

图书基本信息

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Around the period that Shakyamuni Buddha founded Buddhism, a profusion of various schools of philosophy, all seeking the truth for themselves, established their independence. Each had its own philosophical system and its own organized system of thought. It is customary in the study of Indian philosophy to speak of the six orthodox schools and the three heterodox schools. The six so-called orthodox schools were Samkhya, Yoga, Vaisheshika, Nyaya or Naiyayaka, Mimamsa, and Vedanta. These six schools accepted the authority of the philosophy that had come down from the Vedas, and they can be called the orthodox schools of the brahmanical religion. The three so-called heterodox schools were Buddhism, Jainism, and Worldly Secularism. These three schools were anti-orthodox: they did not accept the authority of Vedic thought. The worldview of the Samkhya school was dualistic. It maintained that at the basic source of the world there were two original principles: a material inherent identity and a spiritual self. By the development of these two original principles, there came to be egotism, the five organs of knowledge, the five organs of action, the organ of mind, the five sense objects, and the five great elements. By means of these twenty-five truths, the Samkhya School accounted for the myriad forms of the world. The Yoga school established its own philosophy based on the thought of the Samkhya school. The Vaisheshika school, based on a pluralistic theory, put forward a materialistic view of.

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