ The soul becomes one with Brahman which is identical with consciousness and bliss

Visistadvaita Vedānta of Rāmānuja

A brief outline of Visistadvaita Vedānta of Rāmānuja gives its general philosophical views, classical literature and major scholastic personalities

- ▶ Realistic, Theistic, Scripturalistic, and pluralistic System
- ▶ The Brahma Sūtras (or the Vedānta Sūtras) of Bādarāyana form the core of the Vedāntic Sūtra Literature
- ▶ Major Classical Scholars and works include
 - Rāmānuja → Sri-bhāṣya, Gitabhāṣya, Vedāntasara, Vedāntadīpa, Gadyatrāya, Vedāntasangraha
 - Vedāntadesika → Tattvatika, Nyāyasiddhanjana, Shatadusani
 - Lokacharya → Tattvatraya
 - Sudarśana Suri → Shrutāprakashika
 - Srinivasa → Yatindramatadipika

A brief snapshot of Visistadvaita Vedānta in terms of its 6-Fold Analysis gives its major views on the various points of Sāstra

- ▶ Epistemology → Means to valid knowledge: Perception, Inference and Scripture
- ▶ Ontology → Chart
- ▶ Theology →
 - There is a single Supreme Being, an Adorable Being that is the enforcer of Karma
 - God is known only through the Vedas and is untouched by Karmic Law; 5-Fold Manifestation : Absolute, Cosmic, Incarnational, Immanent-Indwelling, Iconic
- ▶ Cosmology → Universal Efficient, Instrumental and Material Cause : Will of God, Karma, Body of God
- ▶ Psychology → Existence, Consciousness and Bliss (Sat, Cit and Ānanda) form the essence of the soul that constitute (alongside with matter,) the body of God with Souls being of three types: Bound, Liberated, Eternally Liberated
- ▶ Soteriology →
 - Maintenance of Sat, Cit and Ānanda in Moksa
 - Normal and Special Means to salvation; but ultimately God's grace redeems

Visistadvaita Vedānta epistemologically establishes its accepted means to valid knowledge as well as its view on the authority of scripture

- ▶ Doctrine of Knowledge
 - Perception
 - Inference
 - Scripture

- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas are eternal
 - God reveals the Vedas at the beginning of every Kalpa
 - The Vedas are intrinsically valid

Visistadvaita Vedānta more specifically breaks down its various means to valid knowledge with respect to perception and scripture

▶ Perception

- Indeterminate : Devoid of classification and recognition; the seeing of an object for the first time
- Determinate : Perception of the object with class-characteristics and recognition; the seeing of an object from the second time and onwards

▶ Scripture

- The Vedas
- Prabandhas

4000 in number

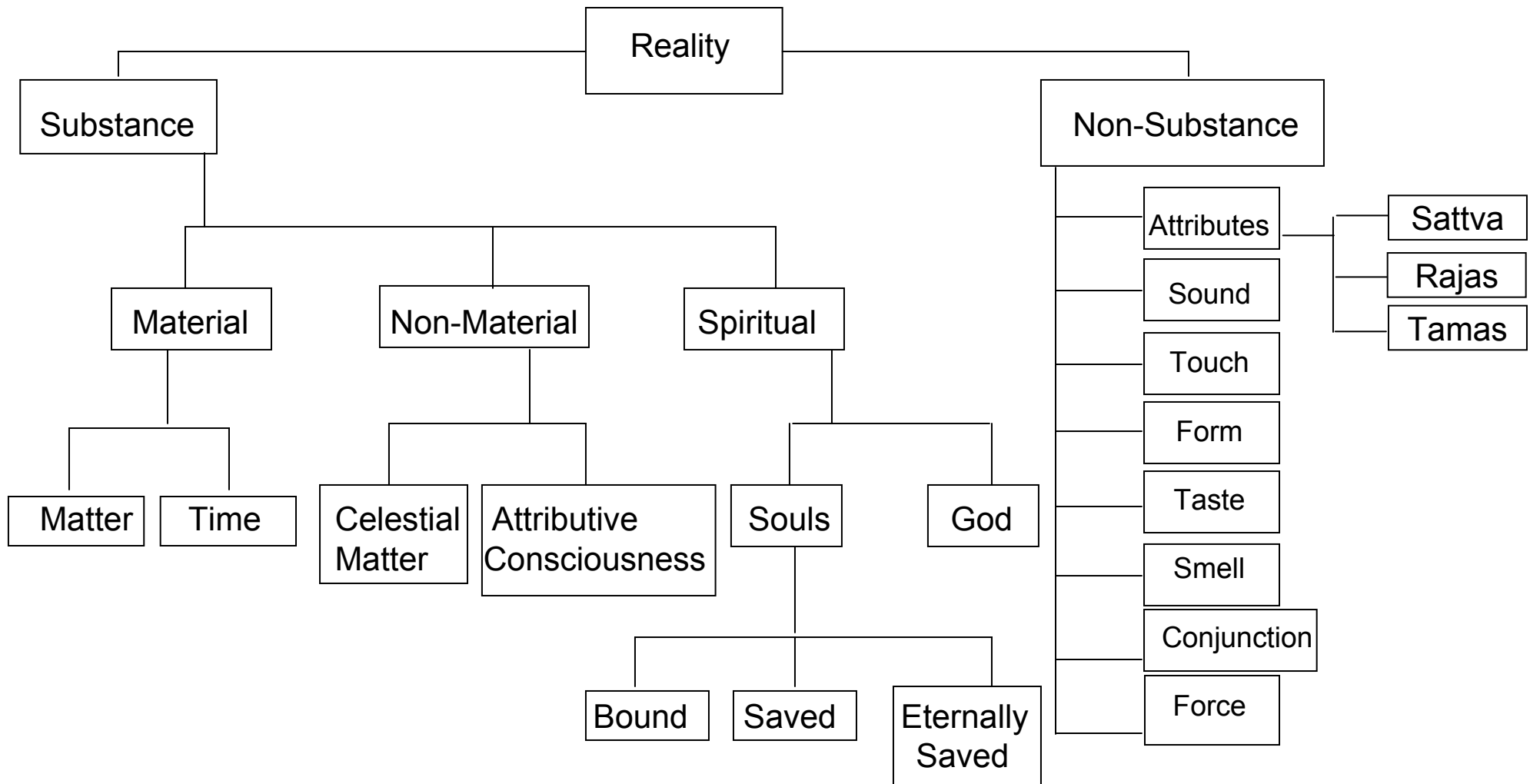
The 12 saints of the Rāmānuja tradition contributed to its making

Of equal standing with the Vedas

Visistadvaita Vedānta establishes its view on the nature of knowledge

- ▶ Nature of Knowledge
 - Connects subject and object
 - Reveals itself and its object, but can not know itself nor its object; Lamp analogy
 - Self-luminous, but not self-conscious
 - Formless : always with an object and self-manifesting
 - Soul is both self-luminous and self-conscious; it knows its object but cannot reveal it

Ontological Chart for Visistadvaita Vedānta → What constitutes reality for this system?



Visistadvaita Vedānta ontologically breaks down its unique points of classification in regards to reality

▶ Non-Substances

- 10 in number
- Attributes and Actions

Sattva, Rajas, Tamas : attributes of matter

Sound, touch, form, taste, smell, Conjunction and Force (are actions)

▶ Celestial Matter

- Pure Sattva : devoid of rajas and tamas
- Unsurpassable lustre
- Of which heaven is made
- Of which the bodies of the liberated and eternally liberated are made
- Of which the body of God in His cosmic, incarnational and iconic forms are made

▶ Pluralistic

▶ Souls and matter are co-eternal with God

As Visistadvaita Vedānta is a revival theism in its system of thought, the nature of God becomes an essential point for examination within this school

- ▶ There is a single supreme God → God is the enforcer of Karma
- ▶ God is Saguna (with attributes)
 - ** Nirguna and Criticism of Sankara's notion of Nirguna
- ▶ Limited Spirits (gods) are affirmed
- ▶ God manifests Himself in a 5-fold manner
 - 1. Absolute Lord-in-Himself → Inconceivable and Sovereign form
 - 2. Cosmic Form
 - 3. Incarnational Form
 - 4. Immanent Indweller Form
 - 5. Iconic Form

Visistadvaita Vedānta further theologically examines the nature of God

- ▶ Existence of God is known ONLY through the Vedas
 - God = Visnu
 - Loving, personal and compassionate being
 - Abode of an infinite number of auspicious attributes
 - Independent, sovereign, omnipresent and omniscient
 - Unequaled, unexcelled and uncaused
 - Endowed with unlimited Sat, Cit and Ananda
 - Above and untouched by Karmic Law
 - Everything exists in Him
 - Souls and matter constitute His body
 - God is unchanged in a constantly changing universe
 - Transcendent Lord and Immanent Indweller (simultaneously)
 - Just, merciful and righteous
 - Sustainer, Destroyer and Creator of the universe
 - Liberator of Souls
 - Accessible through Sri

Visistadvaita Vedānta cosmologically gives its view of the universe, time and matter

- ▶ God is the creator of the universe
- ▶ Periodic creation and dissolution from and to Matter which is part of the body of God
- ▶ Spider-Web Analogy
- ▶ Cosmological scheme is exactly alike with SY with three major exceptions
 - RV is Theistic
 - The subtle essences of the elements
 - Time is given a separate ontological status
- ▶ Causation
 - Efficient Cause : Will of God
 - Instrumental Cause : Karma
 - Material Cause : Body of God

Visistadvaita Vedānta's view of psychology, the nature of the soul, is highlighted by its inclusion of consciousness and bliss as essential

- ▶ Infinite number of souls that are essentially alike; (nominally and numerically different)
- ▶ Consciousness and bliss are the essence of the soul
- ▶ Souls alongside matter form the body of God
- ▶ Difference of souls in the bound state is due to different karmic histories
- ▶ Each soul is a conscious and spiritual substance
- ▶ Each soul is finite and atomic
- ▶ Each soul is the knower, experiencer and agent
- ▶ Souls are the images of God

In terms of psychology, Visistadvaita Vedānta offers further analysis of its views defining consciousness

- ▶ Each soul endowed with two types of consciousness
 - Essential
 - Inseparable and integral to soul
 - Self-luminous and self-conscious
 - Atomic
 - Attributive
 - Not essential to the soul
 - Separate ontologically
 - Subserves and exists only for the soul
 - Permanent adjunct to the soul in bound and liberated states
 - Self-Luminous but not self-conscious
 - Subject to contraction and expansion
 - Active in waking and dreaming states while inactive in deep sleep and liberated states

Visistadvaita Vedānta also psychologically breaks down the types of souls

- ▶ Three types of souls

- Bound → Still within samsaric state
- Liberated → Attainment of salvation from samsara
- Eternally Liberated →

Never bound at any time

Angels and attendants of God

Sent to earth at times to carry out some mission of God

Never subject to the law of Karma

Misery and suffering never touches them

Knowledge of God is eternal and untouched by any sort of ignorance

Soteriology within Visistadvaita Vedānta offers its views on salvation and its means of attainment

- ▶ Salvation obtained through devotion (Bhakti)
- ▶ Hierarchy of Sādhana : Bhakti, Dhyāna, Jnāna, Karma
- ▶ State of the soul in the state salvation or Moksa is one of Existence, Consciousness and Bliss (Sat, Cit, Ananda)
- ▶ Souls are ultimately alike and equal, dwelling in heaven forever serving God and almost equal to God
- ▶ All souls eligible for salvation
- ▶ 2 Ways to Salvation
 - Normal Means → Prescribed Rituals, Scriptural Mandates, Studying the Scriptures, Enlightened and sincere devotion to God
 - Special Means → (Prapatti) Sincere repentance and total/unconditional surrender, to the will of God (Svetashvatara Up. 6:18, Rāmāyana 6:18:33, BG 18:66)
- ▶ These ways are only for preparation; Ultimately God's Grace redeems

Dvaita Vedānta

Visistadvaita Vedānta further expounds its views on soteriology and establishes the nature of salvation

- ▶ Nature of Salvation:
 - All souls are alike
 - Unlimited knowledge and bliss
 - Become like God in every respect except
 - Without independence and sovereignty
 - Cannot participate in cosmic functions
 - Cannot grant salvation
 - The exceptions are God's alone

A brief outline of Dvaita Vedānta provides its general philosophical views, literature and scholastic personalities

- ▶ Realistic, Theistic, Scripturalistic, and pluralistic System
- ▶ The Brahma Sūtras (or the Vedānta Sūtras) of Bādarāyana form the core of the Vedāntic Sūtra Literature
- ▶ Major Classical Scholars and works include
 - Madhva → Bramhasūtrabhāṣya, Gitābhāṣya, Mahābhāratatpāriyanirnāya, Anuvyākhyāna, Tattvasankyāna, Tattvodyota, Visnutattvanirnaya
 - Jayatīrtha → Pramānapaddhati, Nyāyasudha, Tattvapraakashika
 - Vyāsatīrtha → Tatparyachandrika, Tarka-tāndava, Nyāyāmṛta
 - Vadīrājatīrtha → Nyāyaratnāvalī
 - Rāmācharya → Taranginī

A snapshot of the 6-Fold breakdown of Dvaita Vedānta provides its basic views on the various points of Sāstra

- ▶ Epistemology → Means to valid knowledge: Perception, Inference and Scripture
- ▶ Ontology → Chart
- ▶ Theology →
 - Single Supreme Being : God = Visnu, enforcer of Karma and known only through the Vedas
 - Reasons for Visnu's Supremacy as well as deviations from Rāmānuja's theism
- ▶ Cosmology → Universal Efficient, Instrumental and Material Causes : God, Karma, Matter
- ▶ Psychology → Existence, Consciousness and Bliss are the essence of the soul while each individual soul maintains its independence from other souls as well as God and matter with souls being of three types: Bound, Liberated, Eternally Liberated; The bound souls are also further divided into three types : Salvation Oriented, Eternally bound, and Damnation Oriented
- ▶ Soteriology →
 - Souls in Moksa maintain their essence (Sat, Cit, Ānanda) as well as uniqueness in a hierarchy based on Cit/Ānanda forever serving God
 - Mediation of Vayu and the grace of God eventually saves the soul

Dvaita Vedānta epistemologically establishes its accepted means of attaining valid knowledge as well as its views on scriptural authority

- ▶ Doctrine of knowledge
 - Perception
 - Inference
 - Scripture

- ▶ Doctrine of the Vedas
 - The Vedas are authorless
 - The Vedas are eternal
 - God reveals the Vedas at the start of each Kalpa
 - The Vedas are intrinsically valid

Dvaita Vedānta asserts its breakdown of perception

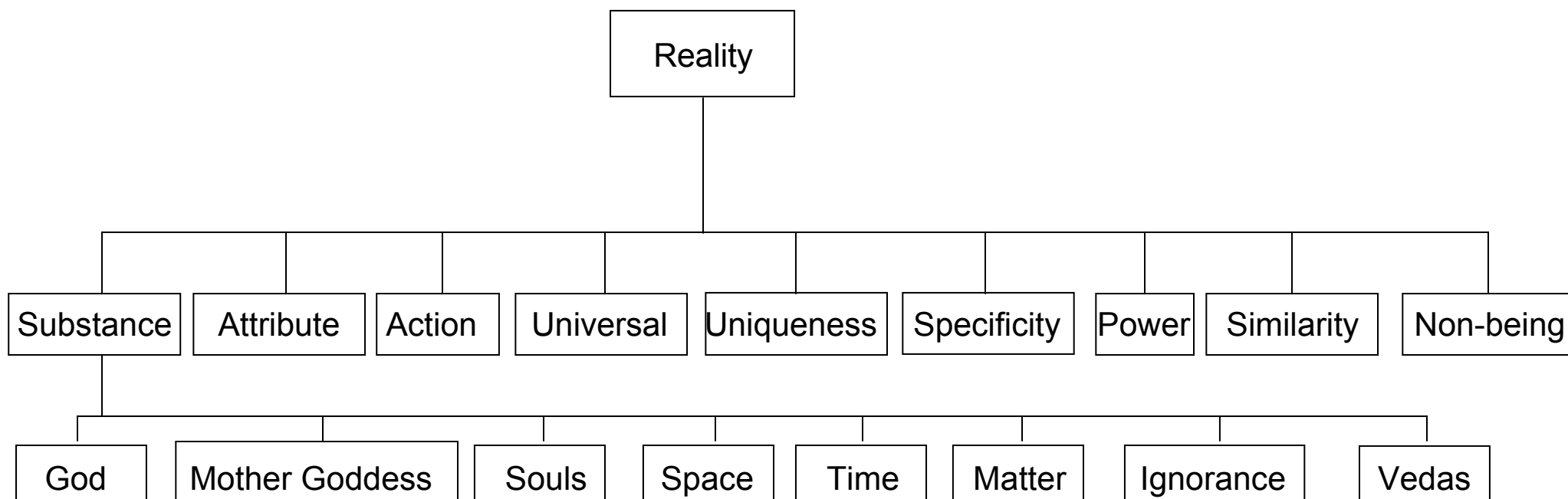
- ▶ Perception

- All perception is determinate

Complex and integral involving the object together with all its attributes

- No indeterminate perception

The Ontological Chart for Dvaita Vedānta → What constitutes reality for this system? According to this system, what is it that exists?



Dvaita Vedānta further develops its ontology and breaks down its view of action or karma

▶ Action

- Enjoined by the Vedas

Actions with ulterior motive

Those that already yield their consequence

Those that are yet to

Those becoming Retributive

Those that can be destroyed via expiation or divine forgiveness

Selfless Action

- Prohibited by the Vedas
- Neither enjoined or prohibited by the Vedas

Dvaita Vedānta ontologically specifies further concepts such as universals and difference

- ▶ Universals
 - As many universals as individuals
 - No omnipresent universal over and above its individuals
 - Universal is born and destroyed with the individuals
 - Universal has no existence apart from the individuals
 - Difference is perceived on the account of Visesa

- ▶ Visesa
 - No difference between substance, attribute, universal and individuals
 - Seen as different through Visesa
 - Innate potency within a substance that harmonizes all the attributes within the aegis of one substance without clash of jurisdiction of function of the various attributes

- ▶ Pluralistic

- ▶ Matter is non-atomic

- ▶ Souls and Matter are co-eternal with God

Dvaita Vedānta theologically asserts its super-theistic position and its view on the nature of God

- ▶ There is a single supreme God
- ▶ Limited Spirits (gods) are affirmed
- ▶ God = Visnu : the enforcer of Karma
- ▶ God is only known through the Vedas
- ▶ An emphasis on the just nature of God
- ▶ Why Visnu's Supremacy
 - Visnu in the Vedas is highest where Agni is lowest
 - Visnu is identified with the sacrificial altar in the Vedas
 - Every fire sacrifice ends with an oblation to Visnu
 - Sri Rāma and Sri Krisna are His incarnations

Dvaita Vedānta develops a counter-theism to that of Visistadvaita Vedānta

- ▶ Disagreement with RV Theologically
 - 1. Whatever exists, exist FOR Him, not IN Him
 - 2. Matter and souls do not constitute the body of God
 - Imperfections and defects would violate God's purity and integrity
 - God has not internal distinctions calling for a material body and spiritual soul of God
 - God is changeless as matter constantly changes
 - 3. No inseparable, eternal and organic relationship between God, souls and matter; God is not dependent on them
 - 4. Iconic form is not a manifestation of God, but a remote representation
 - 5. God is accessible through Vayu – the highest individual soul; only Sri and God are above Him
 - 6. Hierarchy among gods beginning with God Himself; Worship is done in accordance with this
 - 7. God has 8 unique functions

Dvaita Vedānta theologically breaks down the functions and roles of God

- ▶ God's Functions (8)
 - Creation
 - Sustenance
 - Dissolution
 - Controlling the natural/moral order of the universe
 - Removal of ignorance
 - Giving of enlightenment
 - Dissolving of material bondage
 - Granting of salvation

Dvaita Vedānta cosmologically establishes its views on the nature of the universe, matter, time and causation

- ▶ God is the creator of the universe
- ▶ Periodic creation and dissolution from and to Matter, which is external to God
- ▶ Affirms the Kalpa Doctrine
- ▶ Mason-building analogy
- ▶ Causation
 - Efficient Cause : God
 - Instrumental Cause : Karma
 - Material Cause : Matter

Dvaita Vedānta establishes its basic psychological doctrines on the nature of the individual soul

- ▶ Infinite number of souls
- ▶ Consciousness and bliss are the essence of the soul
- ▶ Each soul is unique and differs in its spiritual endowments from other souls
- ▶ Consciousness : 2 types
 - Witness Consciousness
 - Modal Consciousness

Dvaita Vedānta further examines and breaks down the nature of consciousness in the understanding of psychology

▶ Witness Consciousness

- Essential and eternal attribute of the soul
- Spiritual in nature; absolute and infallible
- The originator of all knowledge
- Final recipient, certifier and terminus of all valid knowledge
- The harmonizer of all the piecemeal knowledge of modal consciousness
- Constant and continuous presence in all 3 states and moksa

▶ Modal Consciousness

- Neither essential nor eternal to the soul
- Material in nature
- Subject to doubts, defects and errors
- Present only in waking and dreaming states
- Product of psychical apparatus
- Mediated by the senses
- Producer of invalid knowledge

Dvaita Vedānta continues to develop its psychological doctrines as it asserts its views on the nature of ignorance and its relationship to consciousness

- ▶ Ignorance
 - Beginningless and powerful ontic substance
 - Negative in nature
 - Chief functions are two obscure and obstruct spiritual knowledge
 - Four Types
 1. Keeps the soul from knowing its spiritual nature
 2. Keeps the soul from knowing the majesty of God
 3. Keeps the soul from knowing right from wrong
 4. Deludes the soul in terms of sensory illusions
 - Grace of God is necessary for its removal
- ▶ Consciousness and ignorance (4 types)
 - theological → ignorance with regard to God
 - psychological → “ “ true nature of the soul
 - moral → right and wrong
 - material → ordinary ignorance

Dvaita Vedānta asserts its views of the nature of the individual souls

- ▶ Classification of the souls
 - Bound
 - Salvation oriented
 - Eternally doomed to the cycle of samsara
 - Damnation oriented
 - Liberated → All the gods and ordinary souls
 - Eternally Liberated → Mother Goddess does not possess a material body
- ▶ Salvation oriented : Sattvic Souls
 - Blessed souls that “gravitate” towards God and goodness and attain salvation
- ▶ Eternally bound : Rajasic Souls
 - Morally mediocre souls that forever rotate in the samsaric cycle
- ▶ - Damnation oriented : Tamasic
 - Vicious souls who move away from God and goodness and attain an everlasting Damnation (Hell)

Dvaita Vedānta establishes its soteriological views on salvation in terms of its means of attainment

- ▶ Salvation obtained through devotion (Bhakti)
- ▶ Hierarchy of Sādhana : Bhakti, Jnāna, Karma, Dhyāna
- ▶ State of the soul in the state salvation or Moksa is one of Existence, Consciousness and Bliss (Sat, Cit, Ananda)
- ▶ Souls are ultimately unique, while dwelling in heaven forever serving God; there is a hierarchy based upon the level of consciousness and bliss
- ▶ 15 fold program : Mediation of Vayu and the grace of God eventually saves the soul

Dvaita Vedānta further asserts its views on the nature of salvation itself

- ▶ Nature of Moksa
 - Each soul retains its uniqueness and individuality from the other saved souls and from God
 - Each soul enjoys spiritual consciousness and bliss as per its intrinsic potential
 - Each soul is unique; the spiritual capacity is innately different among the saved souls
 - There is a hierarchy of saved souls in Heaven based on their own intrinsic spiritual worth
 - The highest consciousness and bliss belongs to Sri and the rest in a descending hierarchy

- ▶ Gradation of the liberated is 4-Fold
 - To be in Heaven
 - To be close to God
 - To assume the form and appearance of God
 - To attain union BUT NOT identity with God

Substantialism versus Non-Substantialism is significant in regards to the polemics between the Darśanas → Ontologically, is there a substance in reality? In essence, is the substance real?

Non-substantialist philosophical systems

1. Theravāda Buddhism
2. Mahāyāna Buddhism

Substantialist philosophical systems

1. Jainism
2. Nyāya-Vaiśeṣika
3. Sāṅkya-Yoga
4. Mīmāṃsā of Kumārila
5. Mīmāṃsā of Prabhākara
6. Advaita Vedānta
7. Viśiṣṭadvaita Vedānta
8. Dvaita Vedānta

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- ▶ Later Theological Schools of Hinduism
- ▶ Conclusions and Looking Further

The cosmological argument between the systems over the topic of the atomic/non-atomic nature of matter is a means to classify the Darśanas → Which systems accept the notion of a logical atom?

Atomist Philosophical Systems

1. Jainism
2. Nyāya-Vaiśeṣika
3. Mīmāṃsā of Kumārila
4. Mīmāṃsā of Prabhākara
5. Theravāda Buddhism

Non-Atomist Philosophical Systems

1. Mahāyāna Buddhism
2. Sāṅkya-Yoga
3. Advaita Vedānta
4. Viśiṣṭadvaita Vedānta
5. Dvaita Vedānta

- ▶ Sāṅkya Critique of the logical notion of the atom due to aggregation violating the definition of atomism

The nature and essence of the soul in the state of samsāra

System of thought	Existence (sat)	Consciousness (cit)	Bliss (ānanda)
Nyāya-Vaiśeṣika	Accepted	Rejected	Rejected
Sāṅkya-Yoga	Accepted	Accepted	Rejected
Pūrva Mīmāṃsā of Prabhākara	Accepted	Rejected	Rejected
Pūrva Mīmāṃsā of Kumārila	Accepted	Accepted (Potential)	Rejected
Advaita Vedānta of Śankara	Accepted	Accepted	Accepted
Viśiṣṭadvaita Vedānta of Rāmānuja	Accepted	Accepted	Accepted
Dvaita Vedānta of Madhva	Accepted	Accepted	Accepted

The debate over the ultimate reality of the world and universe classifies the Darśanas into two categories: Idealist and Realist → Is the world/universe real?

Idealist Philosophical Systems

1. Mahāyāna Buddhism
2. Advaita Vedānta

Realist Philosophical Systems

1. Jainism
2. Theravāda Buddhism
3. Nyāya-Vaiśeṣika
4. Sāṅkya-Yoga
5. Mīmāṃsā of Prabhākara
6. Mīmāṃsā of Kumārila
7. Viśiṣṭadvaita Vedānta
8. Dvaita Vedānta

- ▶ Idealism disregards the ultimate reality of the world/universe
- ▶ Realism affirms the reality of the world/universe

The deliberation over the notions of Theism, Non-Theism and Absolutism are essential aspects for the classification of the Darśanas → Is there or is there not a “God”? Or is there nothing except “God”?

Theistic Philosophical Systems

1. Nyāya-Vaiśeṣika
2. Viśiṣṭadvaita Vedānta
3. Dvaita Vedānta

Non-Theistic Philosophical Systems

1. Jainism
2. Theravāda Buddhism
3. Sāṅkhya-Yoga
4. Mīmāṃsā of Kumārila
5. Mīmāṃsā of Prabhākara

Absolutistic Philosophical Systems

1. Mahāyāna Buddhism
2. Advaita Vedānta

- ▶ Theism → Establishment of a Supreme Being
- ▶ Non-Theism → Establishment of the rejection of a Supreme Being
- ▶ Absolutism → Establishment

The comparative understanding of the Doctrine of the Vedas (Āstika only) is an aspect of epistemology → What is the nature of the Vedas and how do we determine their authority?

Nyāya-Vaiśeṣika

1. God is the Author of the Vedas
2. The Vedas are non-eternal
3. The Vedas are extrinsically valid

Sāṅkya-Yoga

1. The Vedas are authorless
2. The Vedas are non-eternal
3. The Vedas are intrinsically valid

Mīmāṃsā + Vedānta

1. The Vedas are authorless
2. The Vedas are eternal
3. The Vedas are intrinsically valid

- ▶ 1. Authorship of the Vedas
- ▶ 2. Eternality of the Vedas
- ▶ 3. Point of derivation of the validity of the Vedas
 - Extrinsic → External to the Vedas (e.g. God)
 - Intrinsic → Internal to the Vedas

The question of the relationship between Substance and Attribute (*Dravya* and *Guna*) across the various *Darśanas* is a significant one in terms of metaphysics

System	Substance - Real or Unreal	Attribute – Real or Unreal	Special Notes
Jainism	Real	Real	Relative to each other
Theravāda Buddhism	Unreal	Real	Substance is an aggregate of attributes
Mahāyāna Buddhism	Unreal	Unreal	Substance/attribute point to each other and cancel out each other (relative)
Nyāya-Vaiśeṣika	Real	Real	Connected via eternal inherence
Sāṅkya-Yoga	Real	Real	Attributes are evolutes of the substance. Arise from substance
Mīmāṃsā of Prabhākara	Real	Real	Connected via Non-eternal inherence
Mīmāṃsā of Kumārila	Real	Real	Related by one of identity-in-difference
Advaita Vedānta	Real	False	
Viśiṣṭadvaita Vedānta	Real	Real	Attributes and substances are distinct. Connected via an innerorganic relationship.
Dvaita Vedānta	Real	Real	Relationship exists by viśeṣa

The question of the relationship between Universals versus Particulars across the various *Darśanas* is a significant one in terms of metaphysics as well

System	Universals - Real or Unreal	Particulars – Real or Unreal
Jainism	Real	Real
Theravāda Buddhism	Unreal	Real
Mahāyāna Buddhism	Unreal	Unreal
Nyāya-Vaiśeṣika	Real	Real
Sāṅkya-Yoga	Real	Real
Mīmāṃsā of Kumārila	Real	Real
Mīmāṃsā of Prabhākara	Real	Real
Advaita Vedānta	Real	False
Viśiṣṭadvaita Vedānta	Real	Real
Dvaita Vedānta	Real	Real

Non-being or *Abhāva* is a unique ontological category in the classification and understanding of reality and metaphysics

Āstika Darśanas that accept the notion of non-being

1. Nyāya-Vaiśeṣika
2. Pūrva Mīmāṃsā of Kumārila
3. Dvaita Vedānta

Āstika Darśanas that reject the notion of non-being

1. Sāṅkya-Yoga
2. Pūrva Mīmāṃsā of Prabhākara
3. Advaita Vedānta
4. Viśiṣṭadvaita Vedānta

► Non-being is of four types

- Prior
- Posterior
- Mutual
- Absolute

The hierarchy of Sādhana is key to the understanding of salvation within the various Āstika Darśanas, giving prominence to four major aspects: karma, Dhyāna, bhakti, and Jnāna

Darśana/System	1. Most Significant Aspect of Sādhana	2.....	3.....	4. Least Significant Aspect of Sādhana
Nyāya-Vaiśeṣika	Jnāna	Karma	Bhakti	Dhyāna
Sāṅkya-Yoga	Dhyāna	Jnāna	Karma	Bhakti
Pūrva Mīmāṃsā of Kumārila	Karma	Jnāna	Bhakti	Dhyāna
Pūrva Mīmāṃsā of Prabhākara	Karma	Jnāna	Bhakti	Dhyāna
Advaita Vedānta	Jnāna	Dhyāna	Bhakti	Karma
Viśiṣṭadvaita Vedānta	Bhakti	Dhyāna	Jnāna	Karma
Dvaita Vedānta	Bhakti	Jnāna	Karma	Dhyāna

► Sādhana

- Karma → Works
- Dhyāna → Meditation
- Bhakti → Devotion
- Jnāna → Knowledge

The two schools of Theravāda Buddhism, the Sautrāntika and Vaibhāsika diverge on their view of the relationship between perception and inference

▶ Sautrāntika view of perception

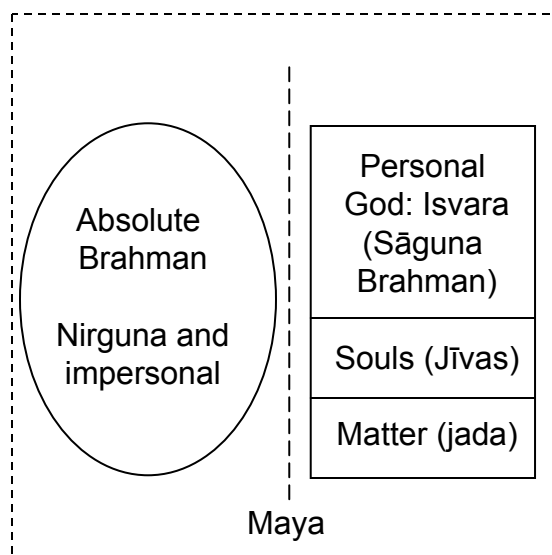
- An observer and an object are present at time T1
- Due to the doctrine of momentariness (Ksanabhangavāda), the object is perceived, processed and distinguished by some latter time T2 where:

$$T2 - T1 > 0$$

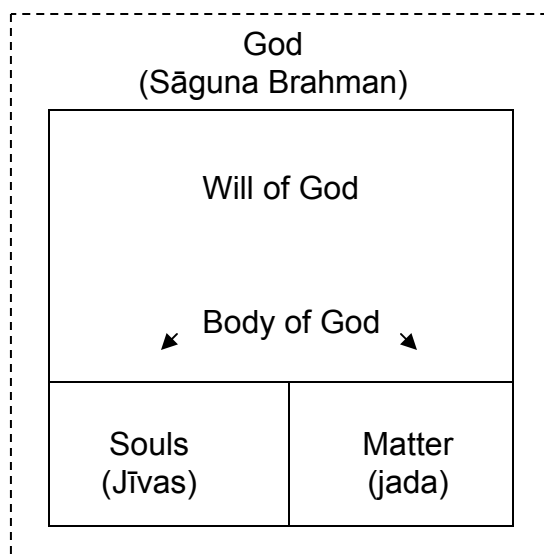
- The Sautrāntika view this process as inference, as the existence of the object is confirmed by a PREVIOUS perception of the object. The object cannot be known at the time of its “perception” (or commencement of the perception process).
 - As a result, the Sautrāntika reduce all perception to be a form of inference
 - This is a similar concept to the viewing of a distant star
- ### ▶ The Vaibhāsika reply:
- The chief objection is that “an” object is present at both T1 and T2 despite the delay in processing the perception of the object
 - If perception is abolished and reduced away, there would be no observation of inference itself

It is significant to highlight non-dualism versus dualism/pluralism and discuss unity versus uniqueness amongst the Vedāntic Systems as it pertains especially to the Ontic Triad

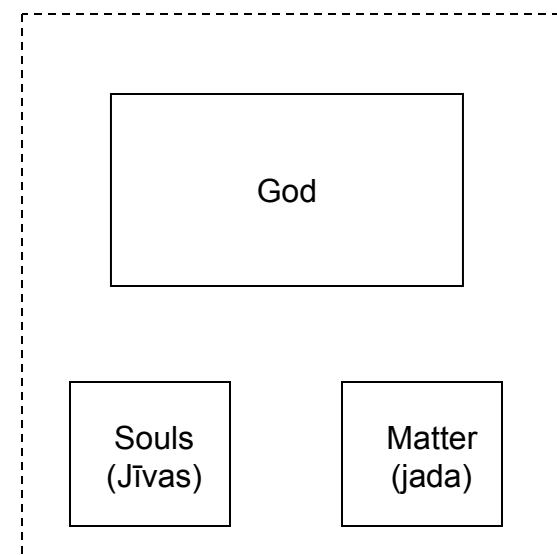
Advaita Vedānta



Visistadvaita Vedānta



Dvaita Vedānta



► Ontic Triad

- God (Isvara/Visnu)
- Individual Souls (Jīvas)
- Matter (Jada)

Differentiation of the Theravāda/Mahāyāna on the individualistic and group approaches to the attainment of Nirvāna and enlightenment is a significant difference in the schools of Buddhism

- ▶ Theravāda view of the attainment of enlightenment

- If you are hungry, no one can eat for you
- If you are thirsty, no one can drink for you
- If you are dirty, no one can take a bath for you

As a result, attainment is an individual struggle.

- ▶ Mahāyāna view of the attainment of enlightenment

- I cannot eat for you, but I may attempt to feed you and share my food
- I cannot drink for you, but I may attempt to feed you and share my drink
- I cannot bathe for you, but I may attempt to draw for you warm and clean water for a bath

As a result, one may assist others in the attainment of their salvation/enlightenment following in the example of the Buddha and allowing for the incorporation of devotion and worship as they pertain to the Buddha and Bodhisattvas

It is significant to note the rationalistic and scripturalistic classification of the Darśanas

Rationalistic Systems

1. Jainism
2. Theravāda Buddhism
3. Mahāyāna Buddhism
4. Nyāya-Vaiśeṣika
5. Sāṅkya-Yoga

Scripturalistic Systems

1. Pūrva Mīmāṃsā of Kumārila
2. Pūrva Mīmāṃsā of Prabhākara
3. Advaita Vedānta
4. Viśiṣṭadvaita Vedānta
5. Dvaita Vedānta

▶ Rationalistic Systems

- Hetu-Centric Systems deriving authority from reason over revelation (e.g. the Vedas)

▶ Scripturalistic Systems

- Sruti/Sabda-Centric Systems deriving authority from revelation over reason

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Additional theological/philosophical schools of thought emerged post 15th century

- ▶ Additional schools of Vedānta
 - Dvaitādvaita Vedānta of Nimbārka
 - Shuddhādvaita Vedānta of Vallabha
 - Achintyabhedābheda Vedānta of Mahāprabhu Caitanya
 - Sri Aurobindo

- ▶ Saiva and Sākta Schools
 - Saiva Siddhānta
 - Kāsmīra Saivism
 - Shākta Schools

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Indian Philosophical education is essential for the members of the various traditions described and must be included alongside the various other aspects of religion such as ritual and meditation

- ▶ Religion is two-fold and philosophy allows one to have a ground to stand upon in the understanding and generational transmission of the heritage
 - 1. The day to day/immediate
 - 2. Salvation-oriented

- ▶ The members of the various Śāstraic traditions must not only understand their own individual traditions, but **we must seek to study and understand the spectrum of traditions so that each sub-tradition would be empowered to support and maintain each other.** The benefits of this include:
 - A Systematic and standard training in one's own individual tradition as well as the range of the other Śāstraic traditions
 - A historical understanding of how these systems worked with each other to develop in parallel which is a defining characteristic of the identity of the Indian heritage
 - A fortified religious identity based upon centuries of refined philosophical development that laid salvation as the ultimate aim. It is not mere speculation for its own sake.

Professor C.D. Sharma

- ▶ “Western Philosophy has remained more or less true to the etymological meaning of ‘philosophy’, in being essentially an intellectual quest for truth. Indian Philosophy has been, however, intensely spiritual and has always emphasized the need of practical realization of truth. The word ‘darshana’ means ‘vision’ and also the ‘instrument of vision’. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of Truth, and also includes the means to reach this realization. ‘See the Self’ (ātma vā are drastavyah) is the keynote of all schools of Indian Philosophy. And this is the reason why most of the schools of Indian Philosophy are also religious sects. Annihilations of the three kinds of pains – ādhyātmika (physical and mental sufferings produced by natural and intra-organic causes), ādhibhautika (physical and mental sufferings produced by natural and extra-organic causes) and ādhidaivika (physical and mental sufferings produced by supernatural and extra-organic causes) – and realization of supreme happiness is the end, and shravana (hearing the truth), manana (intellectual conviction after critical analysis) and nididdhyāsana (practical realization) are the means – in almost all the schools of Indian Philosophy.”

-- Dr. Chandraradhar Sharma
University of Allahabad
A Critical Survey of Indian Philosophy

Professor S. Radhakrishnan

“Philosophy in India is essentially spiritual. It is the intense spirituality of India, and not any great political structure or social organization that it has developed, that has enabled it to resist the ravages of time and the accidents of history. External invasions and internal dissensions came very near crushing its civilization many times in its history. The Greek and the Scythian, the Persian and the Mogul, the French and the English have by turn attempted to suppress it, and yet it has its head held high. India has not been finally subdued, and its old flame of spirit is still burning. Throughout its life it has been living with one purpose. It has fought for truth and against error. It may have blundered, but it did what it felt able and called upon to do. The history of Indian thought illustrates the endless quest of the mind, ever old, ever new.

.....

The problems of religion stimulate the philosophic spirit. The Indian mind has been traditionally exercised over the questions of the nature of Godhead, the end of life and the relation of the individual to the universal soul. Though philosophy in India has not as a rule completely freed itself from the fascinations of religious speculation, yet the philosophical discussions have not been hampered by religious forms. The two were not confused. On account of the close connection between theory and practice, doctrine and life, a philosophy which could not stand the test of life, not in the pragmatistic but the larger sense of the term, had no chance of survival. To those who realize the true kinship between life and theory, philosophy becomes a way of life, an approach to spiritual realization. There has been no teaching, not even the Samkhya, which remained a mere word of mouth or dogma of schools. Every doctrine is turned into a passionate conviction, stirring the heart of man and quickening the breath.”

- Dr. S. Radhakrishnan
Oxford University
Indian Philosophy Vol. 1-2
1929

Professor M. Hiriyanna

- ▶ “Indian thought whose growth we have so far traced may be described as largely consisting of results. These results should of course have been arrived at by processes more or less definite; but we know very little about them now. The philosophy of the present period is different in this respect, and gives us not only conclusions but also the methods of reaching them. In fact, the several systems which develop now do not set about investigating their proper subject-matter until they have given us what may be described as a critique of knowledge and considered how we come by truth. In other words, Indian Philosophy becomes self-conscious at this stage; and Logic emerges as an explicit branch of it. It is not easy to discover the exact causes of this change; but it is clear that the growth and consolidation of heterodox doctrines like those of Buddhism and Jainism must have contributed towards it, especially as some of the latter claimed to base their conclusions exclusively on reason. The increasing opposition in thought forced each party in the controversy to entrench its position properly, and to the efforts put forth in that direction should be ascribed the generally critical character of Indian philosophy in the present period”

-- Dr. Mysore Hiriyanna
University of Mysore
Outlines of Indian Philosophy
1932

Professor T.R.V. Murthy

- ▶ “Polemic (parapaksanirākarana) is also an integral part of each system. It is evidence of the maturity not merely of one system, but of several contemporary ones from which it is differentiated. In spite of the heroic language used, polemic does not mean rival systems are refuted out of existence; they are only differentiated from each other. Confusion of standpoints is warded off, and clarity results. Very often, criticism is employed against sub-schools and undesirable trends within a system in order to stabilize a standard view. All these aspects are exemplified in each system. Philosophical schools have attained their fullness because of criticism and opposition.”

-- Dr. T.R.V. Murthy

Banaras Hindu University

“Rise of the Philosophical Schools – Principle
Traditions in Indian Philosophy”

*Studies in Indian Thought – Collected Papers
of Prof. T.R.V. Murthy*

Surendranath Dasgupta

“Unity in Indian Sādhana (philosophical, religious and ethical endeavors)

As might be expected, the Indian systems are all agreed upon, the general principles of ethical conduct which must be followed for the attainment of salvation. That all passions are to be controlled, no injury to life in any form should be done, and that all desire for pleasures should be checked, are principles which are almost universally acknowledged. When a man attains a very high degree of moral greatness he has to strengthen and prepare his mind for further purifying and steadying it for the attainment of his ideal; and most of the Indian systems are unanimous with regard to the means to be employed for this purpose. There are indeed divergences in certain details or technical names, but the means to be adopted for purification are almost everywhere essentially the same as those advocated by the Yoga system. It is only in later times that devotion (*bhakti*) is seen to occupy a more prominent place specially in Vaisnava schools of thought. Thus it was that though there were many differences among the various systems, yet the goal of life, their attitudes towards the world and the means for the attainment of the goal (*sādhana*) being fundamentally the same, there was a unique unity in the practical Sādhana of almost all the Indian systems. The religious craving has been universal in India and this uniformity of Sādhana has therefore secured for India a unity in all her aspirations and strivings.”

-- Dr. S. Dasgupta
Cambridge University
A History of Indian Philosophy – Vol. 1 to 1975

Surendranath Dasgupta

- ▶ “Many scholars are of opinion that the Samkhya and the Yoga represent the earliest systematic speculations in India. It is also suggested that Buddhism drew much of its inspiration from them. It may be that there is some truth in such a view, but the systematic Samkhya and Yoga treatises as we have them had decidedly been written after Buddhism. Moreover it is well-known to every student of Hindu philosophy that a conflict with the Buddhists has largely stimulated philosophic enquiry in most of the systems of Hindu thought. A knowledge of Buddhism is therefore indispensable for a right understanding of the different systems in their mutual relation and opposition to Buddhism. “

-- Dr. S. Dasgupta

Cambridge University

*A History of Indian Philosophy –
Volumes 1 to 5*

1975

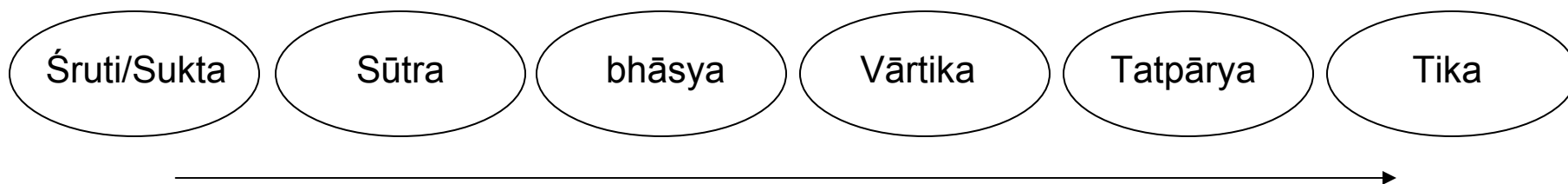


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There is a method to the study of Indian Philosophy

- ▶ Taking the subject matter to be systematic, we have broken an abstract topic down into 6 practical branches of philosophy, that we know already applies to 10 major systems
- ▶ Scholastic Material comes in various forms
 - Immediate and living professors and schools of Śāstra and Darśana
 - Modern/contemporary works of philosophical literature → books and academic journals
 - Classical scholastic works both translated and un-translated from the original Sanskrit (and Tamil). Roughly, the map follows below for generational commentaries from Veda/Sruti.



- Classical commentaries are both generational as well cross-traditional commentaries as the systems rivaled each other, resulting in collective growth and study
- One must seek original Sanskrit forms of the texts, English translations as well as Roman Transliterations