

Classical Indian Philosophy

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Appendix Three

The Classical Darśanas (Systems)

Because the text's exposition follows the guidelines of concepts, problems, and theories, it was deemed desirable, in order to help beginning students of Indian philosophy, to add this appendix, which gives an inventory of the principal philosophers, texts, and doctrines of the major schools of Indian philosophy for ready and easy reference. Approximate dates of authors and of texts are also given, where possible.

BUDDHISM

Basic Texts:

Samyutta Nikāya (third century B.C.E.)

Viśuddhimagga (400 C.E.)

Lankāvatārasūtra (first century B.C.E.)

Mādhyamīkākārikā (by Nāgārjuna, c. first century C.E.)

Abhidharmakośa (by Vasubandhu, c. fifth century C.E.)

Viññaptimātratāsiddhi (by Vasubandhu, c. fifth century C.E.)

Pramāṇasamuccaya (by Dignāga, c. sixth century C.E.)

Nyāyabindu (by Dharmakīrti, c. seventh century C.E.)

Kṣanabhangaśiddhi (by Ratnakīrti, c. tenth century C.E.)

Doctrines:

No soul theory.

The empirical self consists of five aggregates.

The theory of Dependent Origination.

The theory of instantaneousness of all being.

The *pramāṇas*: perception and inference.

The theory of *pramāṇavyavasthā*: the object of perception is the bare particular; the object of inference is the universal.

CĀRVĀKA

Basic Text:

Taittīyopaplavasīmha. (by Jayarāsi, seventh century C.E.)

Doctrines:

Perception, the only means of valid knowledge.
Matter is the only reality.
No afterlife, no *karma*.
Pleasure, the only thing desirable.

JAINISM

Basic Texts:

Prameyacakamalamārtanda (by Prabhāchandra, ninth century C.E.)
Pramāṇa-Mīmāṃsā. (by Hemachandra, twelfth century C.E.)
Pravacanasāra. (by Āchārya Kuṇḍakuṇḍa, fourth century C.E.)
Syādvādamanjari (by Mallisena, thirteenth century C.E.)
Tattvārthadhigamasūtra (by Umāsvatī, fourth century C.E.)

Doctrines:

Reality has infinite aspects.
All truths are relative to a standpoint.
Every judgment is true from a certain standpoint, false from another.
Perception, inference, and verbal testimony are the only means of valid knowledge.
There are souls in every living beings.
Each soul is capable of developing infinite consciousness, power, and happiness.
No God.

SĀMĀKHYA

Basic Texts:

Sāṃkhya Sūtra (author not known)
Sāṃkhya Kārikā (by Īśvarakṛṣṇa, c. 200 C.E.)
Tattvakaumudī (by Vācaspati Miśra, ninth century C.E.)
Pravacana Bhāṣya (by Vijñāna Bhikṣu, sixteenth century C.E.)

Doctrines:

Ontological dualism: spirits and nature.
The doctrine of three *guṇas*: *satva*, *rajas*, and *tamas*.
A doctrine of evolution of the *tattvas* or principles.
Theory of *satkāryavāda*, namely that effect already was contained in the cause.

Pariṇāmavāda: the effect is a transformation of the cause.

Highest liberation: a state of aloneness (*kaivalya*) brought about by discriminating knowledge (*vivekajñāna*).

Consciousness is self-manifesting.

Knowledge is a modification of the intellect in which consciousness is reflected.

Both truth and falsity are intrinsic to a cognition.

Means of true cognition: perception, inference, and verbal utterance.

YOGA

Basic Texts:

Yogasūtra (by Patañjali, c. second century C.E.)
Yogasūtrabhāṣya (by Vyāsa, c. 400 C.E.)
Tattvavaiśārādī (by Vācaspati Miśra, c. ninth century C.E.)
Yogavārttika (by Vijñāna Bhikṣu, sixteenth century C.E.)

Doctrines:

Theoretical doctrines, in the main, are the same as those of Sāṃkhya.

VAISĒSIKA

The philosophers of this school are generally called the Vaiśeṣikas.

Basic Texts:

Vaiśeṣika Sūtra (by Kaṇāda, second century B.C.E.)
Bhāṣya on Vaiśeṣika Sūtra (by Praśastapāda, ninth century C.E.)
Nyāyakanadālī (by Śrīdhara, c. tenth century C.E.)
Kiraṇāvālī (by Udayana, tenth century C.E.)

Doctrines:

Six categories: substance, quality, action, universal, particularity, and inherence.
Two *pramāṇas*: perception and inference.
Truth = Correspondence.
Both truth and falsity are extrinsic to cognitions.
Atomic theory of the material world. God as the efficient cause of the world.

NYĀYA

The philosophers of this school are called the Naiyāyikas. Since about 600 C.E. the school is often joined with the Vaiśeṣika as forming one system.

Basic Texts:**Old Nyāya**

- Nyāya Sūtra* (Gautama, second century C.E.)
Bhāṣya on the *Nyāya Sūtra* (by Vātsyāyana, fourth century C.E.)
Varṭtika on the *bhāṣya* (by Uddyotakara, seventh century C.E.)
Tātparyatīkā on the *Varṭtika* (Vācaspati Miśra, ninth century C.E.)
Parīśuddhi on the *Tātparyatīkā* (by Udayana, tenth century C.E.)
Nyāyamanjari (by Jayanta, ninth century C.E.)
Kusumāñjali (by Udayana)
Ātmataṭtvaviveka (by Udayana)

New Nyāya

- Tatvacintāmaṇi* (by Gaṅgeśa Upādhyāya, 1200 C.E.) Commentaries on the above
 by Raghunātha Śrīromaṇi (1500 C.E.), Mathurā Nātha Bhattacharya (1580 C.E.),
 Gadādhara Bhattachārya (1650 C.E.), and Jagadīśa Bhattachārya (1590 C.E.)
Bhāṣāparichheda with *Siddhāntamuktāvali* (by Visvanātha, seventeenth cen-
 tury C.E.)
Tarkasamgraha (by Annambhaṭṭa, seventeenth century C.E.)
Tarkabhāṣā (by Keśava Miśra, twelfth century C.E.)

Doctrines:

Four *pramāṇas*: perception, inference, comparison, and verbal utterance.
 A seventh category added to Kaṇāda's list, absence (*abhāva*).
 With regard to the rest, mainly in agreement with Vaiśeṣika.
 The New Nyāya introduced a host of abstract entities into its ontology.

PŪRVA MĪMĀMSĀ

The philosophers of this school are called the Mīmāṃsakas. There are two sub-schools: the followers of Prabhākara, known as the Prābhākaras and the followers Kumārila Bhaṭṭa, known as the Bhāttas. There was also a third school traced to one Murāri Miśra, known as the Miśra school.

Basic Texts:

- Mīmāṃsā Sūtra* (by Jaimini, c. 200 B.C.E.)
Bhāṣya on *Mīmāṃsā Sūtra* (by Śabara, c. first century B.C.E.)
Bṛhati tīkā on Śabara's *Bhāṣya* (by Prabhākara, eight century C.E.)
Prakaranaṭpaṭīcīkā (by Śālikanātha, eighth century C.E.)

- Ślokaṅvarttika* (by Kumārila Bhaṭṭa, c. eighth century C.E.)
Śāstradīpikā (by Pārthasārathi Miśra, c. ninth century C.E.)
Bhāttacintāmaṇi (by Gāgā Bhaṭṭa, sixteenth century C.E.)

Doctrines:

Five *pramāṇas*: perception, inference, verbal utterance, comparison and postulation according to the Prābhākaras; the Bhāttas admit a sixth, nonperception. Knowledge is immediately known, according to the Prābhākaras, but is inferred according to the Bhāttas.
 Knowledge is a quality of the soul according to the Prābhākaras, but is an act of the soul according to the Bhāttas.
 For all the subschools, knowledge is intrinsically true, but falsity is extrinsic. According to the Prābhākaras, there is no false cognition.
 The self is known by a mental perception such as "I am happy," but according to the Prābhākaras, it is known as the knower together with the object that is known as the object.
 Realistic metaphysics. Recognize a new category "power," of which supernatural potency called *adr̥ṣṭa* is a type.
 Ambivalent with regard to God's existence, but reject the theistic arguments.

VEDĀNTA**Śaṅkara Vedānta:****Basic Texts:**

- Ātmabodha* (by Śaṅkara, 788–820 C.E.)
Bhagavadgītābhāṣya (by Śaṅkara)
Brahmasūtrabhāṣya (by Śaṅkara)
Upaniṣadbhāṣyas (by Śaṅkara)
Upadeśasāhasī (by Śaṅkara)

Doctrines:

Reality or the *brahman* is nondual (*advaita*).
 The world is a false appearance due to *māyā*.
 Finite individuals are not different from the *brahman*.
 Realization of the *brahman* (*mokṣa*) is the ultimate goal of human life.
Mokṣa is the realization of one's true nature.
 In order to realize the *brahman*, one must follow the path of knowledge (*jñāna yoga*).
 Six *pramāṇas* are perception, inference, verbal utterance, comparison, postulation, and nonperception.

Rāmānuja's Qualified Nondualism

Basic Texts:

Śrībhāṣya (by Rāmānuja, eleventh century C.E.)

Gītābhāṣya (by Rāmānuja)

Vedārthasaṅgraha (by Rāmānuja)

Doctrines:

The *brahman*, about the same as the god of theism, contains internal differences. The world rooted in the *brahman* is as real as the *brahman*.

Both matter and selves are parts of the *brahman*.

Ignorance is the root cause of our bondage.

Freedom from ignorance is possible through devotion.

Appendix Four

Glossary of Important Sanskrit Terms

<i>abādhita</i>	noncontradicted
<i>adharma</i>	demerit; sin
<i>ābhāsa</i>	appearance
<i>abhāva</i>	absence, negation; the negative
<i>abhihitānvaya</i>	relating the separate meanings of the words of a sentence
<i>adrṣta</i>	unseen, unobserved; unseen merit and demerit
<i>advaita</i>	<i>karmic</i> potencies lying hidden and acting as determinants; fate
<i>advaitin</i>	nondual, nondualism; one, "monism"
<i>advaya</i>	nondualist; monist
<i>āgama</i>	nondual, one
<i>agraha</i>	that which has come down by tradition; name of any of the texts of sectarian religious philosophies like the Pāñcarātra; also the Vedas
<i>aham</i>	noncognition
<i>ahamkāra</i>	I
<i>ahampratyaya</i>	ego
<i>aihiya</i>	the I-consciousness
<i>ajātavāda</i>	historical evidence; tradition; belief handed down
<i>ajñāna</i>	the doctrine that the world was never created
<i>ajñāta</i>	ignorance
<i>ākāśa</i>	unknown
<i>akhyāti</i>	space; sky; ether
<i>akhyātivāda</i>	absence of erroneous cognition
<i>ālāya-vijñāna</i>	the doctrine that the object of illusion is due to the noncognition (of the difference between the seen and the remembered objects)
	receptacle, storehouse

<i>anekānta-vāda</i>	the doctrine that reality has many aspects, that there is no absolute reality
<i>anirvacanīya</i>	indescribable, indefinable
<i>anirvacanīya-khyāti-vāda</i>	the doctrine that the object of illusion is indescribable in terms of being and nonbeing, reality and unreality, existence and nonexistence
<i>antaḥkaraṇa</i>	internal instrument, inner sense
<i>antaḥkaraṇāvṛtti</i>	modification of the inner sense
<i>antar्याmin</i>	inner controller
<i>anu</i>	atom, absolutely small
<i>anumāna</i>	inference; syllogism
<i>anupalabdhi</i>	noncognition, nonapprehension, nonperception
<i>anuvyavasāya</i>	reflective cognition as in "I know that I know X"
<i>anyathākhyāti-vāda</i>	the doctrine that illusion is the perception of an object that is not here but elsewhere
<i>anyonyābhāva</i>	mutual absence, difference
<i>aparokṣa</i>	direct, immediate
<i>apramā</i>	invalid cognition
<i>apūrva</i>	supernatural; merit in the form or state of latency or potency; another name for <i>adr̥ṣṭa</i>
<i>artha</i>	meaning; object; wealth; purpose, aim
<i>arthakriyā</i>	purposive action
<i>arthakriyā-kāritā</i>	ability to successfully fulfill the purpose
<i>arthāpatti</i>	presumption, presupposition; one of the means of valid knowledge
<i>asat</i>	nonbeing, nonexistence; the nonexistent, the unreal; false, untrue
<i>asatkārya-vāda</i>	the doctrine that the effect is nonexistent in the cause
<i>asatkhyāti-vāda</i>	the doctrine that the object of illusion is nonexistent
<i>āsarma</i>	a stage of life
<i>āsrava</i>	inflow of <i>karma</i> in Jainism
<i>ātman</i>	spirit; self; soul
<i>āvarana</i>	veil
<i>avidyā</i>	same as <i>ajñāna</i> ; nescience, ignorance
<i>avidyāvṛtti</i>	modification of nescience
<i>avyakta</i>	unmanifest; the unmanifest; at times used as a synonym for <i>prakṛti</i> and <i>māyā</i>
<i>bhedābheda</i>	identity-cum-difference; identity-in-difference
<i>bodhisattva</i>	an enlightened being who works for the salvation of others
<i>bhrama</i>	error, illusion, hallucination

<i>brahman</i>	the Absolute; the Supreme Spirit
<i>buddhi</i>	reason; mind
<i>cit</i>	consciousness
<i>citta</i>	apperceptive reason; that which gathers and integrates knowledge
<i>darsana</i>	view; vision; philosophy; system
<i>devas</i>	the shining ones
<i>dhārvādhika-jñāna</i>	a serial cognition as in "That is a rose, that is a rose, that is a rose" and so on; it is a repetition of the same cognition, only having a different temporal location
<i>dharmā</i>	that which supports; ethical law; duty
<i>dhyāna</i>	meditation, concentration
<i>dik</i>	space; direction; see <i>ākāśa</i>
<i>doṣa</i>	defect
<i>dravya</i>	substance
<i>duḥkha</i>	pain, suffering, misery, grief, sorrow, unhappiness
<i>dvaita</i>	dual; duality; dualism
<i>guṇa</i>	quality; property; that which binds
<i>hetu</i>	cause, reason, ground
<i>hetvābhāsa</i>	fallacy; pseudoreason
<i>hīnayāna</i>	the lower vehicle; a name given to the southern schools of Buddhism
<i>indriya</i>	sense organ
<i>Īśvara</i>	God
<i>jaḍa</i>	the insentient; the inorganic; matter
<i>jāti</i>	genus; universal; also means one of the wrong ways of arguing, raising a futile objection to a position; birth; caste
<i>jīva</i>	empirical self
<i>jñāna</i>	consciousness; knowledge; cognition
<i>jñānāman</i>	buddhi, rational consciousness
<i>jñātā</i>	the knower (<i>jñātr</i>)
<i>jñeya</i>	the knowable
<i>kaivalya</i>	aloneness; salvation
<i>kāla</i>	time
<i>kāma</i>	desire; love; pleasure; enjoyment; passion
<i>karuṇa</i>	instrument; the cause

<i>kāraṇa</i>	cause; reason
<i>karma</i>	action; activity; process; past actions in their potential forms or states
<i>kevala</i>	alone; absolutely direct (knowledge) in Jaimini
<i>khyāti-vādas</i>	doctrines of illusory perception
<i>kośas</i>	sheaths; collections
<i>kṣana</i>	instant; moment
<i>kṣanika-vāda</i>	doctrine of momentariness
<i>lakṣana</i>	mark; character; definition
<i>mahāyāna</i>	the higher vehicle of Buddhism; a name for all the northern schools of Buddhism taken together
<i>manana</i>	reflecting
<i>manas</i>	mind
<i>mārga</i>	way, path; the path to salvation
<i>māyā</i>	illusion; a synonym for <i>prakṛti</i> , <i>avyakta</i> , <i>pradhāna</i> , <i>avidyā</i> , <i>ajñāna</i> , and so on
<i>mīmāṃsā</i>	discussion; debate; criticism; critical interpretation; one of the six Vedic systems
<i>mithyā</i>	the illusory, false, non-existent; illusion
<i>mokṣa</i>	liberation, salvation, emancipation
<i>mukti</i>	same as <i>mokṣa</i>
<i>nayavāda</i>	doctrine of tropes, of modalities, of points of view
<i>nididhyāsana</i>	meditation
<i>nigamana</i>	conclusion
<i>nirguṇa</i>	without qualities, without characteristics, without attributes
<i>nirvāna</i>	freedom from suffering; peace; salvation
<i>nirvikalpa</i>	indeterminate, formless, absolutely direct cognition
<i>nirviśeṣa</i>	without any determinations
<i>nirvṛtti</i>	withdrawal from outward activity; turning inwards
<i>niyama</i>	vow; self-imposed and accepted restriction
<i>pakṣa</i>	minor term
<i>para</i>	higher
<i>paramarśa</i>	consideration, recollection, reflexion
<i>paramārtha</i>	ultimate, highest, absolute; the absolute reality or truth
<i>pāramārthika</i>	pertaining to the highest being
<i>parināma</i>	change, transformation

<i>phala</i>	result, fruit
<i>pradhāna</i>	the primary, the important, the basic; a synonym for <i>prakṛti</i>
<i>prakāra</i>	form; universal; method; qualifier in Nyāya
<i>prakṛti</i>	nature; root; synonym for <i>pradhāna</i> , <i>māyā</i> , and so on
<i>pramā</i>	valid knowledge; valid cognition, obtained through measuring by senses, mind, and reason
<i>pramāññāna</i>	true cognition
<i>pramāṇa</i>	cognition, means of true cognition
<i>prāmānyavāda</i>	doctrine of the validity of knowledge in answer to the question whether cognition is valid by itself or made valid by something else
<i>pramātā</i>	cognizer
<i>prameya</i>	the knowable; object of cognition or knowledge
<i>prāṇa</i>	life, vital principle
<i>pramiti</i>	true cognition
<i>pratibhāsa</i>	appearance
<i>prātibhāsika</i>	apparent, seeming; false
<i>pratijñā</i>	thesis; hypothesis
<i>pratītya-samutpāda</i>	dependent origination
<i>pratyabhijñā</i>	recognition
<i>pratyakṣa</i>	sense perception; perception
<i>pravṛtti</i>	activity; the life of action
<i>pudgala</i>	the psycho-physical person in Buddhism
<i>puruṣa</i>	ātman; person; man
<i>rajas</i>	one of the attributes of <i>prakṛti</i> , manifested in activity
<i>śabda</i>	sound; word
<i>sādhya</i>	major term (of a syllogism)
<i>saguṇa</i>	with qualities or characteristics
<i>sākṣin</i>	witness
<i>sākṣī-caitanya</i>	witness consciousness
<i>sākṣijñāna</i>	witness-cognition (awareness)
<i>śakti</i>	energy, power, force
<i>samādhi</i>	trance, ecstasy; the final stage in Yoga
<i>sāmānya</i>	the common characteristic; the universal
<i>samsāra</i>	the flux of the world; the world
<i>samskāra</i>	impression; instinct; traces of past experience
	potency
<i>samyoga</i>	contact; conjunction
<i>sannikarṣa</i>	contact

<i>śānta</i>	without agitation, peaceful	<i>vaidika</i>	pertaining to the Veda
<i>sat</i>	being, existence, reality	<i>vairāgya</i>	detachment; withdrawal from the world
<i>satkārya-vāda</i>	the doctrine that the effect preexists in the material cause	<i>vaiśādyam</i>	clarity
<i>satkhyātivāda</i>	the doctrine that the object of illusion is also real	<i>varṇā</i>	color; caste
<i>satya</i>	truth, reality; the true, the real; a derivation from <i>sat</i>	<i>vāsana</i>	perfume, smell; impression, imprint, trace, vestige; see <i>samskāra</i>
<i>savikalpaka</i>	determinate; with form or shape; conceptual	<i>vidhi</i>	injunction; law; rule; ethical command
<i>skandha</i>	aggregate, group	<i>vibhu</i>	all-pervading; infinite; endless
<i>smṛti</i>	memory; what is remembered	<i>vidyā</i>	knowledge, learning
<i>spṛṣṭa</i>	the original seed state of a word before its letters are uttered in a sequence; a word or sentence as an ideal entity	<i>vijñāna</i>	consciousness; determinate consciousness
<i>śravaṇa</i>	hearing	<i>vikalpa</i>	empty verbal cognition without a corresponding object; idea, image; distortion
<i>śruti</i>	what is heard; a synonym for the Veda	<i>viksepa</i>	projection, throwing out
<i>sukha</i>	happiness	<i>visaya</i>	object of cognition; subject of discourse; topic
<i>śūnya</i>	void, empty; the zero; the void, the empty	<i>viśeṣa</i>	the particular as distinct from the individual and the universal; any distinguishing mark
<i>śūnyatā</i>	voidness, emptiness, vacuity	<i>viśeṣaṇa</i>	adjective
<i>susupti</i>	deep or dreamless sleep	<i>viśiṣṭajñāna</i>	determinate cognition
<i>sūtra</i>	thread, string; aphorism	<i>vivarta</i>	apparent transformation
<i>svabhāva</i>	one's own nature	<i>vivartavāda</i>	theory of apparent transformation
<i>svataḥ prāmānya</i>	intrinsic validity	<i>vṛtti</i>	mental modification
<i>svayamprakāśa</i>	self-manifestation	<i>vṛttijñāna</i>	cognition, which is a mental mode
<i>svādvāda</i>	the doctrine of conditioned predication	<i>vyāpāra</i>	activity of the instrumental cause
<i>tādātmya</i>	same-self-ness	<i>vyāpti</i>	major premise; concomitance of the major and middle terms in a syllogism
<i>tamas</i>	one of the attributes of <i>prakṛti</i> manifested in inertia; indolence; darkness	<i>vyavahāra</i>	activity; custom; convention
<i>tannāstras</i>	subtle elements	<i>vyāvahārika</i>	the empirical; the conventional, the customary
<i>tarka</i>	argument; logic; arguments using counter-factual conditions	<i>yama</i>	self-control; control
<i>tathā</i>	such, so, thus, in that way	<i>yoga</i>	yoking, binding, tying
<i>tathāgata</i>	one who has gone thus, attained the simple thusness; a name of Buddha who has gone the way of reality		
<i>tathatā</i>	suchness, thusness		
<i>tejas</i>	light; psychic energy; the light of the dream, which constitutes also the objects of the dream, including the dreamer		
<i>turyā</i>	the transcendent, or the 'fourth' experience		
<i>udāharana</i>	example		
<i>upādhi</i>	a condition vitiating a generalization		
<i>upamāna</i>	similarity; comparison; cognition of similarity		