

A History of Indian Philosophy

*Philosophy of Buddhist, Jaina and
Six Systems of Indian Thought*

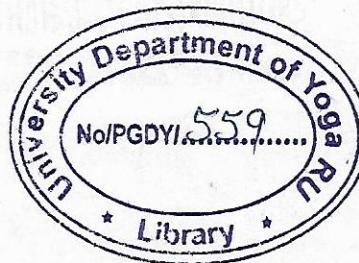
Volume I



SURENDRANATH DASGUPTA

देवाय तस्मै नमः

A HISTORY OF
INDIAN PHILOSOPHY



CONTENTS

CHAPTER I INTRODUCTORY

PAGE
I

CHAPTER II

THE VEDAS, BRĀHMANAS AND THEIR PHILOSOPHY

1	The Vedas and their antiquity	10
2	The place of the Vedas in the Hindu mind	10
3	Classification of the Vedic literature	11
4	The Samhitās	12
5	The Brāhmaṇas	13
6	The Āranyakas	14
7	The Rg-Veda, its civilization	14
8	The Vedic gods	16
9	Polytheism, Henotheism, and Monotheism	17
10	Growth of a Monotheistic tendency; Prajāpati, Viśvakarma	19
11	Brahma	20
12	Sacrifice; the First Rudiments of the Law of Karma	21
13	Cosmogony—Mythological and Philosophical	23
14	Eschatology; the Doctrine of Ātman	25
15	Conclusion	26

CHAPTER III

THE EARLIER UPANIṢADS (700 B.C.—600 B.C.)

1	The place of the Upaniṣads in Vedic literature	28
2	The names of the Upaniṣads; Non-Brahmanic influence	30
3	Bṛhmaṇas and the Early Upaniṣads	31
4	The meaning of the word Upaniṣad	38
5	The composition and growth of diverse Upaniṣads	38
6	Revival of Upaniṣad studies in modern times	39
7	The Upaniṣads and their interpretations	41
8	The quest after Brahman: the struggle and the failures	42
9	Unknowability of Brahman and the Negative Method	44
10	The Ātman doctrine	45
11	Place of Brahman in the Upaniṣads	48
12	The World	51
13	The World-Soul	52
14	The Theory of Causation	52
15	Doctrine of Transmigration	53
16	Emancipation	58

CHAPTER IV

GENERAL OBSERVATIONS ON THE SYSTEMS OF INDIAN PHILOSOPHY

1	In what sense is a History of Indian Philosophy possible?	62
2	Growth of the Philosophic Literature	65
3	The Indian systems of Philosophy	67
4	Some fundamental points of agreement	71
1	<i>The Karma theory</i>	71
2	<i>The Doctrine of Mukti</i>	74
3	<i>The Doctrine of Soul</i>	75
5	The Pessimistic Attitude towards the World and the Optimistic Faith in the end	75
6	Marty in Indian Sādhana (philosophical, religious and ethical endeavours)	77

CHAPTER V

BUDDHIST PHILOSOPHY

	PAGE
1 The State of Philosophy in India before Buddha	78
2 Buddha : his Life	81
3 Early Buddhist Literature	82
4 The Doctrine of Causal Connection of early Buddhism	84
5 The Khandhas	93
6 Avijjā and Āsava	99
7 Sila and Samādhi	100
8 Kamma	106
9 Upaniṣads and Buddhism	109
10 The Schools of Theravāda Buddhism	112
11 Mahāyānism	125
12 The Tathatā Philosophy of Aśvaghoṣa (80 A.D.)	129
13 The Mādhyamika or the Sūnyavāda school—Nihilism	138
14 Uncompromising Idealism or the School of Vijñānavāda Buddhism	145
15 Sautrāntika theory of Perception	151
16 Sautrāntika theory of Inference	155
17 The Doctrine of Momentariness	158
18 The Doctrine of Momentariness and the Doctrine of Causal Efficiency (Arthakriyākāritya)	163
19 Some Ontological Problems on which the Different Indian Systems diverged	164
20 Brief Survey of the Evolution of Buddhist Thought	166

CHAPTER VI

THE JAINA PHILOSOPHY

1 The Origin of Jainism	169
2 Two Sects of Jainism	170
3 The Canonical and other Literature of the Jains	171
4 Some General Characteristics of the Jains	172
5 Life of Mahāvīra	173
6 The Fundamental Ideas of Jaina Ontology	173
7 The Doctrine of Relative Pluralism (Anekāntavāda)	173
8 The Doctrine of Nayās	175
9 The Doctrine of Syādvāda	176
10 Knowledge, its value for us	179
11 Theory of Perception	181
12 Non-Perceptual knowledge	183
13 Knowledge as Revelation	185
14 The Jivas	188
15 Karma Theory	190
16 Karma, Āsrava and Nirjarā	192
17 Pudgala	195
18 Dharma, Adharma, Ākāśa	197
19 Kāla and Samaya	198
20 Jaina Cosmography	199
21 Jaina Yoga	199
22 Jaina Atheism	203
23 Mokṣa (emancipation)	207

CHAPTER VII

THE KAPILA AND THE PĀTAÑJALA SĀMKHYA (YOGA)

	PAGE
1 A Review	208
2 The Germs of Sāṃkhya in the Upaniṣads	211
3 Sāṃkhya and Yoga Literature.	212
4 An Early School of Sāṃkhya	213
5 Sāṃkhya kārikā, Sāṃkhya sūtra, Vācaspati Miśra and Vijñāna Bhikṣu	222
6 Yoga and Patañjali	226
7 The Sāṃkhya and the Yoga doctrine of Soul or Puruṣa	238
8 Thought and Matter	241
9 Feelings, the Ultimate Substances	242
10 The Gunas	243
11 Prakṛti and its evolution	245
12 Pralaya and the disturbance of the Prakṛti Equilibrium	247
13 Mahat and Ahamkāra	248
14 The Tanmātras and the Paramāṇus	251
15 Principle of Causation and Conservation of Energy	254
16 Change as the formation of new collocations	255
17 Causation as Satkāryavāda (the theory that the effect potentially exists before it is generated by the movement of the cause)	257
18 Sāṃkhya Atheism and Yoga Theism	258
19 Buddhi and Puruṣa	259
20 The Cognitive Process and some characteristics of Citta	261
21 Sorrow and its Dissolution	264
22 Citta	268
23 Yoga Purificatory Practices (Parikarma)	270
24 The Yoga Meditation	271

CHAPTER VIII

THE NYĀYA-VAIŚEṢIKA PHILOSOPHY

1 Criticism of Buddhism and Sāṃkhya from the Nyāya standpoint	274
2 Nyāya and Vaiśeṣika sūtras	276
3 Does Vaiśeṣika represent an old school of Mīmāṃsā?	280
4 Philosophy in the Vaiśeṣika sūtras	285
5 Philosophy in the Nyāya sūtras	294
6 Philosophy of Nyāya sūtras and Vaiśeṣika sūtras	301
7 The Vaiśeṣika and Nyāya Literature	305
8 The main doctrine of the Nyāya-Vaiśeṣika Philosophy	310
9 The six Padārthas: Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya	313
10 The Theory of Causation	319
11 Dissolution (Pralaya) and Creation (Sṛṣṭi)	323
12 Proof of the Existence of Iśvara	325
13 The Nyāya-Vaiśeṣika Physics	326
14 The Origin of Knowledge (Pramāṇa)	330
15 The four Pramāṇas of Nyāya	332
16 Perception (Pratyakṣa)	333
17 Inference	343
18 Upamāna and Śabda	354
19 Negation in Nyāya-Vaiśeṣika	355
20 The necessity of the Acquisition of debating devices for the seeker of Salvation	360
21 The Doctrine of Soul	362
22 Iśvara and Salvation	363

CHAPTER IX

MĪMĀMSĀ PHILOSOPHY

	PAGE
1 A Comparative Review	367
2 The Mīmāmsā Literature	369
3 The Paratah-prāmānya doctrine of Nyāya and the Svatah-prāmānya doctrine of Mīmāmsā	372
4 The place of Sense-organs in Perception	375
5 Indeterminate and Determinate Perception	378
6 Some Ontological Problems connected with the Doctrine of Perception	379
7 The Nature of Knowledge	382
8 The Psychology of Illusion	384
9 Inference	387
10 Upamāna, Arthāpatti	391
11 Sabda-pramāṇa	394
12 The Pramāṇa of Non-perception (anupalabdhi)	397
13 Self, Salvation, and God	399
14 Mīmāmsā as Philosophy and Mīmāmsā as Ritualism	403

CHAPTER X

THE ŚĀNKARA SCHOOL OF VEDĀNTA

1 Comprehension of the Philosophical Issues more essential than the Dialectic of Controversy	406
2 The philosophical situation: a Review	408
3 Vedānta Literature	418
4 Vedānta in Gauḍapāda	420
5 Vedānta and Saṅkara (788—820 A.D.)	429
6 The main idea of the Vedānta philosophy	439
7 In what sense is the world-appearance false?	443
8 The nature of the world-appearance, phenomena	445
9 The Definition of Ajñāna (nescience)	452
10 Ajñāna established by Perception and Inference	454
11 Locus and Object of Ajñāna, Ahaṃkāra and Antaḥkarana	457
12 Anirvācyavāda and the Vedānta dialectic	461
13 The Theory of Causation	465
14 Vedānta theory of Perception and Inference	470
15 Ātman, Jīva, Iśvara, Ekajīvavāda and Dṛṣṭisrṣṭivāda	474
16 Vedānta theory of Illusion	485
17 Vedānta Ethics and Vedānta Emancipation	489
18 Vedānta and other Indian systems	492

INDEX	495
-----------------	-----

A History of Indian Philosophy

SURENDRANATH DASGUPTA

This is mainly intended to give an exposition of Indian thought strictly on the basis of the original texts and commentaries. Occasionally, however, the author has sometimes discussed and borrowed the view of other writers in the assessment of chronological facts. Often the ground covered has been wholly new and the materials have been obtained by a direct and first-hand study of all available texts and manuscripts.

The work appears in five volumes: **Vol. I** comprises Buddhist and Jaina Philosophy and the six systems of Hindu thought, viz., *Sāṃkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Mimāṃsā* and *Vedānta*; **Vol. II** completes studies in the Śaṅkara School of *Vedānta*. It also contains the philosophy of the *Yogavāsiṣṭha*, the *Bhagavadgītā* and speculations in the medical Schools; **Vol. III** contains an elaborate account of the principal dualistic and pluralistic systems such as the philosophy of the Pāñcarātra, Bhāskara, Yāmuna, Rāmānuja, Nimbārka, Vijñānabhikṣu and philosophical speculations of some of the selected *Purāṇas*. **Vol. IV** deals with the *Bhāgavata Purāṇa*, Madhva and his School, Vallabha, Caitanya, Jīva Gosvāmī and Baladeva Vidyābhūṣaṇa, and **Vol. V** treats the southern Schools of Śaivism, viz., Śaiva Siddhānta, Vīra Śaivism, philosophy of Srikanṭha, Śaiva Philosophy in the *Purāṇas* and in some important texts.

"The collection of data, editing and interpretation of every school of thought is a feat unparalleled in the field of history of philosophy."

—The Oxford Journal

DR. SURENDRANATH DASGUPTA, C.I.E., I.E.S., Ph.D. (Cal. et Cantab.), D.Litt. (Hon., Rome) was the Principal at Government Sanskrit College, Calcutta and King George Vth Prof. of Mental and Moral Science, at the Calcutta University. He represented Cambridge University at the Congress of Philosophy in Paris in 1921 and the Calcutta University at the International Congress of Philosophy at Naples in 1924 and at Harvard in 1926. He represented India at the International Congress of Religion in London in 1936 and in Paris in 1939.



MLBD

E-mail: mlbd@mlbd.com
Website: www.mlbd.com

₹ 650

Philosophy/
Indian

ISBN 978-81-208-0412-8

9 7 8 8 1 2 0 8 0 4 1 2 8