

Muller; F. Max, The Six Systems of Indian Philosophy
London: Longmans, Green and Co., 1899.

Preface.

1. Indian philosophies are not afraid to clarify all the implications of their theories even though unpopular. They are well defined in their stand on any problem.
2. Most of them begin with Noetics, (How do we know?) and admit three sources of knowledge, perception, inference and authority. The last is freely chosen or rejected.

Int.

1. Srutam or Sruti, that heard - revealed.
Smritam or Smriti, that remembered & possessing human authority only. It is in this field that philosophy operates in; long elaborated manuals, short aphorisms or Sutras or metrical Karikas. Each is supplemented by commentaries and treatises. They are elaborated in every detail by use of these short Sutras.
2. Philosophy had an early start in India. By the Upanishads 700 B.C. distinct terminology and systems had been formed and transmitted orally (in mnemonic literature). In the Upanishads King Janaka staged philosophical tournaments with rich rewards going to the winner.
3. The Budhistic period followed and was characterized by some 67 philosophical theories and the rise of Budhism which was at first more philosophical and not in sharp antagonism with Hindu philosophies or religion. This is supported by the Greek accounts under Alexander who noted the Philosophical nature of the people.

The Vedas

1. The Vedic hymns express no sublime heights of religion nor of great civilizational advancements but are very commonplace and deal with simple truths.
2. The basic philosophy of the Vedic gods is to use of causality to drive a god behind each regular phenomena observed such as the sun, moon, stars, fire, rain etc.
3. The Gods were placed into three classes: Those of the sky; Dyaus (sky) Mitra (day) Surya (sun), Savitri (dawn sun), Those of the mid-air; Indra (atmosphere), Marutas (storm), Those of the earth; Prithiva (earth) Agni, (fire), etc.
4. The first tendency to group gods is seen in the visve or a group of gods acting together. Then due to similar duties at times two gods were praised together and formed a dual or triple god. Then following this syncretism, address was made to one or the other of the gods with entire forgetfulness of all other gods the trend entered the henotheistic phase. Finally the Vedic poets came to unite the gods into one supreme personality (Tad Ekam). The religious monotheistic trend was accompanied by a monistic trend in philosophy.
 - 4.1 The Tad Ekam or Brahman was conceived of as being neuter and the highest impersonal source of all things. Brahman ~~is~~ means prayer
 - 4.2 Brahman may have been associated with Brih or Vrih meaning word. This concept also finds expression in Vak the goddess of speech. This seems parallel to the logos idea of Greek philosophy but it is undetermined whether there is any inter relationship between the concepts.
 - 4.3 The term Atman together with Brahman are the basic terms in later Indian philosophy. Atman meant breath, vital breath or life, then came to mean spirit or breath in the sense of soul.

4.4 Prṛṇati - the admission of a personal and supreme being was the beginning of monotheism in India while Brahman and Atman recognized as one, constituted the foundation for monistic philosophy.

The Six great philosophies; and philosophers.

1. Badarayana called also Vyasa Dvāinayana or Krishna Dvāinayana, the reputed author of the Brahma-Sutras, called also Uttara Mimamsa Sutras or Vyasa Sutras.
2. Gaimini, author of the Purva-Mimamsa-Sutras.
3. Kapila, author of the Samkhy-Sutras.
4. Patanjali, also called Sesha or Phanin the author of the Yoga-Sutras.
5. Kanada, also called Kanabhug, Kanabhakshaka or Uluka, author of the Vaiseshika-Sutras.
6. Gotama, also called Ashanada, the author of Nyaya-Sutras.
7. Brihaspati, a philosophical system of a very materialistic and sensualistic died about the 14th cent. It denied any existence outside the material realm which can be tested by senses.

Common Philosophical Ideas.

1. Metempsychosis - Samsara. - Transmigration of the soul into a new body after death. The Self remains intact but the Sukshmasarira or subtle body migrates (soul-purusha).
2. Immortality of the Soul - assumed by all.
3. Pessimism - this is not like western pessimism. They simply state that they received the first impulse to philosophical reflection from the fact that there is suffering in the world. The belief that this world is full of suffering and that this should be accounted for and removed "seems to have been one of the principal impulses, if not the principal impulse to philosophical thought in India." The cause for suffering in all, though showing variation in names, finally comes to an aberration from knowledge and can be broken by means of that true knowledge which is supplied by the various systems of philosophy.
4. Karma, deed, "the continuous working of every thought word, and deed through all ages." p. 143. The same eternity is ascribed to the soul except that upon reaching freedom it continues but karma ceases. "Length of time however enormous is nothing in the eyes of Hindu philosophers". p. 143-144. Vedanta- at the end of each Kalpa (aeon) a Pralaya or dissolution of the universe, and Brahman is then reduced to its causal condition (Karanavastha), containing both soul and matter in an Avyakta (undeveloped) state. At the end of this Brahman creates a new world, matter becomes visible, soul active and re-embodied according to karma. These Pralayas take place whenever the three Gunas or Prakriti recover their equipoise and creation from the upsetting of it.
5. Infallibility of the Veda
6. Three Gunas. Guna means quality, in philosophy, substantial by itself, component constituents of nature. Usually the thesis, antithesis and something between. ie. hot cold warm. Good bad and neither good nor bad. Tension between these produced activity: equilibrium leads to rest.

Vedānta or Uttara-Mīmāṃsā.

1. The guide Sūtras of Bādarāyana and commentary of Śaṅkara. Vedānta is clearly the native philosophy of India, its concepts being found very often in the Upanishads. The chief works are the Vedānta Sūtras reputedly written by ~~Vedānta~~ Bādarāyana.
2. Resume: "Brahman is ~~truen~~ the world is false, the soul is brahman and nothing else." p. 159-60. "There is nothing worth gaining, there is nothing worth enjoying, there is nothing worth knowing but Brahman alone, for he who knows Brahman, is Brahman." p. 160. The Tat or "that" the Brahman as cause of the world is Tvam or Atman, the Self in meaning from I to the divine Self. Identity of the Tat, the objective and the Tvam the subjective side of the world.
3. Like the other systems, this appeals to the Veda, as to an independent witness, to approve its stand. It deals less with Pramanas, the sources and authorities of Knowledge than the other systems.
4. The three essential Pramanas:
 - 4.1 Pratyakṣa - the sensuous perception. Three stages- contact of sense organ with object. Union of the sense with Manas, mind and union of Manas with Atman, Self.
 - 4.2 Anumāna - inference, the knowledge of the connected on the part of the one who knows the connection.
 - 4.3 Śabda.- authority of a person.
5. Since the philosophy tries to show the basic unity in ~~matter/and~~ being and God, it rejects the first two and relies on the Śabda or the Word as found in the oral tradition of the Veda. This has come by Śruti or revelation.
6. the physical world is but phenomenal and of the realm of Avidyā or Nescience and vanishes as soon as true wisdom or Vidyā has been obtained.
7. The plurality of the individuals is accounted for by Avidyā.
8. Avidyā is ignorance, not only individual but a general cosmical nescience. It arises out of the failure to distinguish between the subjective and objective. Subjective is self and real, objective is phenomenal. We can never predicate the one of the other. Therefore Brahman can only be described as one, unchanging without form, eternally pure, intelligent and free because to describe him is to use the phenomenal to describe the real.
9. Cause and effect. These are identified. There is no real effect without the continuance of its cause.
10. Reality. There is only one absolute reality. The world and material is not reality in this sense but phenomenal. But as such it has a form of reality for nothing can be phenomenal except as the phenomenon of something real.

The primeval Avidyā or Māyā (universal ignorance) caused the Upādhis (the phenomenal conditions in man), Mukhyaḥ, the vital spirit or unconscious; the Manas or central organ of perception which perceives, feels, thinks and wills; the Indriyas or five senses (upalabdhi); the material organic body and ~~the~~ the objective environment (Artha). These in turn caused the Avidyā in man, individual.
11. The two levels of knowledge. The higher knowledge consists in the distinction and thereby freedom of the Self Atman from its Upādhis for eternity. The lower level is the work-portion of the Veda and designates how a person is to worship Brahman and how to know him, even under the name of an individual deity. This is required of all not attaining to the first. Thus they believe they are not worshipping Brahman but his phenomenal aspect only, but from this receive a reward in a slow advance towards Mokṣha or freedom.

12. Idols then become the symbols to the eye what the word is to the ear. Idolatry is a religious algebra. If Verbal symbols, without the spirit or in a corrupted spirit are not objectionable, (We disagree here), so formal symbols or stocks and stones are unobjectionable.
13. Knowledge alone leads to Moksha but virtue is certainly presupposed.
14. Vedanta accepted popular religion and its ceremonialisms and even considered them a preliminary to higher knowledge.
15. Sukshma-sarira and Sthula-sarira. The fine and coarse body. The latter is the visible outward body, the former the invisible, Mukhya Prana, vital spirit; Manas, mind; and Indriyas, organs of sense. The four states are awake, Atman perceiving and acting by Manas and Indriyas; Dreaming sleep, Indriyas ceases to act but Atman through Manas sees former impressions Vasanās; Dreamless sleep, separation of Atman from Manas and Indriyas and its temporary return to Brahman but returning unchanged and Death, the disemboliment of Atman with Sukshma-sarira and their passage by separate paths into the next life.
16. Eschatology; The good are rewarded on the moon and then return to the earth through the ether, air, smoke, mist, cloud, rain ~~etc~~, plant, (eaten) to body cycle. The evil suffer in different hells. The pious who reached the lower knowledge of Brahman travel the flame, day, moon, year, world of Devas, World of Vayu, air, sun, moon and lightning cycle to the world of Varuna then to Indra and then to Pragenati or qualified Brahma. Here he is taught full knowledge and never returns.
17. Mukti. This is the goal of Vedanta, to overcome all Nescience to become Brahman and wait till death removes the last Upadhis which fetter the mortal body but don't fetter the mind any longer. Atman having recovered Brahmahood is in this life is so free from the body that it no longer feels pain nor can it do anything whether good or bad.

Ch V.

PURVA MIMAMSA

1. This system was introduced by Gaimini who undertook to reduce the various guesses of the Karmakanda or work portion of the Vedas into a system. Vedanta had tried to do this for the Gnanakanda hence can be known as the Uttara-Mimamsa. Mimamsa is investigation, examination and consideration. It deals with the Brahmanas or sacrificial rites and the Mantras or hymns
2. Knowledge acquired by; 1, sense perception, Pratyaksah, 2. Inference Anumana, apprehension of an unseen member of a known association by perception of another seen member, 3. Comparison Upamana, knowledge arising from resemblance, 4. Presumption Arthapatti, such as can be derived of a thing not itself perceived but implied by another, 5 Sabda, verbal authoritative sources. Actually they use only 5. and give credence to the Veda since the human is fallable.
3. Sutra style; 1. Purvapaksha, all objections raised, 2. Uttara-paksha, refutation of these, 3. Siddhanta, the conclusion.
4. Most of the rest is an attempt to prove the supernatural nature of the Vedas. As a whole the system is not truly philosophical but must be included as a system or method of thinking (mimamsa) which has been often used in other philosophies and is necessary to gain the continuity of Indian philosophical thought.