

Contents

<i>Preface</i>	xi
<i>Introduction</i>	xiii
Chapter 1: An Overview of Indian Philosophy	1
1. The Meaning and Nature of Indian Philosophy	2
2. History of Indian Philosophy	3
2.1. The Vedic Period (500 – 600 B.C.)	4
2.2. The Epic Period (600 B.C. – 200 A.D)	4
2.3. The Sutra Period (from 200 A.D.)	4
2.4. The Scholastic Period	5
3. The Schools of Indian Philosophy System	5
4. Place of the Vedas in Indian Philosophical System	6
5. The Place of Authority and Reasoning in Indian Philosophy	8
6. The Common Characters of Indian System	9
6.1. The Practical Motif Present in all System	9
6.2. The Source of Philosophy	10
6.3. The Belief in an Eternal Moral Order	11
6.4. Ignorance as the Cause of Bondage	12
6.5. Meditation	12
6.6. Self Control	13
6.7. Belief in the Possibility of Liberation	14
6.8. Concentration Upon Spirituality	14
6.9. Reason and Intuition	14
6.10. Value of the Study of Indian Philosophy	15
Concluding Remarks	16

Chapter 2: Cārvāka Philosophy	19
Introduction	19
1. Cārvāka's Epistemology	20
2. Cārvāka Metaphysics	22
3. Cārvāka Ethics	23
Concluding Remarks	24
Chapter 3: Jaina Philosophy	27
1. Jaina Theory of Knowledge	28
1.1. <i>Mati Jñāna</i> (Sensory Knowledge)	29
1.2. <i>Śruta Jñāna</i> (Authoritative Knowledge)	29
1.3. <i>Āvadhī Jñāna</i> (Clairvoyant Knowledge)	29
1.4. <i>Manahparyāya Jñāna</i> (Telepathic Knowledge)	30
1.5. <i>Kevala Jñāna</i> (Omniscient Knowledge)	30
2. Jaina Metaphysics	31
2.1. <i>Jīva</i> or Soul	31
2.2. <i>Ajīva</i> (Non-soul)	34
3. Jaina Theory of Judgement (<i>Syād-Vāda</i>)	37
4. Jaina Theory of <i>Anekāntavāda</i>	38
5. Bondage of Soul and Liberation	39
5.1. The Threefold Path to Liberation	41
Concluding Remarks	48
Chapter 4: Bauddha Philosophy	51
1. Four Noble Truths	52
1.1. The First Noble Truth: The Reality of Suffering	53
1.2. The Second Noble Truth: The Cause of Suffering	54
1.3. The Third Noble Truth: The Cessation of Suffering	55
1.4. The Fourth Noble Truth: The Path of Cessation of Suffering	56
2. Dependent Origination (<i>Pratītyasamutpāda</i>)	59
3. Doctrine of Momentariness (<i>kṣaṇikavāda</i>)	61
4. The Doctrine of Not-Soul (<i>Anatta</i>)	63
5. <i>Karma-Saṃsāra</i> and <i>Nirvana</i>	64
Concluding Remarks	66

Chapter 5: Nyāya School of Philosophy	69
1. Epistemology: The Sources of Knowledge (<i>Pramāṇas</i>)	70
1.1. Perception (<i>Pratyakṣa</i>)	70
1.2. Inference (<i>Anumāna</i>)	72
1.3. Comparison (<i>Upamāna</i>)	74
1.4. Testimony (<i>Śabda</i>)	75
2. Nature of Physical World	76
3. Individual Self and its Liberation	77
4. Arguments for the Existence of God	78
5. The Unseen Power (<i>Adrṣta</i>)	81
6. Ethics	81
Concluding Remarks	82
Chapter 6: Vaiśeṣika School of Philosophy	85
1. Categories of Existence (<i>Padārtha</i>)	86
1.1. Substance (<i>Dravya</i>)	86
1.2. Quality (<i>Guṇa</i>)	88
1.3. Action (<i>Karma</i>)	88
1.4. Generality (<i>Sāmānya</i>)	89
1.5. Particularity (<i>Viśeṣa</i>)	89
1.6. Inherence (<i>Samavāya</i>)	89
1.7. Non-existence (<i>Abhāva</i>)	90
2. Atomism	91
Concluding Remarks	93
Chapter 7: Sāṃkhya School of Philosophy	95
1. Theory of Knowledge	96
1.1. Perception (<i>Pratyakṣa</i>)	97
1.2. Inference (<i>Anumāna</i>)	98
1.3. Testimony (<i>Śabda</i>)	100
2. Sāṃkhya Metaphysics	101
2.1. Theory of Causation	101
2.2. <i>Prakṛti</i>	103
2.3. <i>Puruṣa</i> (Self)	106
2.4. Bondage and Liberation	109
2.5. The Problem of God	110
Concluding Remarks	111

Chapter 8: Yoga School of Philosophy	113
1. The Eight Limbs of Patañjali's Yoga	114
1.1. <i>Yama</i>	115
1.2. <i>Niyama</i>	116
1.3. <i>Asana</i>	118
1.4. <i>Pranayama</i>	119
1.5. <i>Pratyāhāra</i>	120
1.6. <i>Dhāraṇā</i>	121
1.7. <i>Dhyāna</i>	122
1.8. <i>Samādhi</i>	123
2. The Place of God in Yoga	125
Concluding Remarks	126
Chapter 9: Mīmāṃsā Philosophy	129
1. Theory of Knowledge (<i>Pramāṇa</i>)	130
1.1. Perception (<i>Pratyakṣa</i>)	131
1.2. Inference (<i>Anumāna</i>)	132
1.3. Comparison (<i>Upamāna</i>)	132
1.4. Testimony (<i>Śabda</i>)	133
1.5. Postulation (<i>Arthāpatti</i>)	134
1.6. Non-cognition (<i>Anupalabdhi</i>)	135
2. Authority of the Vedas	137
3. Supremacy of Vedas and Vedic Rituals	138
4. The Idea of <i>Apūrva</i>	141
Concluding Remarks	143
Chapter 10: Vedānta School of Philosophy	145
1. Vedānta Critique of Mīmāṃsā Philosophy	146
2. Major Schools of Vedānta	151
2.1. Advaita Vedanta of Śāṅkara	151
2.2. <i>Viśiṣṭādvaita</i> of Rāmānuja	166
2.3. <i>Dvaita</i> of Madhva	174
Concluding Remarks	178
Chapter 11: Tribal Worldview	181
1. Communitarianism among the Tribal or Indigenous People	182

1.1. The Foundations of Communitarianism in Tribal Societies	182
1.2. The Role of Kinship and Clan Systems	183
1.3. Economic and Ecological Dimensions of Communitarianism	184
1.4. Religion and Spirituality as Expressions of Communitarianism	184
1.5. Challenges and Contemporary Relevance of Tribal Communitarianism	185
2. Divine-Human-Creation Relations in Tribal Worldview	186
2.1. Non-dichotomical Worldview	188
2.2. Divine-Human-Nature Continuum	189
2.3. Interconnected Cosmic Order	191
2.4. The Interconnectedness in Tribal Myths	191
2.5. The Interconnectedness in Religious Beliefs	196
2.6. The Interconnectedness in the Nature and Actions of Divine Beings	200
2.7. The Interconnectedness in the Centrality of Land	203
<i>Bibliography</i>	207