

## INTRODUCTION TO INDIAN PHILOSOPHY

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### ABSTRACT

When you have finished reading this part, you will have the capacity to grasp the philosophical methods that several philosophers have used over the course of their philosophical investigations and examinations. This is an examination of three separate philosophical perspectives, each of which was developed independently by a different philosopher (two Western and one Indian). In this piece, we will have a brief discussion on the nature of philosophical perspectives as well as the relevance of their usage. This debate will be followed by an examination of the significance of their application. The pupils will have the capacity to appreciate how different philosophers have utilised a range of methods to obtain knowledge, explain ideas, and critically evaluate concepts and ideas.

**Keyword:** *Indian Philosophy, nature of philosophy*

### INTRODUCTION

Every other academic discipline may trace its roots back to philosophy. It is considered the "mother" of all scientific subfields and fields of study. Philosophy has given us a comprehensive explanation of man and all of the activities that he participates in. It helps people and society better coordinate the myriad activities that they participate in during the day. It adds to our grasp of the significance that lies behind each and every one of the facets that make up the human experience. It looks at the primary factors that allow life to exist and the reasons for living it. It endeavors' to give solutions to some of life's most important concerns while at the same time asking those questions. It illuminates the meaning of life as well as the underlying ideas that govern it. This clarity is very essential because it gives us the wisdom to cope with the challenges that life brings our way. These challenges may be anything from a relationship breakup to a job loss. When it comes to the struggle to live a life that is commensurate with one's existence, the most potent weapon in one's arsenal is the wisdom they have acquired over time.

### NATURE OF PHILOSOPHY

**a) Meaning of philosophy:** Philo, which means love, and Sophia, which means wisdom, are the two Greek words that are combined to form the English term "philosophy." Therefore, the meaning of the word "philosophy" literally translates to "love of wisdom." The human being is the only logical animal. The logical essence of man gives birth to the desire to acquire new information. Philosophy is an attempt to fulfil this kind of need, which is perfectly legitimate. Philosophy denotes a natural and necessary need in human beings to know both themselves and the universe in which they live, move, and have their existence. This urge is what we mean when we talk about philosophising. It is inconceivable that man could exist apart from any

system of thought. It is not a decision "between metaphysic and no metaphysic; rather, it is a choice between a good metaphysic and a terrible metaphysic."

**b) The origin of philosophy:** Wonder, in Aristotle's view, is the origin of philosophical inquiry. Rainfall and drought, storms, clouds, and lightning are all things that man must endure. There are moments when he is absolutely petrified. The subsequent happenings of life and death continue to baffle him. He starts to think about all that has happened. He thinks the sky is filled with wonder and beauty, especially the sun, moon, and stars. After giving it some thought, he has come to the conclusion that the occurrences may be explained by powers comparable to those possessed by humans. He suggests casting charms upon them in order to exercise dominion over them. In due order, this magic will give way to the study of science, philosophy, and religion. When natural occurrences are first explained and managed with the aid of their natural causes, magic is transformed into the scientific method. Again, when the powers behind the magic are considered to be supernatural entities, magic transforms into religion. When man makes an effort to describe the universe as a whole, philosophy emerges as a flowering manifestation of that same enchantment.

**c) The subject matter of philosophy:** The discipline of philosophy is the intellectual pursuit of a worldview. It seeks to arrive at a comprehension of the entire cosmos, including all of its components and facets, as well as the ways in which these things are interconnected with one another. It is not satisfied to have only a fragmented understanding of the world. It endeavours to get a holistic perspective of the complete picture; in other words, it attempts to perceive the big picture. The various branches of science focus on various aspects of the world. Mathematical sciences, for example, investigate things like numbers and figures. The subjects of heat, light, motion, sound, electricity, and magnetism are covered in physics. The study of chemical processes is the focus of chemistry. The study of mental life and its manifestations is what psychology is all about. The study of sociology focuses on the development of society as well as its institutions and how they relate to social structure. The subject of economics is concerned with the well-being and riches of mankind. The study of politics focuses on the organisation and operations of the state and the many organs that make up the state. Therefore, the sciences provide us with a segmented image of the world. However, philosophy brings together the most significant findings from the many scientific disciplines, helps to integrate these findings with one another, and provides a rational perspective on the entire universe. It looks at the nature of the notions that are fundamental to the field. of things like matter, time, speed, life, and the mind, among other things, and how they are related to one another. It investigates the nature of the cosmos, including its components or materials, its originator or God, the reason for its existence, and the connection between the universe and man and his soul. It is the practise of approaching everything with a rational, organised, and unwavering frame of mind. The skill of thinking logically and methodically about the world as a whole is known as critical thinking.

**d) Philosophical problems:** The fundamental issues that have been debated in philosophy have traditionally been the same in both the East and the West. The fact that these issues were concerned with broad and universal concerns rather than questions of a particular kind was one of the defining characteristics of these issues as a whole. In this respect, philosophical difficulties are distinct from scientific problems, the roots of which may be traced back to specific inquiries. Questions such as, "What exactly is knowledge?" are instances of philosophical dilemmas. The world is what? Who is responsible for creating this world? Do you believe in God? Just who am I? What am I supposed to get out of this life? Why should I carry on living? What is the reason for the existence of the world? etc.

**e) Main Branches of philosophy: 1) Epistemology:-**The pursuit of wisdom is what philosophy is all about. This search is really important. As a result, the first challenge that confronts a philosopher is to investigate the characteristics of knowledge and the bounds that it has. Because of this, epistemology might be considered the most fundamental aspect of philosophy. It explores philosophical concepts such as truth and falsity, the validity of knowledge, the boundaries of knowing, as well as the nature of knowledge, the knower, and the known, amongst other topics.

**2) Metaphysics :-**The most important aspect of philosophy is known as metaphysics. It is the study of the way things actually are. The most important questions it raises are: What is Reality? Is there only one universe or many? What is it that space is? What is the point of all this being created? Do you believe in God? In a nutshell, the subject of metaphysics is the study of the three components that make up reality: the world, the self, and God. Ontology, the philosophy of the self, cosmogony, cosmology, and religion are all included in its remit.

**3) Axiology:-**The study of value from a philosophical perspective may be found in this subfield of philosophy. It may be broken down into the three categories that are detailed below:

- i) **Ethics:**The standards for what is right and what is good are discussed.
- ii) **Aesthetics:** The concept of obligation, as well as its parameters, are analyzed here.
- iii) **Logic:**It investigates the truth. The many forms of propositions, hypotheses, and definitions, as well as the various ways of judgment, are all included in the subject matter of logic.

## OBJECTIVES

- 1) To study indian philosophy
- 2) To study Indian Philosophical Schools

## A GENERAL OUTLINE OF INDIAN PHILOSOPHY

In the early stages of human life on this planet, when man was struck with wonder or the natural phenomena, or when he found complex and conflicting phenomena in life, and was filled with discontentment at the existing order of things, this was the beginning of philosophy. Philosophy began when man was struck with wonder or the natural phenomena, or when he found complex and conflicting phenomena in life.

**The Vedas :-**The Vedas are an excellent place to look for clues about how Indian philosophy got its start. The Vedas are the earliest documents of Indian literature that are now available. The Upanishads are considered to be the most important philosophical texts in India. They are known for their teachings on monism and mysticism. Indian philosophical systems are organised speculations on the nature of Reality that are in harmony with the teachings of Upanishads, which contain a variety of facets of the truth. These systems were developed over the course of centuries. They pursue an understanding of the Reality with the intention of bringing about a metamorphosis and spiritualization of human existence. The pursuit of philosophical knowledge is not meant to just sate our appetite for speculation and theory; rather, it is directed toward the achievement of the most fundamental reality that exists.

**Dars'ana or vision of truth:** -Indian philosophy is very spiritual and places an emphasis on the necessity of making a personal connection with the truth. In Indian literature, philosophy is referred to as "the vision of truth" (dars'ana) since its ultimate goal is to get knowledge of the truth. The word "vision" (also known as "the instrument of vision") is referred to as "dars'ana." It is the direct, instantaneous, and intuitive vision of Reality, the actual perception of Truth, and it also encompasses the ways that lead to this understanding. It is a symbol for the actual experience of Truth. The underlying idea behind each and every school of Indian philosophical thought is that one should "See the Self." And for this reason, the vast majority of schools of Indian Philosophy are closely affiliated with various religious sects.

**The schools of Indian philosophy:** The following is a list of the primary philosophical schools or systems known as dars'anas.

- 1) The Nyaya system of Aksapada Gautama
- 2) The Vaiseika system of Maharshi Kanada
- 3) The Samkhya system of Kapila muni
- 4) The Yoga system of Patanjali
- 5) The Mimamsa system of Jaimini
- 6) The Vedanta system of Badarayana Vyas
- 7) The Bauddha system of Guatama Buddha
- 8) The Jaina system of Mahavira
- 9) The Carvaka system of Carvaka

### **Classification of the Indian Philosophical Schools: Orthodox and Heterodox**

There are two primary categories that may be applied to the schools or systems of Indian philosophy, and these are the orthodox (astika, Vedic) and heterodox categories (nastika, Non-Vedic). Mimamsa, Vedanta, Sankhya, Yoga, Nyaya, and Vaishesika are the six primary philosophical systems that make up the first group, also referred to as sad-darsana. Vaishesika is the only one of the six that is a school of Vaishesika. They are considered orthodox (astika) not because they have faith in God but rather because they acknowledge the Vedas as an authoritative source of knowledge. The Mimamsa and the Sankhya are considered to be orthodox (astika) despite the fact that they do not believe in God as the creator of the universe; nonetheless, they do trust in the Vedas' capacity to provide authoritative guidance. The schools of the Materialists, which include the Carvakas, the Bauddhas, and the Jains, are considered to be the top three within the other category of heterodox belief systems. They are referred to as heterodox because they do not acknowledge the Vedas as having authoritative status.

**The Challenges Facing Indian Philosophy and Its Approaches:** Even though the fundamental problems of philosophy have been the same in the East as they have been in the West and the primary solutions have striking similarities, the methods of philosophical inquiry differ in certain respects, as do the processes of the

development of philosophical thought. Although the fundamental problems of philosophy have been the same, the principal solutions have striking similarities. Although it does examine the many difficulties of metaphysics, ethics, logic, and epistemology, Indian philosophy does not, in general, discuss these topics apart from one another. The Indian philosopher considers each and every issue from a variety of perspectives, including the metaphysical, the ethical, the logical, and the epistemological. There are substantial differences between the approaches of speculation that are utilised by the various schools.

## **GENERAL IDEAS OF WESTERN PHILOSOPHY**

It is stated that wonder is the starting point for philosophy. The birth of philosophy can be traced back to the earliest days of human existence on this planet, when man was filled with awe and wonder at the natural phenomena that he witnessed, or when he discovered complicated and contradictory phenomena in life, and was filled with discontentment at the established order of things. Contrary to the beginnings of amazement that are associated with the philosophy of the Vedas, the beginnings of discontentment are associated with the philosophy of Gautama Buddha. The early beginnings of philosophy in the West were shrouded in mystery, whereas the roots of contemporary Western philosophy are shrouded in uncertainty. These feelings of awe and uncertainty give rise to a variety of different kinds of issues. The following are some instances of philosophical problems: What exactly is the nature of the human race? Where do we go after this life is over? What kind of a place is it that he inhabits, and how does it work? Is there someone or something that created this planet. These are only a few of the numerous issues, selected at random, that have been known to trouble the human mind in every region of the world ever since the beginning of civilization. To a greater or lesser extent, Western philosophy has remained loyal to the original sense of the word "philosophy" in that it is fundamentally an intellectual hunt for the truth.

The Evolving Nature of Western Philosophical Thought: In the history of Western philosophy, we find that as human knowledge about each of the various problems mentioned above began to grow, it became impossible for one man to study everything there is to study about each problem. This is something that can be seen as a limitation on the ability of a man to study everything there is to study about each problem. A division of labour or a specialisation of tasks became required, and a group of men committed themselves to solving one problem at a time or a few related difficulties. The several specialised scientific fields came into being as a result of this process. The fields of physics, chemistry, botany, anatomy, geology, and other comparable disciplines each took up a different section or facet of the natural world. The various issues that might arise inside the human body are the focus of the fields of study known as physiology, anatomy, and the other medical sciences. The challenges faced by the human mind gave rise to the field of psychology. The in-depth investigation of a variety of specific issues, which served as the jumping off point for philosophical inquiry in the beginning, ultimately evolved into the subject matter of the several special sciences. After that, philosophy started depending on the reports of the investigations that were done by the various sciences. It tried to understand their meanings and implications critically, and it utilised these results for the purpose of comprehending the overarching nature of the universe, including man, nature, and God.

– The Practice According to the Mimamsakas: Inquiry or research is what is meant by the term "Mimamsa." Purva-Mimamsa, also known as Mimamsa, and Uttar-Mimamsa, sometimes known as Vedanta, are the two names given to different schools of thought within the Vedic tradition. The first is also referred to as Karma-Mimamsa or Dharma-Mimamsa, whilst the second is known as Jnana-Mimamsa or Brahma-Mimamsa. Sage Jaimini is credited with establishing the Mimamsa system. Jaimini composed Mimamsa Sutras. The Sutras



were the subject of a commentary that was written by Shabarswami. They believe the hallowed Vedas to be a collection of books devoid of personality. There is no human author or divine author associated with their composition. They represent unquestionable authority in all matters pertaining to required responsibilities. This method rests on the assumption that the human mind is fallible, which is one of its presuppositions. We cannot put our faith in the thoughts of individuals. Therefore, they make an effort to intellectually support the Authoritarian Method. The unique aspect of the Mimamsa philosophical school is that it rejects the idea that God was the one who revealed or wrote the Vedas, or even that God was the one who created the cosmos. It asserts that the impersonal self existing is inherently legitimate and authorless. [Citation needed] In matters pertaining to religious obligations, rites, and ceremonial procedures, the Vedas are the only sources of authority or spoken witness. Regarding other topics, Jaimini acknowledges the validity of knowledge gained by perception and inference. The Vedas, which are in and of themselves legitimate, ultimately point to the importance of doing action. The Vedas are a self-existent body of literature that takes the form of spoken words. The relationship between words and their meanings exists because it is natural, and as a result, it is both essential and unchanging. Even our ability to communicate verbally is not the product of human or even divine ingenuity. However, one's capacity for reason is an essential tool for comprehending the significance of the Vedas. To understand this, Vedic texts or Vedic phrases will need to have their meanings interpreted. The following exegetical concepts have been provided by them as a means of interpreting the meaning of the Vedic texts. They are as follows:

Upakramopasamharau Abhyasa-Apurvata Phalam, Arthavadaupapattishca Lingam Tatparya Nirnaye

The following are the six guiding criteria for arriving at an interpretation of a text:

- 1) The introductory and concluding portions of the text.
- 2) The ideas that are emphasised several times throughout the writing.
- 3) The extraordinary character of it, or the fact that it is brand new or unique.
- 4) Result or effort.
- 5) The Arthavada school (declaratory, assertive statements)
- 6) Argumentation or reasoning that is based on logic.

The interpretation of the Vedic text should be done so using these ideas as a guide. The primary goals of the Mimamsa system are to demonstrate the unquestionable authority of the Vedas as the primary source of information regarding dharma (which can be translated as "religion and ceremonial duties or rituals"), as well as to provide an explanation of what these holy books actually mean. They claim that the Vedas are texts that have been self-revealed and are hence authorless. Even the supposedly all-knowing and all-powerful God did not write the Vedas; they were written by someone else. Therefore, Mimamsa philosophers acknowledge that there are other sources of information on the items that may be found in the world. However, they acknowledge that the Vedas are the only source of information regarding dharma (religious duties and ceremonial rites).

Exegesis or hermeneutics is unavoidably their chosen approach to philosophical inquiry. In his Gita Rahasya, which is a commentary on the Bhagavad Gita, Lokmanya Tilak uses the aforementioned six-fold criteria of determining the import of the holy text or chapter in it to determine the true import of the Bhagavad Gita, which is traditionally considered to be a part of the triple textual foundation of Vedanta philosophy. The author of Gita Rahasya has demonstrated without a reasonable doubt that the central message conveyed by the teachings of the Gita is that of Karmayoga, or the philosophy of selfless conduct. This Tilak proved in light of the Mimamsa criteria, such as where the Gita came from, what is frequently suggested or affirmed in it, and how innovative it is, among other things. The contention of the Mimamsaka is that the primary message conveyed by the Vedic literature is one of prescription. The Vedas are the physical manifestations of the impersonal imperatives or injunctions contained within them (Vidhi-vakyas). Do's and Don'ts, Prescriptions and Prohibitions, Dharma Consists of Vedic Do's and Don'ts, Prescriptions and Prohibitions Positive injunctions from the Vedas should be obeyed, while activities that are banned by the Vedas should be avoided. They should not be carried out in any way. Only the instructions found in the Vedas make up dharma. There are statements in the Vedas that are declarative or descriptive; nevertheless, the Mimamsakas do not place much significance on these lines. They are referred to as Arthavadas, which literally means "mere glorifications," although they may also be supportive statements. In their most fundamental form, the Vedas are a collection of instructions, or vidhivakyas, for carrying out various religious rites and ceremonies. The primary objective of Mimamsa is to provide an explanation of these divine mandates in relation to rituals and religious actions as well as the results of performing them. This is the reason for their emphasis on the exegetical approach and Vedic authority.

## CONCLUSION

Every other academic discipline may trace its roots back to philosophy. It is considered the "mother" of all scientific subfields and fields of study. Philosophy has given us a comprehensive explanation of man and all of the activities that he participates in. It helps people and society better coordinate the myriad activities that they participate in during the day. It adds to our grasp of the significance that lies behind each and every one of the facets that make up the human experience. It looks at the primary factors that allow life to exist and the reasons for living it. It endeavours to give solutions to some of life's most important concerns while at the same time asking those questions. It illuminates the meaning of life as well as the underlying ideas that govern it. This clarity is very essential because it gives us the wisdom to cope with the challenges that life brings our way. These challenges may be anything from a relationship breakup to a job loss. When it comes to the struggle to live a life that is commensurate with one's existence, the most potent weapon in one's arsenal is the wisdom they have acquired over time.

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