**MODULE 3**

**INDIAN SCHOOLS OF PHILOSOPHY, BHAGAVAD GITA, QURAN AND BIBLE**

**12. UNIQUE CHARACTERISTICS OF INDIAN PHILOSOPHY**

The term **philosophy** means the study of proper behaviour, and the search for wisdom. The original **meaning** of the word **philosophy** comes from the Greek roots philo- **meaning** "love" and -sophos, or "wisdom.”. In other words, it means to find out the **meaning** of life. **Philosophy** is the realization of eternal truths in the back ground of time, climate and culture. Of course these eternal truths transcended the barriers of time and place, yet their manifestation is conditioned to a certain degree by these factors. Therefore, one finds that though similar in their fundamentals the philosophical systems of different countries are profoundly impressed by their own culture. As has been pointed out that some of the Indian Philosophical schools are Astik, while others are Nastik. The anti-Vedic Darshans include Charvaka, Buddha and Jain schools of philosophy. Some of the pro-Vedic Darshans are derived from Vedic thought e.g. Samkhya, Yoga, Nyaya and Vaishesika etc. The philosophical schools derived from Vedic thoughts are further divided into Mimansa based on Karmakanda and the Vedanta based in Jnana Kanda. Despite this diversity, the Indian philosophy is characterized by a fundamental unity.

**Definition**

**Philosophy**("love of [wisdom](https://en.wikipedia.org/wiki/Sophia_(wisdom))") is the study of general and fundamental questions about [existence](https://en.wikipedia.org/wiki/Existence), [knowledge](https://en.wikipedia.org/wiki/Knowledge), [values](https://en.wikipedia.org/wiki/Value_(ethics)), [reason](https://en.wikipedia.org/wiki/Reason), [mind](https://en.wikipedia.org/wiki/Mind), and [language](https://en.wikipedia.org/wiki/Language). The term was probably coined by [Pythagoras](https://en.wikipedia.org/wiki/Pythagoras) (c. 570 – 495 BCE). [Philosophical methods](https://en.wikipedia.org/wiki/Philosophical_method) include [questioning](https://en.wikipedia.org/wiki/Socratic_questioning), [critical discussion](https://en.wikipedia.org/wiki/Socratic_method), [rational argument](https://en.wikipedia.org/wiki/Dialectic), and systematic presentation. Classic philosophical questions include: Is it possible to [know anything](https://en.wikipedia.org/wiki/Pyrrhonism) and to prove it? What is [most real](https://en.wikipedia.org/wiki/Absolute_(philosophy))? Philosophers also pose more practical and concrete questions such as: Is there a best way to live? Is it better to be [just or unjust](https://en.wikipedia.org/wiki/Justice)?

**Indian** **philosophy**

The beginning of Indian Philosophy take us very far back indeed, for we can clearly trace them in the hymns of the Rig Veda which were composed by the Aryans not long after they had settled in their new home about the middle of the second millennium (**The 2nd millennium BC** spanned the years 2000 through 1001 **BC**. In the Ancient Near East, it marks the transition from the Middle to the Late Bronze Age) before Christ. The speculative activity begun so early was continued over thirty centuries. Indian thought developed practically unaffected by the outside influence and the extent as well as the importance of its achievements will be evident when we mention that it has evolved several systems of philosophy, besides creating a great national religion-Brahmanism and a great world religion-Buddhism.

**Indian** **Philosophy** refers to ancient philosophical traditions of the Indian subcontinent which can be orthodox or heterodox .The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries of the Common Era. Every Indian School of Philosophy accepted the theory of karma and rebirth, and the ideal of Moksha is conceived as liberation from the cycle of births and deaths. Moksha/liberation is considered as the highest goal of human struggle. But the basis difference is that- orthodox School recognize the authority of Vedas whereas heterodox schools don’t believe in the authority of Vedas.

**Oldest Philosophy**

### The Indian Philosophy is the oldest philosophy that is timeless, ageless and valid at all times. It is indeed the birth and the object of philosophy. At Ancient times, where mythology and its interpretations of the World were widely accepted, some people started questioning their validity

**Nature**

Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of knowledge (epistemology), ethics, and the philosophy of religion (Axiology). **These are called four main branches of philosophy i.e., logic, epistemology, metaphysics, and axiology:**

**Logic** is the attempt to codify the rules of rational thought. Logicians explore the structure of arguments that preserve truth or allow the optimal extraction of knowledge from evidence. More formally, [logic is the study of the structure of arguments](https://ninewells.vuletic.com/philosophy/logic-and-arguments/). Logic is one of the primary tools philosophers use in their inquiries; the precision of logic helps philosophers to cope with the subtlety of philosophical problems and the often misleading nature of conversational language.

**Epistemology** is the study of knowledge itself. Epistemologists ask, for instance, what criteria must be satisfied for something we believe to count as something we know, and even what it means for a proposition to be true. Two epistemological questions are: [how we can know the future will be like the past](https://ninewells.vuletic.com/philosophy/how-do-we-know-anything-about-the-future/), and the question of [how we can be sure about anything at all](https://ninewells.vuletic.com/philosophy/how-can-we-be-sure-about-anything-at-all/).

**Metaphysics** is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as [whether or not people have free will](https://ninewells.vuletic.com/philosophy/do-we-have-free-will/), in what sense abstract objects can be said to exist, how it is that brains are able to generate minds, and [whether or not there is a god](https://ninewells.vuletic.com/atheology/)?

**Axiology** is an umbrella term for different studies that centre upon the nature of different types of value. These different studies include aesthetics, which investigates the nature of such things as beauty and art; social philosophy and political philosophy; and, most prominently, [*ethics*](https://ninewells.vuletic.com/philosophy/philosophy-and-ethics/), which investigates both the nature of right and wrong and the nature of good and evil. Ethics asks theoretical questions about the foundations of morality, such as whether right and wrong should be understood in a [consequentiality](https://ninewells.vuletic.com/philosophy/vallentyne-consequentialism/) or [deontological](https://ninewells.vuletic.com/philosophy/philosophy-notes-mcnaughton-and-rawling-deontology/) way, but also asks practical questions about the fine details of moral conduct, such as [how much moral consideration one ought to give to non-human animals](https://ninewells.vuletic.com/philosophy/singer-all-animals-are-equal/) and [how much one ought to give to the poor](https://ninewells.vuletic.com/philosophy/singer-famine-affluence-morality/).

**Features**

#### Indian philosophy believes in an eternal moral order. Ignorance is called the root cause of suffering. . The four principles are – dharma, artha, kâma and moksha. If there is no co-ordination between these four faculties, then life will be a total chaos.

**Purpose**

Indian philosophy is inward looking, and aims to help human beings deal with ups and downs of life with the goal of self-realization. The main purpose of the Indian Philosophy has been to turn human beings to spiritual. The spiritual destiny is viewed as goal of life as opposed to materialistic pursuits.

The Sanskrit word for philosophy is darsana**,** which means direct vision. The words symbolize the difference between modern Western philosophy, which mainly relies on an intellectual pursuit and Indian philosophy that relies on a direct vision of truth and pure Buddhi (reasoning).

Darsana is divided into two categories namely- Astika (believer in the Vedas) and Nastika (non-believer in the Vedas). Astika are Nyaya, Vaisheshik, Sakhya, Yoga, Mimamsa, and Vedanta. Nastika are Carvaka, Jainism and Buddism. Others are a mixture of the ideas of these systems. Although each school of philosophy is unique, they all have some common characteristics. Some of the important ones are -

**Direct experience:** All systems of Indian philosophy claim to be derived from the Veda.The Veda itself is a record of the sages who realized the truth within. To solve life’s questions related to nature of life, death, birth, and cosmic or individual existence, they started making rational inquiries and observations. Unable to find satisfactory answers, they discovered various methods of meditation that help one attain higher levels of consciousness in which one may directly experience the truth. Each school originated with an enlightened teacher who described his experiences of the truth and method of attaining it.

**Acceptance of authority:** Respect for sages and ancient scriptures are a strong tradition in India. When a teacher advocates a new philosophical system, he cites established scriptures or the writings of authorized sages to support his statements. The Astika or orthodox schools always refer to the Veda to support their theories. The Nastika or unorthodox schools follow the authority of their founder. Buddha, for example, reiterated many things said in the Veda but did not cite the Veda as the source of his views. Hence, the tendency to rely on the work of a realized teacher is maintained in Buddhism, too.

Scholar and former President of India Dr S Radhakrishnan wrote in volume 1 of Indian Philosophy about what is common to Upanishadic and Buddhist thought. He also said that the four noble truths of Buddhism correspond to the four truths of Samkhya.

**Harmony among schools:** All systems of Indian philosophy have a unique quality of cooperating with one another. During a debate, the intent is not to destroy another’s philosophy but to clarify one’s own theories and thoughts. This has enabled various schools to live in harmony. Indian philosophers realized that every human mind is unique and it must be allowed to follow a philosophy of its choice.

**Parallel growth and coexistence of various schools:**The various systems of philosophy flourished and grew simultaneously. The reason is that the open-minded approach attracted students of various hues who were impressed with the practical aspects of that system of philosophy. When a particular teacher delivered a message, it was studied and teachings were put into practice by a group of people whom it suited. Thus, was formed a School of Philosophy. Each system continued to coexist because it provided a theoretical and practical philosophy to meet intellectual and emotional needs of the students at different levels of realization.

There is Saivism in Kashmir and Kerala, and Vaishnavism, Shaktism, and Yoga throughout India. These five schools of Vedanta exist till date. All these systems continue to undergo change and grow to meet the needs of modern man without deviating from the basic teachings of their founders. Followers of a sect do not fight with each other. Instead a student of another school is to be defeated on the strength of intellectual arguments rather than by using a gun.

**Open-mindedness:** A broad outlook that reflects its unflinching devotion to truth distinguishes Indian philosophy. Each school is open to views of all other schools. It was nothing like there is a best way to achieve self-realization. The established system of philosophical exposition in the Indian tradition involves explaining and criticizing the prior view of the subject, then refuting the view and describing a subsequent view that takes you to a higher level or final theory. Because of a continuous exchange of ideas, the philosophical systems have with time, become more sophisticated and complete.

Simply put, an individual who enters into a discussion with an open mind and is willing to listen to another person’s point of view is likely to have a better understanding of the situation. It is one of the reasons why Indians have taken to Western culture so easily. We are able to adjust in just about any environment, be it U.S., Australia, Britain or South Africa.

**Support of logic and reasoning:** Direct experience is the foundation of Indian philosophy, but reason and logic are the chief tools that enable the system to develop and grow. The theories are presented in a way that a rational mind can easily accept. All systems of Indian philosophy apply the methods of logic to argue their points of view and protect themselves from criticism. This reason only justifies what intuition or experience has already revealed. By virtue of being an important part of our philosophy, logic got ingrained in the Indian mind. Since computer software uses logic extensively, it has helped India gain recognition as a potential global software power.

**The Belief of Eternity:** Each system of Indian philosophy proclaims that there is an eternal consciousness in man and the realization of this consciousness is the goal of life. Imperfections are a result of ignorance and are on the surface of our personality but what needs to be done is, discovery of Self within, that lies in a perfect state of bliss. Man’s physical existence depends on his karma (actions) but the center of his life is eternal.

**The Law of Karma:** Every Indian School accepts this law which states that for every effect there is a cause, and for every action, there is a reaction. If a man becomes attached to the fruits of action, then he becomes a victim of his own karma because it is the attachment to the results that motivate him to perform future actions. The fruit has arisen out of the action and action out of the fruit. This cycle is the wheel of karma.

When the only motivation to do something is enjoyment of the results, one is bound to be unhappy because he will not always get what he wants. It is the act of being more worried about the results than the act itself. All schools agree that the concept of karma is the only explanation for the existence of suffering. Nothing in life is accidental, what we are today, is a result of our karma or deeds in this or past life. A friend of mine has, with the help of astrology, been able to know about acts and omissions of his previous life. After discovering a substantial part of his inner self, he is able to correlate the events of this life with his past lives. By connecting between the past and present, births his perspective towards life has changed.

Karma is not fate or kismat. Karma means that every human being controls his future. You reap what you sow

**Moral and ethical teachings:** Ancient seers realized that there must be some discipline in our lives with relations to family, society, and nation for without law and order, the world becomes disorganized resulting in misery. Eastern philosophers believed that for peace within, there had to be peace outside. Lack of morality and discipline creates misunderstandings in one’s relationship with others and is the cause of emotional problems. Emotions need to be disciplined and channelled correctly. Disciplines related to the body and mind is generally known as moral and ethical laws. The practical systems of Indian philosophy are based on these laws. These are commitments, not commandments, accepted to create external peace without which there can be no internal tranquillity.

**Acknowledgement of suffering:** Most quests for self-realization start with the reason behind pain and suffering. The goal of each system is to overcome suffering. Buddha began his philosophy by saying there is suffering, next he dictated that there is a cause for it, there is a state in which suffering ceases and finally there is a way to attain freedom from the pain. These statements are called the Four Noble Truths. The pain and suffering is due to our inability to experience the inner self. One suffers because of one’s attachment with worldly objects. The moment we start looking within, freedom from pain gets initiated.

**Thoroughness:**Because of this broad outlook, there is an extreme thoroughness in Indian systems of philosophy. It is like the river Ganga that originates from a glacier, runs down the hills of Garwhal onto the plains of Uttar Pradesh, Bihar, and Bengal, collecting water from different sources before it reaches the Bay of Bengal and merges itself with the all embracing sea.

Similarly, Indian philosophy started with simple levels of human understanding, incorporated the direct experiences of sages down the centuries to become a vast and thorough body of knowledge. Tradition, respect for ancient sages, and infinite quest for knowledge make Indian philosophy so vast that it is difficult for people of other countries to fathom how a group of men could have delved so deep into human nature.

**Practicality**: All systems of Indian philosophy contain a practical aspect called Sadhana. Thus, the theoretical aspects of philosophy can be applied to everyday life. The ancient sages believed that any philosophy that did not enable man to handle the problems of day to day to life was of no use. People who have read the Bhagwad Gita would agree that the holy book is not just about religion, but tells us how to handle the crests and troughs of life.

Self-realization, the direct experience of one’s inner nature is the goal of all systems of Indian philosophy. Every system prescribed its own way of overcoming pain to achieve the ultimate goal. Thus, every human being has to look within, understand his own nature, and figure out his path to self-realization. It’s not like this is the only way. It’s all about direct experience, as referred above.

The way to reach this goal include selfless love, service to others, purification, and self-control. Because of their usefulness and practicality, each system of Indian philosophy is as relevant today as it was when written thousands of years ago. It is this quality of our philosophy that has enabled India to survive through dark periods.

**DEVELOPMENTOF PHILOSOPHICAL THOUGHTS IN INDIA**

Vedas are Original sources of Indian Philosophy and are called impersonal since they were transmitted from one generation to the next by word of mouth, from one teacher (guru) to his disciple. For the same reason they are also called ·Sruti. They also contain considerable information regarding religion and moral behaviour of the Vedic People. Traditionally, it is accepted that there are four Vedas- The Rig Veda - The Yajur Veda - The Sama Veda and The Atharva Veda. Despite this division, they are all a single compilation of knowledge and the division is made on the basis of the subject and the nature of the hymns contained in each section. The subject matter of the Vedas is more broadly divided in to two parts - The Karma Kanda and Jnana Kanda. Logically viewed, the Karma Kanda is older than the Jnana Kanda but both are accepted as intimately related to each other. Both are required to achieve the terrestrial and transcendental objectives of man. The Vedas provide numerous theories to explain creation, one of which is the existence of an Omnipotent and Omniscient power. In addition the Vedas also contain lengthy deliberations on the subject of moral conduct, Sin and virtue, the theory of Karma and numerous other philosophical and ethical subjects

The sacred books of India, the Vedas, are generally believed to be the earliest literary record of the Indo - European race. It is indeed difficult to say when the earliest portions of these compositions came into existence. Many shrewd guesses have been offered, but none of them can be proved to be incontestably true.

Max- Muller supposed the date to be 1200BC. Hang 2400 BC and Bala Gangadhara Tilak 4000BC.The ancient Hindus seldom kept any historical record of their literary, religious or political achievements. The Vedas were handed down from mouth to mouth from a period of unknown antiquity; and the Hindus generally believed that they were never composed by men. It was therefore generally supposed that either they were taught by got to the sages, or that they were of themselves revealed to the sages who were the "Seers'' of the hymns. The Vedas are the oldest extant literary monument of the Aryan mind. The Origin of Indian Philosophy may be easily traced in the Vedas. In spite of the many changes that time has wrought, the Indian life may still be regarded in the main as and adumbration of the Vedic life, which had never ceased to shed its light all through the past.

The early phase of development of Indian Philosophy is not clear. We can trace back the origin of most of the systems to sometime between 600 BC and 100 or 200 BC, but there are conflicting claims about the order in which these systems came into being, since they all existed simultaneously at some point and did so through a continuous chain of teachers and pupils till about the 17th century AD. Buddha's teachings led to the development of Buddhist philosophy sometime around 500 BC. Jaina Philosophy is said to be prior in origin to Buddhism. The references to the School of materialism found in early Buddhist literature provide the evidence that it is also older than Buddhism. It has been speculated that the systems of Samkhya, Yoga, Mimamsa, Nyaya and Vedanta and possibly even Vaisesika existed in their elementary forms even before Buddhism and Jainism, but since their elaborate works were written later, they are usually discussed after Buddhism and Jainism. In total, there were nine Schools of thought in Indian Philosophy. So far as the later phase of their development is concerned, some dates are available and it is possible for us to determine the timeframe and order in which their respective thinkers existed.

Dr. Radhakrishnan has distinguished between the different periods of Indian Philosophy. He maintains the following broad divisions:

1. ***The Vedic Period (1500 BC to 600 BC) -*** This Period denotes the settlement and expansion ofthe Aryans. Although there is not much philosophy in this pre-Upanishadic era, we cannot deny the 'beginnings of sublime idealism of India'. Dr. Radhakrishnan says. 'The views put forward in this age are not philosophical in the technical sense of the term. It is the age of groping, where superstition and thought are yet in conflict.' (S. Radhakrishnan, Indian Philosophy, Vol. I, 8th ed., George Allen & Unwin Ltd. London, 1966, p.57.)

1. The Epic Period (600 BC to AD 200) - This period covers the age between early Upanishads and the various systems or schools of Philosophy. It put forth the idea of relations between God and Man as depicted in the Ramayana and the Mahabharata. The roots of Buddhism, Jainism. Shaivism, and Vaishnavism lie in this period. According to Dr. Radhakrishnan, in this period we have also the great democratization of the Upanishadic ideas in Buddhism and the Bhagavad Gita. ( S.Radhakrishnan, Indian Philosophy, Vol. 1, 8th ed., Geroge Allen & Unwin Ltd, London , 1966, pp.57-58)
2. The Sutra Period (From AD 200) - This period witnessed such a rapid growth in the volume of literature of the various schools of philosophy that it gave rise to sutras as a means of encapsulating the literary works. The concept of commentaries emerged to further facilitate the understanding of these sutras. Whereas the active minds discussed and debated philosophical issues in the earlier period, this period critically analysed the ability of the human mind to address philosophical Problems. Radhakrishnan holds that 'The earlier efforts to understand and interpret the world were not strictly philosophical attempts, since they were not troubled by any scruples about competition of the human mind or the efficiency of the instrument and the criteria employed.' (S. Radhakrishnan, Indian Philosophy, Vol. 1,8th ed., George Allen & Unwin Ltd. London, 1966. p.58)
3. The Scholastic period (from AD 200) - This period is not very distinct from the previous one. The renown of scholars like The renown of scholars like Kumarila Bhatta, Sree samkara, Ramanuja, sridhara, Madhwa,Vacaspati misra, Udaayna, Bhaskara, Jayanta, Vijnanabhikshu, and Raghunatha illuminates this age. Along with some very valuable texts, this period unfortunately also saw a lot of literary exercises being reduced to polemics that generated controversies. (S. Radhakrishnan, Indian Philosophy, Vol. 1, 8th ed., George Allen & Unwin Ltd, London, 1966, P.59.) The saving grace for this period was the path of spiritual discovery reaffirmed by people like Sree Samkara and Ramanuja.

**Significance**

The etymological (the origin of a particular word) meaning of the word 'Philosophy' is 'love of learning'. It signifies a natural and a necessary urge in human beings to know themselves and the world in which they 'live and move and have their being'. It is impossible for man to live without a philosophy. 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.

To understand Indian Philosophy one must fully grasp the meaning of the word 'Darshana'. The word 'Darshana' is derived from the Sanskrit root "Dris', which means to see, with the lyut pratyaya (verb as object), in the sense of Instrument, added to it. It means, that through the instrumentality of which something is to be seen. Thus the word 'Darshana' means 'Vision' and also the 'Instrument of Vision'. It stands for the direct, immediate and intuitive Vision reality, the actual perception of truth, and also includes the means which lead to this realization. 'See the Self ‘is the keynote of all Schools of Indian Philosophy. Annihilation of the three kinds of pains - Adhyatmika (Physical and mental sufferings Produced by natural and intra-organic causes), Adhibhautika (Physical and mental sufferings Produced by natural and extra - organic causes), and Adhidaivika (Physical and mental sufferings produced by super natural and extra - Organic causes) and realization of Supreme happiness is the end, and Sravana (hearing the truth), manana (intellectual conviction after critical analysis) and Nididhyasana (Practical realization) are the means - in almost all the schools of Indian Philosophy.

**13. Comparative Study of Orthodox School of philosophy and Heterodox School of Philosophy**

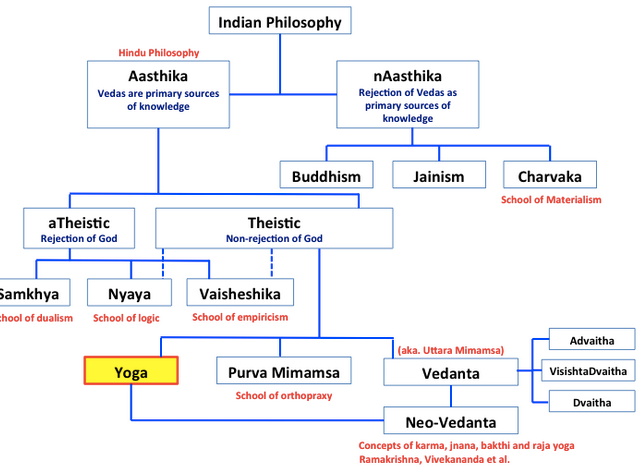
**The Schools of Indian Philosophy**

The nine systems of Indian Philosophical thought have been conventionally classified into two broad divisions of the orthodox (astika) and the heterodox (nastika). The word *āstika* indicates the affirmation of being, whereas *nāstika* suggests nihilism, or denial of being.The *Maitri Upanishad* expresses the importance of avoiding teachers of false doctrines. The same Upaniṣhad uses the term *nāstika*, translated here as "atheism," to designate one of the characteristics emanating from the dark aspects of the unenlightened self in every individual.

This classification has been made on the basis of whether or not a system believes in the infallibility of Vedas. The Schools that neither consider the Vedas to neither be infallible nor derive their own validity from the authority of the Vedas are classified as heterodox, or nastika. The schools of materialism, Buddhism, and Jainism, fall in this category as they repudiated the authority of the Vedas.

There are no sources available from the materialist or atheist schools of thought of ancient India, therefore the views of these schools are only known from the writings of their adversaries. But in the case of the Jains and the Buddhists, the sources still exist. The classical Hindu view is that the *nāstika* schools of thought are to be condemned because of their failure to accept the authority of the Vedas—a refusal that in practice means the rejection of their hereditary function as preservers and teachers of the Vedas, as well as in their duties as the priests responsible for ritual performances.

The Buddhists and the Jainas subscribed to their own respective scriptures. The remaining six Schools are all orthodox because, directly or indirectly, they accept the authority of the Vedas. Of these, Mimamsa and Vedanta depend entirely on the Vedas and exist in continuation of the Vedic tradition. Mimamsa emphasizes the importance of the rituals prescribed in the Vedas, but Vedanta considers the parts of Vedas which contain philosophical issues more important. While Samkhya, Yoga, Nyaya, and Vaisesika are not based on the Vedas, but they accept the authority of the Vedas. They nevertheless are careful to maintain a consonance between their theories and the Vedas. This classification can be summed up in the following way



1. **1. Buddhism :** This School came into being as a result of the enlightenment attained by Buddha, consequent to which he took to preaching. Although he preached orally, his three central doctrines have been preserved well. The first of these **The four Noble Truths**, Which are that there is misery, that there is a cause of misery, that there is cessation of misery, and that there is a path leading to the cessation of misery. The second doctrine is that of Pratityasamutpada or dependent origination, which is contained in the second and third noble truths. It says that everything in this world arises depending on the cause and is, therefore, impermanent. Buddha believed that suffering, which resulted due to ignorance, led to the endless cycles of birth and death. Only knowledge can break this cycle and liberate us. The theory contained in the fourth noble truth is called the Eight –fold Noble Path and prescribes the following eight steps, which lead to enlightenment. Buddhism believes in perception and inference as the means of valid knowledge. It also believes in testimony, but reduces it to inference. Buddha recommended avoiding extremes and following the middle path, which leads to knowledge, enlightenment, and, consequently, nirvana or liberation.
2. **Jainism :** This school can be qualified by adjectives like realistic, relativistic, pluralistic, and atheistic, Jaina believes in the validity of perception, inference, and testimony as means of knowledge. They came up with a unique position of Syadavada, or the theory of relativity of knowledge. They believe that reality has innumerable aspects. Human knowledge is finite and cannot comprehend them all. Therefore, our judgements can never be absolutely affirmative or negative but only relative, i.e., as viewed from a particular viewpoint out of the infinite possible ones. Related to this doctrine is their theory of Anekantavada, i.e., the theory of manyness of reality, which asserted that reality is neither absolutely permanent nor constantly changing. It is permanent with respect to substance since matter.
3. **Carvaka (School of Materialism)**

This School is also called the Carvaka System, so named after its chief exponent, or Lokayata, i.e., Philosophy of the people. Ajita Kesakambali is credited as the forerunner of the Charvakas, while Brihaspati is usually referred to as the founder of Charvaka or Lokāyata philosophy. Much of the primary literature of Charvaka, the Barhaspatya sutras (ca. 600 BCE), are missing or lost. As the name itself suggests, this school believes matter to be the only reality. The materialists accept the existence of only four eternal elements - earth, water, fire and air. They reduce everything to matter and explain even metaphysical concepts like consciousness as a property, which is produced in the body from a combination of these four elements in a certain proportion. Their whole philosophy rests on their theory of knowledge, which admits perception as the only source of valid knowledge. Consequently, they do not entertain the ideas of God, Soul, Akasa and the like, as these cannot be ascertained by perception The Carvaka ethics leave a lot to be desired. Since they take this world to be the only reality, never to be experienced again once we die, they believe in maximum indulgence of senses. Out of the four human values - Dharma, artha, kama, and moksha - they advocate pursuit of kama only and artha merely as a facilitating means for the purpose. No original work of the system has survived.

1. **Samkhya :** Samkhya is the oldest of the orthodox philosophical systems, and it postulates that everything in reality stems from purusha (self or soul or mind) and prakriti (matter, creative agency, energy). This School of dualistic realism was founded by Kapila. It believes in the existence of two mutually independent ultimate realities, viz. Prakrti and Purusa. The essentially conscious puru¿a is intelligent. It is the self, which is other than the body, the senses, and the mind. It is a witness to the change going on in the world, but is itself eternal and not subject to change. Purusa is that who enjoys the products of prakrti, Samkhya advocates the multiplicity of Purusa. Prakrti, on the other hand, is unconscious and eternal, It is the first principle of the world. It is always changing and is meant to be enjoyed by the Purusa. It is constituted of the three gunas of sattva, rajas, and tamas, which are held in perfect equilibrium at the beginning of evolution. They consider earthly life as painful and liberation as
2. **Nyaya:** This School, which is said to have been founded by Gotama, is an allied system of Vaisheshika. The two share many of their views while differing on a few. Vaisheshika, which is devoted primarily to metaphysics and ontology, found its epistemological and logical counterpart in Nyaya. Nyaya subscribes to atomistic pluralism and logical realism. It asserts that there is suffering because the soul is in bondage due to ignorance of reality. The only way to end this suffering is by attaining liberation through knowledge. Therefore, Nyaya undertakes to establish the right ways of knowing.
3. Vaisheshika: This school is said to have been founded by Ka∏°da, this school shares most of its ideas with Nyaya. Considering how important the right knowledge of reality is for liberation, Vaisheshika devotes itself to the exposition of reality. It classifies all realms under the seven categories of substance. Vaisheshika accepts only perception and inference as valid independent pramanas, and reduces comparison and verbal testimony to inference. Its views on causation, God, and liberation concur with that of Nyaya.
4. **Yoga**: This School, which was founded by Patanjali, was closely allied with Samkhya, and accepts its epistemology and metaphysics, While Samkhya is theoretical, Yoga is practical, and they are both considered as two sides of the same system. Discriminative knowledge, or vivekajnan, is necessary for liberation and it can be attained through the practice of Yoga. The Practice of Yoga as a discipline had been done since ancient times. However, since its alliance with the Samkhya, it tried to develop a specific philosophy of its own, which would be in harmony with the Samkhya Philosophy. Though the popular understanding of Yoga equates it with just the asanas, there are eight steps prescribed for its practice, which emphasize internal and external cleansing, self - discipline physical fitness, and meditation, which result in alertness and mental strength.
5. **Mimamsa**: The main aim of this School, which was founded by Jaimini, was to provide reasons in defence and favour of the ritualism prescribed by the Vedas, Their entire epistemology and metaphysics is formed to support this aim. In keeping with this objective, they contend that the Vedas are self - existing and eternal. They have not been written by any human. Therefore, they are free of error and we should submit to their authority without questions. The authority of Vedas prevails over everything else. They claim that the rituals mentioned in the Vedas when performed in a disinterested way destroy the karmas and lead to liberation after death. They assert that the world has always been like this. Apart from the reality of the physical world, they also insist on the reality of the souls. The soul is considered to be immortal because how else would they explain the performance of certain rituals, which are supposed to help attain heaven. The Prabhakara School accepts the validity of perception, inference, comparison, testimony, and postulation. The Kumarila school adds non - cognition to this list of pramanas. There is no place for God in the Mimamsaka philosophy. There is a shift from their idea of liberation as attainment of bliss to liberation as cessation of suffering.

To make a distinction, Vedanta is known as Purva Mimamsa or Jnana Mimamsa and the other as Uttara Mimamsa or Karma Mimamsa.

1. **Purvamimamsa**
2. **Uttaramimamsa**

1. **Vedanta**: This School tool its name from the fact that philosophically it was a continuation of the Vedas. The word 'Vedanta' is a composite of two words 'Veda' and 'anta', or end, and literally means 'the end of Vedas.' The philosophy of this school arose from where the Vedas ended, i.e., from the Upanishads. The other important sources on which the Vedantins depend are the Gita and the Brahma - sutra, which was the first work to successfully capture the essence of the Upanishads in entirety. Sri Samkara's interpretation of is considered to be the most powerful one, and his philosophy of Advaitaveda is considered to be the representative of the Vedanta Philosophy. Vedanta believes in monism and its metaphysics is in accordance with this principle. They do not consider the world to be ultimately real. They believe, like Prabhakara Mimansakas, in six means of valid knowledge, viz. Perception, inference, comparison, testimony, presumption, and non - cognition.

All the Schools of Indian Philosophy developed not in isolation from one another, but as interrelated to each other, each had to defend its theory from the criticisms it faced from the other Schools and also develop its own theory to challenge the others. The development of a particular school cannot, therefore, be understood properly without constant reference to other Schools in which it finds a mention.

**Orthodoxy** -In relation to religious life, orthodoxy means correct or sound belief according to an authoritative norm; heterodoxy refers to belief in a doctrine differing from the norm.

**Heterodo**x philosophy is contrary to or different from an acknowledged standard, a traditional form, or an established religion. It is [unorthodox](https://www.merriam-webster.com/dictionary/unorthodox) , [unconventional](https://www.merriam-webster.com/dictionary/unconventional) with *heterodox* ideas or holding unorthodox opinions or doctrines.

**Comparison between Orthodox and Heterodox Schools of Thought**

1. In simple words: orthodox schools accepted the authority of *vedas* and most of these schools were of astika tradition i.e., they believed in god. On the other hand heterodox schools rejected (not always explicitly) the authority of *vedas.*
2. Orthodox schools like vedānta, naiyāyika, vaiśeṣika, sāṅkhya, yoga and mīṁāṁsaka believed in *vedas*, and in the chaturvarnya (caste) system. Actually heterodox schools started as a reaction to this! They wanted to 1. Do away with the caste system and 2. They, unlike the followers of the *vedic* system not always believed in the idea of god and soul.
3. Orthodox schools: Samkhya, Yoga, Nyaya, Vedanta, Pashupata shaivism, Pratyavijna and so on. There are some other schools too. Heterodox schools are Agyan or Ajnana philosophy, Ajivika, Charvaka and the prominent two of this school-Buddhist philosophy and Jain philosophy.
4. Among the heterodox schools, both Jainism and Buddhism denied existence of a creator god although Jainism believed in the existence of soul, which Buddhism denied. All of the heterodox schools denied the authority of Vedas.
5. Regarding metaphysics and creation of the universe: the orthodox schools believed that everything was created from the supreme soul i.e., Brahman whereas among heterodox schools; Buddhism is concerned more on general suffering of people and the cure from it. Only after nirvana is achieved and dukkha is gone, only then it’s sensible to talk about the creation. All in all, Buddhism was more about what’s around us and more realistic. Jainism believed in anektavaad i.e., this philosophy put more emphasis on experience rather than an absolute answer. That is to say creation and metaphysics are complex issues that can’t be described in absolute terms.,
6. Food habits: both orthodox and heterodox schools encourage vegetarianism. Except Charvaka school which doesn’t put any emphasis on vegetarian food. But except for Jainism where vegetarianism is almost like a norm or a fundamental part of the philosophy or a rule, other orthodox and heterodox schools are a bit more democratic in this regard and leaves it to you and me to decide what to eat.

In time a principle of interpretation of the scriptures was developed that allowed for diversity: the interpretations varied according to which affirmations were deemed central. Hence more or less emphasis might be laid on ritual or other forms of religious life. Acceptance of the scriptures was, however, a necessary precondition for acceptance within the community. In his *history of Hindu philosophy* (cambridge, 1963), Surendranath Dasgupta has written: "thus an orthodox Brahmin can dispense with image-worship if he likes, but not so with his daily Vedic prayers or other obligatory ceremonies."

The coherence of Hinduism derives from the discipline of the *Brahmans* as transmitters and preservers of Vedic ritual and wisdom. The classical view is that the ancient seers (*Riṣhis* ) who received the primal wisdom set in motion the oral transmission of the Vedas that is passed on through the educational system of the *Brahmans*. The primary revelation is thus oral, *śruti*. The secondary level of sacred literature, *smṛiti*, comprises the commentaries that explain the primal wisdom and give instruction on moral conduct and related matters.

Deviance within Hindu life can take many forms. The usual procedure for readmitting offenders is purification through ritual administered by a *Brahman*. Offense is perceived as impurity that must be removed through the restorative power of ritual.

By the tenth century CE(Common Era), the Buddhists had gradually disappeared from India, although their teaching had taken root in other countries. The Jains remained as a distinctive group, sometimes supported by local rulers. When the abbé sean-antoine dubois, in his *Hindu manners, customs and ceremonies* (Oxford, 1928), wrote about India as he observed it in the late eighteenth century, he formed the impression that the Jains had been on occasion dominant in certain parts of India. By the twentieth century this was no longer the case: the Jains formed a relatively small minority community. Before the Muslim conquests of India, the local rulers probably helped determine whether the people tended toward the Buddhist, Jain, or Hindu perspectives. The last-named seems to have won out and to have remained dominant during the period of Muslim rule.

Diverse processes are taking place as the Hindu tradition confronts modernity. In the early twentieth century, several effective religious personalities—not all *Brahmans* —attempted to articulate interpretations of Hinduism that would be acceptable to the modern age. Such writers as Swami Vivekananda, Dr S Radhakrishnan, Sri RabindranathTagore, Aurobindo, and Gandhiji have exercised a great influence over modern Hindus.

**14. Explore the metaphysical, epistemological and axiological aspects of Yoga, Nyaya and Vedanta and their Educational Implications**

**15. Critical Analysis of Buddhism, Jainism and Charvaka School of Philosophy**

**16. Bhagavat Gita, Quran and Bible -Central Theme and Educational Implications**

**Educational Implication**

Opportunities that allow learners of different cognitive levels to work together often help encourage less mature students to advance to a higher understanding of the material. One future **implication** for the instruction of students is the use of hands on experiences to help students learn (Wood, 2008).

**Bhagavat Gita Central Theme**

**Introduction**

* Bhagavad Gita literally means 'The Lords Song', i.e., the philosophical discourse of Lord Krishna to persuade the reluctant Arjuna to fight.
* It is the most popular and sacred book of the Hindus and is contained in the Bhishma-Parva of the Mahabharata.
* The Gita tries to build up a philosophy of karma based on jnana and supported by Bhakti in a beautiful manner. Considered to be the greatest contributions of India to the World.
* BHAGAVAD GITA -A universal scripture applicable to people of all temperaments and for all times.
* A book with inspiring thoughts and practical instructions on the Yoga, Devotion and Action.
* It is deep in thought and sublime in heights of vision.
* Even though the Bhagavad Gita was created on battle field before the commencement of the war, its relevance in present context is still meaningful and considerable.

1. **Bhagavad Gita: Metaphysics**

* The important metaphysical point of teaching in Gita is being. “nasato vidyate bhavo nabhavo vidyate satah” (of the unreal there is no being and of the real there is no non- being) •Soul cannot be killed by sword, it cannot be diminished or destroyed by fire, air or rain can diminish it. Neither soul is born nor it dies it is immortal and everlasting.
* Bhagavad Gita represents the unique synthesis of action, devotion and knowledge.
* The Truth is one, but the paths are many.
  + The Bhagavad Gita extols three major margas or paths of Yoga (means union, i.e., individual with absolute) which help the aspirant frame his personal nature with the highest goal i.e. realization and union with Brahman.
  + These three paths are: 1. Karma Yoga: the path of Selfless Action 2. Bhakti Yoga: the path of Devotion 3. Jnana Yoga: the path of Self Transcending Knowledge
  + Although each path is different, the destination is ultimately the same.
* **Karma Yoga: Karma** Yoga is essentially Acting, or doing one’s duties in life as per his/her dharma, or duty, without concern of results . •One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water. •Work is to be performed for its own sake, not for its outcomes. •The one who performs an action with controlled mind and wisdom is wise.
* Materialistic pleasure is temporary and can be lost any time but steady wisdom never drags us towards loss. •Steady wisdom itself is taken as motivation for right action and it can also be conceived as the concept of education. •This state may be stable emotional condition, stability in thinking and action, freedom and a self directed state. All these states are essential for holistic development of an individual and can be interpreted as education.
* Bhagavad Gita gives emphasis on combination of mental, physical and spiritual (socio- cultural) paths of education which are very much focused aspects in modern psychology as well. •Karma Yoga is the thought and action which is guided through wisdom. That wisdom also seems to be connected with the concept of education.
* **Bhakti** **Yoga** •Bhakti yoga is based on the doctrine “Love is God and God is Love”. •Regarded as the most direct method to merge in cosmic consciousness. •When the Bhakta is blessed by divine grace he feels an undivided union and non-dual consciousness prevails. •Through prayer, worship, chanting and ritual one surrenders himself to God. •Bhakti (devotion) may be defined as disinterested service to God. So it is a form of Karma. The Lord himself lifts up his devotees from the 'ocean of birth-and-death'.
* **Jnana Yoga**: Lord Krishna reveals how spiritual¬ knowledge is received by disciple’s succession and the reason and nature of His descent into the material worlds. Here He also explains the paths of action¬ and knowledge as well as the wisdom regarding the supreme knowledge which results at the culmination of the two paths.
* Jnana Yoga: Some Psychoanalytic insight •Krishna says, “The sage does not hug desires when they arise. Nor does he agitate the mind to create them. He is indifferent to them. •Arjuna intervenes and asks, “If you think the path of understanding (jnana yoga) is better than the path of action (karma yoga), then why do you urge me to fight? I think you have only confused me by this teaching. Tell me for certain which path I should follow.”
* To Arjuna’s question, Krishna replies, “One may lead a life of contemplation or a life of action. Both properly done lead one to enlightenment. But one must understand that freedom from work is not gained by abstaining from work. By mere renunciation of work, you do not attain perfection. It is impossible to maintain even one’s life without doing some work.” •“One who restrains the organs of action, but continues to clutch over sense objects is said to be a hypocrite and only brings misery and delusion to oneself. But he who controls the senses by the mind and engages the organs of action in the path of work is superior.”

1. **Bhagavad Gita: Epistemology (Jnanashathram)**

* As per Gita, yoga is essentially and predominantly the path of knowledge. •The yogi's ideal is self realization i.e. the state of purified and controlled mind, purified intellect, strong determination and lost state of false ego, pride, anger and greed. • This cannot be attained without knowledge. •Position of self realization is the situation of Vidya that is Education.
* Salvation •Salvation seems to be the purpose of teaching of Bhagavad Gita. •Every human in this world is in need of salvation from the type of experience they are gaining: Students in school need salvation from fear, terror¬ and punishment of teachers & pressure from parents. Other people involved in different activities are in¬ need of salvation from violence, conflict, pride, ego, tension, poverty, ignorance, etc. The sick are in need of salvation from disease and¬ older people from death. “Those with disciplined mind, free from desire and anger, who live in constant contemplation of the Self, are assured liberation unto the Supreme very soon.” (5.26) •This supports that those who are free from anger, who are self realized, self disciplined, and constantly endeavouring for perfection, are assured of liberation in the supreme in the very near future. •Hence, salvation can easily be incorporated with the meaning of education.

1. **Bhagavad Gita: Axiology** •Action is better than inaction. Life depends upon action as none can remain just inactive for a single moment. Inaction is death. •Actions are our sphere; fruits are not our concern. We should never be attached to the fruits of actions and at the same time we should never be inactive. •Arjun got mentally depressed when he saw his relatives with whom he has to fight. To motivate him the Bhagavad Gita is preached in the battle field Kurushetra by Lord Krishna to Arjun as a counseling to do his duty. •Krishna (his Guru) helps him to see the whole epitomised in one individual Krishna, i.e., God Himself.

Krishna tries to help Arjun to see point that he (Arjun) cannot kill any one’s soul which resides in Brahma (God) Himself.

Education is the process of performing one’s own duties for the attainment of peace, joy, satisfaction and salvation being rid of the three wraths (lust, anger, fear) with steady mind and wisdom.

**Educational Implications of Bhagavad Gita**

* The Bhagavad Gita is known as an instructional module, the philosophy of life and psychology obviously has the meaning of Education. •We may derive the true meaning of education through the virtuous knowledge (Satwika Gyan) as emphasized by Krishna (18:20). •Virtuous knowledge is that through which we perceive unity in diversity and sense the Brahma (i.e., God or Parmeshwar) in all the creatures on this earth.
* True education would provide children not only an intellectual stimulation, but also a real purpose in life. •According to philosophy of Gita, the state when a human is free from the three wraths (lust, anger and fear), is the state of attainment of knowledge and wisdom (Bhagavad Gita, 2: 56). •A state when achievement and failure, profit and loss, joy and sorrow can be perceived in equal terms (Bhagavad Gita, 2: 57) is a state of the fullest satisfaction or the end state of desires. •Therefore, the Gita provides very useful and practicable ‘contents’ for education that can address the problems related with action, salvation and wisdom.
* In order to formulate the principles of education the divine teacher Lord Krishna has not imparted his wisdom to his student as mere dictation like others. The Bhagavad Gita answer the 'why' of such education. •The human child in the world is not a tabula rasa or an empty being. He inherits the certain tendencies, instincts, propensities of character, mental dispositions etc. from his past life.
* Parents give to child only his body but his physical apparatus and soul's doing are his own. This explains individual differences.
* The Bhagavad Gita reconciles metaphysics and physics, nivritti and pravrtti, psychical entity, and hereditary and environment of men and gives the principles of education clearly indicating that education is spiritual-social necessity. It is a value and its structure cannot be built on sand.

**Objectives of Education According to Bhagavad Gita**

Development of virtual knowledge •Development and modification of personality •Adjustment in individual and social aims •Development of internal consciousness •Development of intellectual and logical ability •Establishment of importance of duties in life

**Curriculum on the Basis of Bhagavad Gita**

Two types of Gyan (knowledge) 1. Physical (Art, Science, Engineering etc) 2. Spiritual (Knowledge of body and soul)

**Methods of Teaching**

* Conversational method •Question-Answer method • Demonstration method • Contemporary method (rational analysis with proper analysis) • Learning by doing

**Discipline**

* The moral of Bhagavad Gita entails upon the discipline of the life and performance of one's duty without attachment to the result in static way. •Gita rightly strikes at the root of the problem. •Ideal personalities of teachers and deep scholarly efforts can save the untracked indiscipline among students. • Faith on the instructions of Gita can remove the problem of indiscipline and anomie (Social instability caused by erosion of standards and values) that are prevailing in Indian education.

**Teacher**

* The teacher must teach his subject with great competence but when the issue of judgment is involved he should let the student free as Arjun was finally left to decide himself whether to fight or not. •He must be most balanced. •The true teacher not only teaches truth but also demonstrates it. •The teacher should be vigilant enough to keep the soul and body of his student as well as his own together.

**Student /Learner**

* The student, according to the Gita, is not a disciple but a learner. •The most required characteristic of an ideal student is to surrender before the teacher accepting his ignorance of the subject he wants to know. •Genuineness, humanity, obedience, faith in his teacher are other characteristics of a good learner. •He must shun three great vices- Kama, Krodh and Lobha in his personality. •The Gita has infinite relevance in a student’s life. It has principles with which a student should live and act, rules which he should follow and traits and skills he should master.

Virtuous knowledge is that through which we perceive unity in diversity and sense the Brahma (God) in all the creatures on this earth. Bhagavad Gita has implications on education systems.

We need to accept that according to the philosophy of Gita that true education is that which helps one to see the existence of God. As listed below the ideal education system should part the below knowledge.

* + - 1. **The true meaning of Education:**

We may derive the true meaning of education through the virtuous knowledge (Satwika Gyan) as emphasized by Krishna (18:20). Virtuous knowledge is that through which we perceive unity in diversity and sense the Brahma (i.e., God or Parmeshwar) in all the creatures on this earth.Thus we may accept according to the philosophy of Gita that true education is that which helps one to see the existence of God

(i.e., Brahma) in the soul of an individual Arjun was delusional at the start of the battle.

Krishna (his Guru) helps him to see the whole epitomised in one individual Krishna, i.e., God Himself. Thus Krishna tries to help Arjun to see point that he (Arjun) cannot kill any one’s soul which resides in Brahma (God) Himself.

#### 2. The ideals of education:

We may analyze the ideals of education into six parts, such as:

1. To develop virtuous knowledge.
2. To develop and effect sublimation of personality.
3. To co-ordinate between the individual and social aim.
4. To develop the inner consciousness.
5. To develop intellectual and logical ability.
6. To establish the importance of duty in life.

**I. To develop virtuous knowledge:**

Our students, like all of suffer from ignorance of virtuous knowledge. In Gita Krishna remarks Arjuna’s ignorance and motivates him towards performing his duty. From this position we may take up the idea that the ideal of education should be to remove ignorance and to provide the virtuous/righteous knowledge.

**II. To develop and effect sublimation of personality:**

Everyone’s personality is equipped with evil (Asuri) and virtuous (Daivi-godly) traits. In other words, Kauravas (Asuri) and Pandavas (the virtuous) exist in each of us.

Krishna awakens in Arjun the virtuous powers inherent in him and motivates him towards the right path. This is exactly what a Guru should do for his disciple. Thus the ideal of education should be to develop and sublimate the personality of the student.

**III. To co-ordinate between the individual and social aim:**

In the battle-field Arjun is lost between his individual freedom and the social responsibility. His individual freedom was to fight or not to fight.

The social responsibility warranted his participation in the battle for punishing the evil-doers for establishing peace in the land. Krishna impresses upon him to sacrifice his individual freedom and take up the Gandeev for annihilating the wicked persons and their allies.

Thus we may say that according to Gita ‘one of the chief ideals of education should be to affect a co-ordination between the individual and social aspects of things.

**IV. To develop the inner consciousness:**

Arjun desires to keep himself away from the ghastly battlefield. Krishna does not want to force him against his will. Instead, he (Krishna) takes recourse to logical reasoning’s and tries to convince Arjun about his sacred self- duty (Swadharma).

Ultimately, on his own, Arjun decides to fight against his opponents. Thus Krishna, his Guru and Friend, succeeds in awakening the inner consciousness (Anthahakaran). This is exactly the ideal that we should follow in the field of education.

**V. To develop intellectual and logical ability:**

Arjun expresses his doubt regarding the utility of battle. His doubt is at the root of preaching’s of Gita. Krishna employs his intellectual and logical ability for removing Arjun’s doubt.

Thus the main purpose of the philosophy of Gita is to develop the intellectual and logical ability of Arjun (the common man) in order that he may be able to take his own decision in the face of alternatives this should be our ideal of education also.

**Vi. To establish the importance of duty:**

One can be happy only by establishing a balance between one’s rights and duties. Krishna tells Arjun that nothing is greater than performance of one’s duty (Swadharma-palan). It is very necessary to emphasize this viewpoint before the students of these days. If our students develop this attitude towards life, then this very earth will become a Heaven.

**3. The curriculum:**

Bhagavad Gita refers to two types of knowledge (Gyan)—(i) the Apara Vidya, i.e., the knowledge about mundane affairs and (ii) the Para Vidya, i.e., the spiritual knowledge or the knowledge about the Supreme Self.

In the knowledge about mundane affairs we may include all types of subjects in various disciplines of arts, science and engineering etc., which are generally taught in our education centres. Within the Para Vidya the spiritual realm come the knowledge about the soul (Atma), God (Brahma), the being (the Jeeva) and the world (Jagat).

Needless to add, these days in our educational system the ‘Para Vidya the spiritual realm is generally ignored. This has resulted in the predominance of acquisition of wordly wealth of various types at the utter neglect of spiritual realm.

The knowledge about the spiritualism alone can give eternal peace to man. Hence in our educational system “the spiritual aspects of man’s life should also be given its due place along with subjects related with worldly affairs.”

**4. The concept of moral education according to Gita:**

In the foregoing pages we have said that the performance, of one’s duty (Swadharma-palan) has been principally emphasized in Gita. It was towards the fulfilment of this ideal that Arjun takes the decision to fight in the battle-field.

Krishna has impressed upon him that one’s duty should be performed without taking into consideration its outcome and attachment (Rag) for the same. It is extremely difficult to think of any higher moral ideal for a man than this.

Through practicing this ideal a person will reach the peak of his development and he will overcome all worldly attachment. This is exactly, what is needed in our youths of these days. So if we impress upon them to practice the above ideal we shall be giving them the noblest moral education.

**Conclusion**

Bhagavad Gita specially stresses on the importance of the soul. The Lord says that this body is perishable and the soul is not perishable. •Bhagavad Gita has not called the spiritual knowledge as education instead it has taken both spiritual knowledge and material aspects in defining education and considered education as the basis for worldly and spiritual progress. • Bhagavad Gita identifies moral duties, harmonious ethical climate, unity between spirituality and practice, between the transcendental and material living.

In this age of intellectual capital we are busy acquiring the latest skills and expertise in the belief that it guarantees success. But success comes only when we put all the knowledge to us. •The Gita introduces you to your inner personality. The intellect, which reasons and discriminates the mind, is the centre of emotions and impulses. •The Bhagawad Gita is called the king of education because it is the essence of all doctrines and philosophies. It is the purest knowledge and because it gives direct perception of the self by realization.

**THE HOLY QUR’AN**

Since the advent of Islam and the revelation of the Quran in the early years of the seventh century AD, the Muslim Holy Book has been the subject of many extensive analytical studies. The focus of the great majority of these studies has been the theological and legislative aspects of the Holy Book.

**SIGNIFICANCE**:

* The Quran provides Muslims with detailed guidance on their everyday problems, together with the sayings, actions, and recommendations of Muhammad.
* The Quran has been the ultimate source of legal authority for Muslims over the past fourteen centuries.
* Muslim scholars have also thoroughly examined, analyzed and interpreted the various verses of the Holy Book; detailing the requirements the Qur'an imposes on Muslims in order for them to achieve spiritual purity.
* In addition to its legislative and theological value, the Qur'an has also served as a source of spiritual guidance for the followers of Islam.

* [Holy Quran is a Complete Code of Life](https://www.al-islam.org/towards-better-understanding-quran-shaykh-muslim-bhanji/central-theme-holy-quran" \l "holy-qur’-complete-code-life) : Since Islam is a complete way of human life and Qur’an being its source of guidance, to ascribe the Qur’an to be just the book of legislation and spirituality only will be misleading, because the Qur'an has dealt with a vast range of subjects like the matters pertaining to various issues including social, political, administrative, historical, cultural, faith and other related matters.

**CENTRAL THEME**

1. **Universe and Creator:** The first major theme of the Quran is ***God***, also referred to as Allah (Madigan 82). According to the teachings of The Quran, there is no other God other than Allah, the mighty and the highest (Madigan 80). God in the Quran has been regarded as compassionate and merciful to humankind. God is merciful to man, and as such, man has the obligation of serving God.

As noted in The Quran, God is “the mighty, the wise, inspire thee and those before thee “(42:1). The implication is that God is wise, mighty and inspires man through His creation. Also, He is the highest in addition to being above what is found on the earth and in heaven. Moreover, God watches over those who stand beside Him.

He is kind and compassionate. He forgives man from his sins. This observation is supported by the Sura of Counsel as contained in The Quran which states that “God is kind to His servants; He provides whom He will, and He is the mighty, the glorious” (The Quran 42:18). God created both heaven and others, and as a result, he is above all his creations. God also created day and night and gave man the power and will to differentiate good from evil (The Quran 21: 34).

1. The second theme of the pillar is ***God has given that free man will and choice***. The presence of God in man’s life gives it meaning, both personally and collectively. A man was created by God, who has endowed him with free choice. According to The Quran, God watches over man and forgives man from his sins (The Quran 42:3). The Quran teachings go ahead to explain that God “answers the prayer of those who believe and do right, and gives them increase of His grace; but the misbelievers, – for them is keen torment” (The Quran 42: 25).

This implies that the man who believes in God does the right thing and prays to God. In turn, God answers the prayers of such a man. Also, God shares his blessings with such a man. However, a nonbeliever faces the wrath of God for his sins. This is because man has been given the free will, choice, and the ability to differentiate good from evil.

Furthermore, God’s mercy on man is shown through Zachariah who was given a child at old age and with his barren wife (The Koran 19:1). Therefore, whereas God remembers man all the time, on the other hand, a man remembers God only when he is in need. A man who believes in God and lives by his teaching and remains a loyal servant like Zachariah is endowed with God’s grace.

1. The third theme of the Quran is the ***prophets***. Based on the teachings of the Holy Quran, God speaks to the man through the Holy Scriptures as envisioned by early prophets like Muhammad. The prophets reside besides God, and they are found on earth and in heaven (The Quran 21:22). An excellent example of the prophets is Muhammad. Another proclaimed prophet was Abraham (The Quran 19:42), the father of all nations and humankind.

Others include Moses, Ismail, Idris, and Aaron, among others. According to the Holy Quran, Mary was able to conceive by receiving a breath from the prophets, “And she (Mary) who guarded her private parts, and we breathed into her of our Spirit, and we made her and her son a sign unto the worlds” (The Quran 21:19). This means that Mary was able to give birth to a son through the power of the prophets who breathed their holy spirit on her. Prophets have lifted so many people, according to the Holy Quran.

At the end of times, prophets will drag men and devils around hell, and they shall be answerable to God on judgment day (The Quran 19:70). The presence of prophets is shown through a messenger to Mary. The divine scriptures state that “I am only a messenger of thy Lord to bestow on thee a pure boy” (The Koran 19:19). This implies Mary bore a child through the will of God and this was communicated through a prophet.

1. The fourth pillar of the Quran is ***sin or*** **evil**. God gave man free will and the choice to differentiate evil from good. Because of their sin, men will be dragged in hell and brought on their knees (19:70). The Holy Quran speaks of the theme of evil (sin) which is personified by Iblis or Satan (Madigan 82).

Satan disobeyed God, and since then he has remained the most significant rival to man. Besides, Satan is always encouraging man to disobey God. Wickedness is drawn from Satan’s strength which compels a man to sin. However, because God is merciful, he forgives and pardons the sins committed by man (The Quran 42:24). According to the teaching from the Holy Quran, God pardons those who have sinned against him and rewards those who do well.

The Quran warns the man to be on guard of the Iblis since he is always on the trail of the man. The prophets reside on earth to protect man and save the believers from the evil and evildoers (21:87-88). As a result, man is kept away from sin.

1. The fifth and last theme of the Quran is ***divine scriptures***. The Quran contains sacred scriptures which were revealed to Prophet Muhammad through God (Allah). The religious scriptures assist man in keeping close to God and preventing him from sinning. The divine scriptures act as a guide to man, thereby aiding him to operate following the will of God. God’s mercy and the work of the prophets are proclaimed through divine scriptures.

The Quran state that, “God it is who has sent down the Book with truth and the balance” (The Quran 42:16). In this context, the “Book” is used to refer to the Holy Quran which contains the divine scriptures as revealed to Muhammad by Allah. The sacred scriptures act as a guide to man through God’s power.

The word “Book” which contains the divine scriptures is mentioned severally. For instance, it appears in Sura 19, verse 16, 42, 52, and 57. Therefore, the holy scriptures as depicted in the Quran, talk about God, Man, His relations with man, and the relationship that man has with nature. It is through the divine scripture that man is kept away from sin.

Other than the Major themes Qur’an deals with numerous general and other issues like:

* **Issue of human society:** Is the society considered to be primary and the individual as secondary, or whether it subordinates the society to the individual? Are societies, according to the Qur'an, subject to laws governing their life and death, their rise and decline, or are these conditions applicable to individuals alone?
* **Point of View of Quran about itself:** The Qur'an deals with numerous other issues. One of them is the point of view of the Qur'an about itself.
* **Other issues**: Each of these general issues possesses various branches and divisions. While discussing mankind and its situation, it is natural to speak about morality. Or, when speaking about society, the problem of human relationships also unavoidably enters the discussion.
* **Training of the Human Being:** The central theme and aim pursued by the Qur’an is the **‘training of the human being’** as a being conscious of his duties.

**AIM**

The main aim of the Qur’an is therefore to reinforce and accelerate the spiritual ascension or elevation together with all the qualities of human being, toward a state of true loftiness and the dignity of which the human being is worth. The main purpose of Qur’an is to expound truths that are relevant to the ‘life of the human being’ and the exaltation of his being and conducive to his attaining a life of true happiness. The Holy Quran is the ‘chart of life for man’.

**EDUCATIONAL IMPLICATIONS OF THE QURAN**

* Without education, man is although in a closed room and with education he finds himself in a room with all its windows open towards outside world.”
* The word Islam is derived from “to accept, surrender or submit”, “the total surrender of oneself to God”.
* “One who submits to God , an adherent of Islam is known as Muslim
* Education is a process that involves a complete person including the rational, spiritual and social dimensions.
* The Arabic language has three terms for Education: Ta’lim : To know To be aware To perceive To learn. **Taleem**: urdu word for’ Education’ through which aims and habits of people can be tranformed. **Taleem** is the standard according to which people are judged, and therefore to meet the high expectations one has to obtain proper knowledge via education. Taleem is the act or process of educating; the result of educating, as determined by the knowledge skill, or discipline of character, acquired; also, the act or process of training by a prescribed or customary course of study or discipline; as, an education for the bar or the pulpit; he has finished his education.
* Tharbiyah To increase To grow To rear (nurture) :It means Teaching
* Thazkiya To be cultured, Refined, Well mannered, A person’s development of sound social behaviour or purification of the self.

**AIMS OF EDUCATION**

* Elaborate thinking¬ Fear of God¬ Dignity¬ & solemnity Compliance with¬ Shareea’th¬ Continuity of studies¬
* Sharia law or Islamic law is a set of religious principles which form part of the Islamic culture. The Arabic word sharīʿah refers to the revealed law of God and originally meant "way" or "path".
* Islam has not only allowed the study of sciences useful for civics and social purposes, but at times it has actually made it obligatory, and has never inner-directed their study on religious grounds.
* In its most literal sense, **Islamic education** can refer to efforts by the **Muslim** community to educate its own, to pass along the heritage of **Islamic** knowledge, first and foremost through its primary sources, the Quran and the Sunnah. The word **Sunnah** is an Arabic word **meaning** "tradition" or "way. " For Muslims, **Sunnah** means "the way of the prophet". The **Sunnah** is made up of the words and actions of Muhammad, the prophet of Islam. Muslims believe Muhammad's life is a good model for them to follow in their own lives.

**CURRICULUM:** Curriculum should include: Medical Science, Astronomy, Life Science, History, Geography, Theology, Sociology and Economics

**IMPLICATION OF CURRICULUM**

* The curriculum should be such that students should be able to achieve the highest level of academic excellence.
* Education for the promotion of the peace, tolerance, and interfaith harmony .
* Students should be able to get knowledge for the betterment of humanity and society.
* Students should be involved in various activities of day- to- day life.
* Students should be able to acquire basic knowledge about how to earn livelihood.
* Students should be honest and live a decent life.

**METHOD OF TEACHING**

* Teaching by Preaching, Advice, commandment
* Teaching by Repetition
* The dialogue method
* Teaching by Examples
* Teaching through Practice and Application
* Teaching by dictation

**PERSONAL QUALITIES OF A TEACHER**

* Fear of God Dignity and Solemnity Compliance with the shariat Continuity of studies Mentor, Roll model
* The just and equal treatment of his pupils Pupil-Teacher Relations The just and equal treatment of his pupils

To sum it up, the Holy Quran acts as the basis of Islam and its teachings are pivotal in understanding Islam.The major themes of the Holy Quran are God, prophets, man, divine scriptures, and sin. God is merciful, forgiving and is above all what is on earth and in heaven. Man is guided by the sacred scriptures which were a revelation of Prophet Muhammad. Through divine scriptures, God can protect man from sin.

Evil originates from Iblis (Satan) who is always trying to deceive man to disobey God. God pardons the man who believes in Him and does according to His will. Prophets, as depicted in the Quran, reside with God both in heaven and on earth, and they will gather all men and bring them before hell. Man will have to kneel before hell as God passes judgment. Rewards shall be accorded to men who walk in the path of God.

**THE HOLY BIBLE**

**THE CENTRAL THEME OF BIBLE**

The central theme is how God’s promised Kingdom by Jesus will restore God’s original purpose to the earth. That original purpose was to fill the earth with perfect humans, all cultivating a paradise-like earth and joyfully caring for its creatures. (Gen. 1:28).

The Bible addresses many basic issues of life and death, of the present and the future, and so it is difficult to select just one theme as the main one.

**The Greatest Commandment**

* Love the Lord your God with all your heart and with all your soul and with your entire mind.
* Love your neighbour as yourself

**Schools of Thought**

1. The first school suggests that **the main message of the Bible is the wonderful presentation of salvation**. The good news of salvation in Jesus Christ is the fundamental message of the Scripture. Under this head there are many basic truths:

* God created a majestic universe and crowned it by forming the first man and woman in sinless perfection.
* Adam and Eve succumbed to temptation from Satan, and fell into sin and shame. The consequences of sin are obvious, but people everywhere still love to rebel against God.
* Yet God did not abandon humanity on its course to destruction. He chose one people to demonstrate his special care and from them to provide a Saviour for the whole world.
* God sent his own son Jesus Christ to bear the awesome consequences of sin. God does not just blithely disregard sin, but he poured out all the terror of eternal condemnation on his son in those terrible hours of suffering and death on the cross.
* In the resurrection of Jesus, God demonstrates his victory over sin and calls people everywhere to identify with this victory by faith in Jesus Christ.
* In living in this salvation, we know that life is not meaningless, but we live surrounded by God’s love, and bound for eternity with him.

1. The second school of thought views the main message of the Bible from a much different perspective. These readers agree that salvation is certainly very important, but it is only part of a much greater message. That bigger message goes far beyond the man-centered focus of salvation to embrace the purpose of all time and space. We may call this message the **revelation of God’s plan and purpose** for the universe. Under this head there are also many basic truths:

* God in his dynamic and creative essence resolved to create the universe and delight in it.
* However, God is not the sole transcendent being. There is a rebellious and fallen being named Satan who opposes God and his plan. He deceives and undermines God’s purpose everywhere.
* This conflict marks all history and results in two kingdoms. Satan foments disorder and all that is bizarre and sinister. Quarreling and dissension among God’s people is often his most horrid device.
* In sending his son Jesus Christ, God established the decisive hour in this conflict. In his servanthood, Jesus was the opposite of all the pomp, pride, greed and egoism that Satan promotes.
* In Christ’s death, Satan declared victory over God, but the resurrection turned that seeming victory into actual defeat.
* Satan still prowls the world, but he realizes he cannot win. God’s people are now heralds of his present and coming kingdom. Gradually the contours of the final conflict emerge across the world.

Thoughts and actions can be derived, implemented, and defended from a Christian philosophy of education. The elements to be considered in developing a Christian philosophy of education range from theological and doctrinal to social and educational. The first step is the development of a Biblical base. The Bible becomes the skeleton on which the practical application of our philosophy can be arranged.

**Significance**

The Biblical view of knowledge presupposes a source of all knowledge, for knowledge is dependent on truth; and truth, in turn, is dependent on God. All avenues of knowledge stem from God. God, Himself, is truth, and has chosen to reveal Himself through natural revelation and special revelation. The implications of having a God-centered theory of knowledge as a base for the philosophy of education are clear. Since god is the source of all truth, then all truth is God's truth. The ultimate criterion of truth is found in the revealed Word, the Bible. Since God is central in the universe and is the source of all truth, it follows that all subject matter is related to God.

The **function** of the Bible in the subject matter curriculum is two-fold.

1. It provides content of its own.
2. It provides a service function to the other subjects.

**Advantages** of having a Biblical philosophy of education are as follows:

1. It co-ordinates the various spheres of life as a whole.
2. It relates knowledge systematically.
3. It examines the presuppositions, methods, and basic concepts of each discipline and group of disciplines.
4. It strives for coherence, the formulation of a worldview.
5. Its method is to consult data from the total experience.

**The Implications for the Teaching-Learning Process**

* **It’s more valuable than material things.** Proverbs 16:16 says that having wisdom and understanding is better than having silver or gold. Nice and expensive items can be enjoyable, but there are very few things in life that can never be taken away, will never go out of style, and that truly make you a better person. An education is one of those things.
* **Study hard and prove yourself.** 2 Timothy 2:15 tells us that we should study and show God that we understand truth. This verse refers to knowing God’s word and being able to point out false teachings and philosophies, but it applies to education as well. As a student, you should indulge yourself in your work and be the best you can be. Take your classes seriously by preparing for them and staying a step ahead in your work. Four years can go by pretty quickly, and when it’s all over, you want to look back knowing that you gave it your all.
* **Always put God first.** Matthew 6:33says that above all things in our lives, we should seek God, and everything else will be provided for us. As important as education is, it should never come before your relationship with God. When we put Him in front of all of our concerns and ahead of everything we do, we can trust that He’ll look out for the other things. As the semester gets going, you’ll quickly realize that college requires hard work and more of your time. It’s okay to get overwhelmed, but always take time to talk to God. Encourage yourself with prayer and reading the Bible. From high school to college and beyond, life is full of times that challenge us and demand us to be at our best. Never forget that God is near, He’s willing to listen, and He’s able to help.

**The Role of the Educator**

* Teacher is to be a guide or resource person in the wonderful experience of learning.
* He is to be neither a drill sergeant nor a manipulator, but rather, a facilitator of learning
* His learners must know that he cares about them.
* The educator must have experienced the reality of what his is attempting to teach or else he is just a blind man leading blind men.
* He must have experienced the reality of God's truth
* He should have god's Spirit to empower him and his teaching.

As an educator he functions in accordance with the mandate of God to teach in accord with the educational principles contained in the Word of God. Educate means to change one's behaviour.

**The Role of the Learner**

* The learner represents the challenge to the educational process. Each believer brings to class a personal set of needs, wants, and goals. Each is looking for fulfillment and growth in his own personal and spiritual life.
* Every learner starts with his own basic needs, thus the educator must seek to motivate the learner to discover and apply God's provisions to his life. In Christian education true learning comes as the learner experiences the wonder of God's truth applied to his life.
* The pupil is to be considered as an individual, a person of worth, as God sees us as individuals. His personal experiences and knowledge have value. He is a responsible member of a learning group, having something to contribute and something to learn.

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