

A CRITICAL EVALUATION ON COMPARATIVE STUDY OF VEDIC AND NON-VEDIC PHILOSOPHIES

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ABSTRACT

The Vedas, the earliest literary record of Hindu philosophy, contain many scientific concepts, which have important educational implications for Nepal. The original scripture, the Vedas, contains spiritual and scientific wisdom about all elements of life. The purpose of this study is to identify Vedic science principles and their pedagogical consequences. The Vedic hymns and commentaries have been used to hermeneutically search for the scientific concept. The ancient seers revered natural forces as deities for their scientific significance. In addition, they created the global law of heavenly forces and humans. The most ancient and sacred literature in Hinduism, the Veda guides not just their cultural, religious, and spiritual life but also their thinking, inquiry, and wisdom, supporting social peace, balance, and plurality. Traditional English translations of Sanskrit word darśana as philosophy are inappropriate. According to Louis Renou, the six schools of philosophy (āstika, affirmativist, or orthodox) are 'philosophico-religious,' as religion and philosophy are intertwined. According to Maurice Winternitz, some of the six are considered religion, while others, such as Nyāya and Vaiśeṣika, are considered philosophy. The six (nāstika, negativist or heterodox) systems, especially materialist ones, are not considered. Unlike Jain and Buddhist systems, pre-Cārvāka and Cārvāka materialist systems were purely philosophical, unaffected by religion. The materialist systems remained secular, whereas the syncretic orthodox systems became religio-philosophical (although some may have started as philosophy).

Keywords: Veda, Vedanta, Brahmanas, Upanishads, Darshana, Carvaka

INTRODUCTION

Western philosophy, which is fundamentally an intellectual pursuit of truth, has stayed relatively close to the word's etymological meaning. Nonetheless, Indian philosophy has always placed a strong emphasis on the necessity of the practical realization of truth and has been deeply spiritual. Darshana denotes both "vision" and "instrument of vision." It represents the true view of reality, including the methods by which this realization is attained, as well as the direct, instantaneous, and intuitive vision of reality.

According to Indian philosophy, a Vedic person is one who accepts the authority of the Vedas and believes in their testimony; a non-Vedic person is one who does not believe in the testimony of the Vedas.

It is easy to see where Indian philosophy began by looking at the Vedas. Our current understanding of the Vedic era is, alas, inadequate. Our understanding of this era is limited for several reasons, including a lack of chronological data, the ancient Indians' lack of interest in personal histories, the antiquated nature of Vedic Sanskrit, and the break in tradition. The word "Veda" refers to wisdom and includes both the Mantras and the Brahmanas. A song sung in praise of a deity is called a mantra. The term "Samhita" describes a compilation of mantras. Ruk, Sama, Yajuh, and Atharva are the four Samhitas. They were supposedly put together to ensure that the Vedic sacrifices went off without a hitch.

A Vedic sacrifice needs four main priests –

- i) *Hota* – who addresses hymns in praise of the gods to invoke their presence and participation in the sacrifice.
- ii) *Udgata* – who sings the hymns in sweet musical tones to entertain and please the gods.
- iii) *Adharvaryu* – who performs the sacrifice according to the strict ritualistic code and gives offerings to the gods
- iv) *Brahma* - who is the general supervisor well-versed in all the Vedas.

Legend has it that the four great priests Rk, Udgata, Adhvaryu, and Brahma each had their own special requirements met by one of the four Samhitas: Sama, Rk, Yajuh, and Atharva. While talking about the Vedas, it is common to just say "Trayi" and leave out the Atharva. "Rk" denotes a verse, "Sama" a song, and "Yajuh" a stretch of prose. The hymnology dedicated to the various deities is found in the Samhita-bhaga, also known as the Mantra-portion of the Veda.

The Vedic sages are considered to be merely the "seers" (rsayo mantra-drastarah) and not the writers of the mantras. Contrary to mantras, the Brahmanas are prosaic. They provide further detail on the intricate rituals found in the Vedas. The protocols for carrying out the rituals and offering the sacrifices are their responsibility. Their name, "Brahmana," comes from the Sanskrit term "Brahman," which signifies a prayer in its original form.

The appendices to these Brahmanas are known as Aranyakas, mostly due to the fact that they were produced amid the serene atmosphere of the forests. Transitioning from ritualistic to philosophical thought is marked by the Aranyakas; the Upanishads comprise the remaining portion of the Aranyakas. To their core, these are profoundly spiritual and philosophical.

The section addressing ritual sacrifices is known as the Karma-Kanda, while the section addressing knowledge is known as the Jnana-Kanda. The Mantras and Brahmanas make up the Jnana-Kanda. As the last section of the Vedas, the Upanishads contain the complete essence and apex of Vedic philosophy; hence, they are sometimes called "Vedanta" or "the end of the Veda."

The pre-Upanishadic thinking is devoid of philosophy. From the Brahmanas and Mantras to the Aranyakas and Upanishads, philosophical ideas seem to have progressed in a linear fashion.

MAIN FEATURES OF VEDANTA

1) In Western cultures, the term "Vedas" is sometimes used to refer solely to the Vedic ceremonies and hymns. The Vedas are typically understood to refer to Vedanta in India, but these sections are now almost obsolete. Our commentators typically use the Vedanta, also known as the Shrutis amongst them, whenever they wish to cite a verse from the scriptures.

2) Although the texts that are collectively known as the Vedas did not all come out at the same time, they are renowned for the ritualistic content they contain. The Isha Upanishad is the 41st chapter of the Yajurveda, which is one of the oldest parts of the Vedas. You will find more Upanishads as well.

3) Vedanta also includes the Brahmanas, which are texts used in rituals. Instead of being a part of the Brahmanas or any other Vedic component, the remaining Upanishads stand independently. That being said, there is no evidence to suggest that they were completely autonomous from other parts, particularly considering the disappearance of numerous Brahmanas. Since the Upanishads themselves became out of date over time, it is not completely implausible that certain Brahmanas were the original authors of each one. The Aranyakas and the Forest Books are alternate names for these Upanishads. Therefore, all orthodox philosophical systems may be traced back to the Vedanta, which is basically the Hindu scriptures. In order to further their own agendas, Jains and Buddhists will even quote from the Vedanta. The Vedas are the shared ancestor of all Indian intellectual traditions, although each school of thought has given its own name to the set of ideas that emerged from them. Last but not least, Vyasa's approach attempted to harmonize the previous philosophies, the Sankhya and the Nyaya, with Vedanta by putting a greater focus on Vedic teachings. Hence, Vedanta philosophy is the name given to it. The modern Indian school of thought known as Vedanta is based on a compilation of teachings by Vyasa known as the Sutras or aphorisms. Once again, many commentators have offered conflicting interpretations of the Vyasa Sutras. There are usually three sorts of commenters.

4) Now three philosophical systems and sects have emerged in India as a result of their interpretations. The first is Dvaita, which is dualistic; the second is Vishishtadvaita, which is qualified non-dualistic; and the third is Advaita, which is non-dualistic. The majority of Indians fall within either the dualistic or qualified non-dualistic categories. Those who do not believe in dualism are in the minority. Before I go on to try to present you with the concepts held by each of these three Vedic sects, I want to make a comment: all three

of these Vedic traditions have a similar psychology, the Sankhya school of thought. With few exceptions, the Sankhya psychology is identical to the Nyaya and Vaisheshika systems' psychologies.

On these three points, all Vedantists are in agreement. God, the revealed Vedas, and cyclical life are all things they hold in high regard. The Vedas have already been considered. Our view of cycles is this: The universe's matter, Akasha, is the product of a single primordial substance, and all forces, including gravity, attraction, repulsion, and life itself, are manifestations of a single primordial force, Prana. When Prana works with Akasha, it generates or projects

5) Cosmic energy. When a new cycle begins, Akasha is still and unformed. Then, with increasing intensity, Prana conjures up ever-more-gross forms from Akasha, including plants, animals, humans, stars, and so on. Everything undergoes involution after an infinite amount of time, with ever finer forms resolving back into the original Akasha and Prana, and then a new cycle begins. The realms of Akasha and Prana have expanded. A third entity, Mahat, or the Cosmic Mind, can unite the two. The Cosmic Mind transforms into Akasha and Prana rather than producing them.

FEATURES OF VEDAS

The Vedas are literary scripts that contain Hindu scriptures. The Sanskrit word for "knowledge" is where the word "Veda" originates. Essential knowledge about the beginnings of existence and how humans respond to it can be found in the Vedas.

One of the oldest books in existence is thought to be the Vedas. Since they include sacred writings on the essence of the Divine, they are occasionally referred to as scripture. It is different from the scriptures of other religions in that it is not preoccupied with the ideas of a particular person at a certain time. Actually, it has always existed and was only later found by wise men.

Originally, students were taught the Vedas orally by their tutors over a period of several centuries. For the words to be passed down accurately, the children had to study them and say them appropriately. Later on, when people began writing things down, the Vedas were available in textual form.

FEATURES OF UPANISHADS

The Upanishads are considered the canonical religious text of Hinduism. "Sit down carefully" is an instruction from the Upanishads for students to pay close attention in class. Awakening one's spiritual consciousness is the central aim of the Upanishads.

The Upanishads teach the essential concepts of God (Brahman), the ultimate beyond the soul, and the Atman, the goal of which is to merge with Brahman, through the study of ritual observance and the position of the individual in the cosmos.

In Hinduism, the Upanishads are considered sacred scripture. The Upanishads are sacred Hindu scriptures that are included in the larger Vedic canon. They center on knowledge and wisdom and are found toward the conclusion of the Vedas. Their name, Jnana-Kanda, comes from the fact that they cover the Vedic knowledge portion, which means knowledge in Sanskrit. Since they are located near the conclusion of the Vedas, they are also called Vedanta texts (veda meaning "of the Vedas" and anta meaning "at the finish"). It is in the Upanishads that Hindu philosophy finds its foundation. The Upanishads, according to many scholars, were an uprising against the Vedas at first, and their own spiritual development has only served to enrich the Vedas. One must "sit down with" a teacher in order to study the Atman, or soul, according to the Upanishads. There is no particular period of Sanskrit literature that is linked to the Upanishads. Some of the Upanishads, like the Brhadaranyaka and Chandogya, date back to the seventh century BC, while others, like the one we're looking at here, could be from the medieval or early modern period. There are more than 300 Upanishad texts, but only 108 of them have been preserved in written form. As the greatest Upanishad, the Geeta is also the holiest book in Hinduism.

The initial twelve or so Upanishads, called the major or mukhya Upanishads, are the oldest and most important of the about 108 Upanishads that are known. Over many decades, the mukhya Upanishads were recited orally by members of the same family. Most of the Aranyakas and Brahmanas have them towards the end. The mukhya Upanishads have been around since before the Common Era, but when exactly they were written and whether or not they are pre- or post-Buddhist are two points of contention among scholars. Modern scholars place the Brhadaranyaka in an exceptionally ancient category. The remaining 95 Upanishads make up the Muktika canon, which was composed between the second half of the first millennium BCE and the start of the fifteenth century CE. Additional Upanishads were composed during the early modern and modern eras, in addition to the 108 Upanishads included in the Muktika canon; nonetheless, they often dealt with subjects unconnected to the Vedas. Various subsequent Vedic traditions offer contrasting readings of the Prasthanatrayi, which comprises the Mukhya Upanishads, the Bhagavad Gita, and the Brahmasutra.

DIFFERENCE BETWEEN VEDAS AND UPANISHADS

- The Vedas were written between 1200 and 400 B.C.E., whereas the Upanishads were written between 700 and 400 B.C.E.

- The Vedas are concerned with rites, customs, and applications, but the Upanishads are concerned with spiritual enlightenment
- In Sanskrit, Vedas means “knowledge,” whereas Upanishads means “sitting near the feet of the instructor”
- Rigveda, Samaveda, Yajurveda, and Atharvaveda are the four Vedas. Katha, Kena, Isa, Mundaka, Prasna, Taittiriya, Chhandogya, Brihadaranyaka, Mandukya, Aitareya, Kaushitaki, Svetasvatara, and Maitrayani are the 14 most well-known or important Upanishads
- The Vedas are physically distinct from one another; however, the Upanishads are a subclass of Veda and are found in the last portion of Veda.

Difference Between Vedas and Upanishads

Parameter of Comparison	Vedas	Upanishads
Composition Period	The Vedas were written between the years 1200 and 400 B.C.E.	Between 700 and 400 B.C.E., the Upanishads were written.
Main Focus	The Vedas are primarily concerned with rites, customs, and applications.	The Upanishads are primarily concerned with spiritual enlightenment.
Meaning of name	In Sanskrit, Vedas signifies “knowledge.”	Upanishads refers to sitting at the teacher’s feet.

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Types	Rigveda, Samaveda, Yajurveda, and Atharvaveda are the four Vedas.	Katha, Kena, Isa, Mundaka, Prasna, Taittiriya, Chhandogya, Brihadaranyaka, Mandukya, Aitareya, Kaushitaki, Svetasvatara, and Maitrayani are some of the most well-known Upanishads.
General	In terms of physical shape, the Vedas differ from one another.	The Upanishads are a subsection of Veda that may be found in the Veda's last portion.

traditional practice, a theist would be represented by the symbol astika and an atheist by the symbol nastika. The terms "astika" and "nastika" have entirely different connotations in Indian philosophy."nt" has two possible etymological meanings: "asti" (something exists) and "na-ast" (something doesn't).i). In this particular instance, the predicate is the sacredness of the Vedas or Vedic knowledge.

So, although astika denotes submission to the Vedas' authority, nastika denotes defiance of or rejection of the Vedas' authority. A teleological perspective on human behavior also underpins this difference. Meditation and Caravanka are two of the six astika Darslana systems that have been formed, whereas Jainism, Brahmanic, Ashtanga, Sannkhya, and Yoga are the three nastika Darslana systems.

The followers of nastika Darslan are those who deviate from the Vedic knowledge system. There is a minor but notable split within the Nastika school of thought. There is a school of thought that argues that one need not follow the Vedas in order to achieve enlightenment; this school includes Jainism and Buddhism. You can get pain alleviation even if you don't have Ved. They began anew, putting the Vedas to part of their past, and focusing only on finding Truth and pleasure. Achieving Nirvana and Kaivalya, respectively, were the pinnacle of Buddhist and Jain beliefs. The one-of-a-kind case of Carvak is included in the second group of Nastika Darshana.a.

Those who stray from the Vedic knowledge system are referred to as nāstika DarsŁan's disciples. A small but significant division exists within the Nastika tradition. One group is made up of Buddhism and Jainism, which maintain that enlightenment can be obtained without having to adhere to the Vedae. Pain relief is achievable even in the absence of Ved. They made a fresh start, limiting their concerns to the pursuit of Truth and happiness, and partially discarded the Vedas. Consequently, the principles of Buddhism and Jainism reached their zenith in Nirvana and Kaivalya, respectively. The other category of Nastika Darshana includes the unique instance of Cārvaka.

They have a strong disagreement with the Vedas' ruling class, are critical of Jainism, and do not adhere to any particular school of metaphysics passing stool. None of these concepts—Moksa, Nirvana, or Kaivalya—are known to them. Ignoring the rule of karma and the impossibility of rebirth, the sole aim of existence is to maximize huma. They consider kama, or pleasure, to be the Parama Purusartha, the ultimate. Successful completion. Caravaka is a materialist ideology that denies the reality of God, the soul, the heavens, rituals, etc., from an ontological perspective. Therefore, even though they have the same herita, we can see that Carvaka is very different from nastika Darshanage.

They fiercely disagree with the ruling class. of the Vedas; additionally, they criticize Jainism and Buddhisms do not lean towards any metaphysical school of thought. eculation. They do not recognize Moksa, Nirvana, or Kaivalya. The only purpose of life is to maximize the huma, regardless of the law of Karma and the impossibility of rebirth.n joys. To them, the Parama Purusartha (the highest) is kama, or pleasure. Attainment). From an ontological standpoint, Caravaka is a materialist doctrine that rejects the existence of God, the soul, and the heavens, ceremonies, etc. Consequently, we can observe how Cārvāka differs greatly from nāstika Darshana even if they share the same heritage.

The great corpus of philosophical literature produced by all the astika and nastika darsana schools (with the exception of Carvaka) can be broadly classified into two primary areas: sutra and vyakhya. Aphorisms lead to a route known as sutra shailee. The Absolute is declared in brief, cryptic statements in sutras. The founders of the darsanas have all put up or compiled texts in the style of the Sutra. Many theories and hypotheses can be advanced in light of their opacity. This second literary style, number 68, is called vyakhya saili, which means "the way of exegesis.". The illuminating interpretations of the Sutra texts are included in it. In theory, these analyses are known by several names as bhasya, tika, tatparya tika, and so on. They provide a substantial corpus of work on Indian philosophy when taken as a whole. Each one of them showcases the breadth, depth, and subtlety of philosophical thought throughout all of India's academic disciplines.

CONCLUSION

The aim of these verses is the discovery, not of a cosmic principle – the source of the world as a whole, but of the psychic principle -the inner essence of man. Thus, the concepts of *Brahman* meaning the eternal principle as realized in the world as a whole, and *atman* meaning the inmost essence of one's own self, are of great importance and occur not only independently in the literature, but are sometimes correlated with each other and their parallelism is pointed out by representing the self of the world as related to the physical universe in the same manner in which the individual self in related to its body.

The ancient term saccidananda beautifully describes the spiritual and unitary nature of the Absolute Reality. It is composed of three parts: sat, meaning "being," which describes the nature of Brahman and what sets it apart from all non-being; cit, meaning "sentience," which indicates that it is spiritual; and Ananda, meaning "peace," which indicates its unitary and all-encompassing character, since variety is the cause of all trouble and unrest.

In any event, the Upanishads saw achieving complete enlightenment, or jnana, as the ultimate purpose of existence, as a means to circumvent this innate ignorance. The liberated condition, often known as moksha, is a break from maya, the material condition of samsara, or the endless cycle of birth and death. Realizing one's inherent divinity in Brahman is what it means. But this insight is more than just knowing that everything is interconnected; it's also about experiencing that unity first hand. So, it's not enough to only be intellectually curious; one must also strive to live a good life, making an effort to align their actions with their beliefs.

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