



THE CHIEF CHARACTERSTICS OF INDIAN PHILOSOPHY AND ITS SIGNIFIGANCE

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ABSTRACT:

Indian Philosophy is the way of knowledge to the development of Human thoughts. It expresses the metaphysical implications of Universal truths that which deal about the rational values. Vedas and Upanishads are the basic sources of the evolution of Indian Philosophy. Epistemology, moral thoughts are central theme of Indian wisdom. It's based on the Indian Culture and History that which exposed the Logical theory and also intellectual values. It deals about the various theories in Universal concepts like God, world and soul. Indian Philosophy is the unique identifications of Indian heritage compare with other Philosophical Thoughts.

KEY WORDS: Indian wisdom, Vedic tradition, Intellectual, Universal truth, Metaphysical concepts.

INTRODUCTION

Indian Philosophies are contained such an assorted variety perspectives, hypotheses and frameworks that it is relatively difficult to single out qualities shared by all. Acknowledgment of the specialist of the Vedas describes all the universal frameworks, however not the irregular frameworks, for example, Chravaka (radical realism), Buddhism and Jainism. In addition, notwithstanding when Philosophers maintained steadfastness to the expert of the Vedas, their faithfulness did little to shackle the opportunity of their theoretical endeavors. Despite what might be expected, the acknowledgment of the expert of the Vedas was advantageous path for one's perspectives to wind up worthy to the Orthodox, regardless of whether scholar presented a completely new Idea. In this way the Vedas could be refered to work together a wide assorted variety of perspectives: they were utilized by the Vaisesika mastermind as much as by the Dvaitas(Monist) Philosophers. Three essential ideas shape the foundation of Indian Philosophical idea: the self of soul (of man) works (karma) and salvation (Moksha). Leaving Charvaka aside, all Indian Philosophies worry about these three ideas and their between relations, however this isn't say to the point that they acknowledge the target legitimacy of these ideas in definitely a similar way. Most Indian Philosophies accept that Moksha is viewed as a material error liable to vitiate a Philosophical hypothesis.

INDIFFERENCE TO MATHEMATICS AND HISTORY AS PHILOSOPHICAL PROBLEMS:

Since the season of Greeks, western idea has been worried about arithmetic, and in the Christian period with history. Neither science nor history has ever raised philosophical issue for the Indian. In the rundown of Pramanas or method for Knowing acknowledged by the distinctive schools, there is none that incorporates learning or chronicled information. Potentially associated with their apathy towards science is the critical truth that Indian Philosophers have not created formal rationale. The hypothesis of syllogism is, in any case, created, and much modernity has been accomplished in consistent hypothesis. Indian rationale offers an informative case of rationale of comprehensions or perceptual learning



instead of theoretical suggestions rationale not sundered from brain science, since it is intended to be the rationale of man's genuine endeavoring to comprehend what is valid for information. Since all the six standard frameworks of Indian Philosophy acknowledge the expert of the Vedas we will begin with the Vedic psalms taken after by Upanishads which are thought to be a piece of Vedas and Maya. A short note on Mahabharata additionally finds a place since it contains Gita – a critical archive of Indian Philosophy.

### VEDIC HYMNS

The Vedic mantras inculcate a form of Nature worship. In this religion the various powers of nature like fire (Agni) wind (Vayu) and the sun (Surya) amidst which man lives and to whose influence he is constantly subject, are personified, the personification implying a belief that the order which is observable in the world, such as the regular succession of seasons or of day and night, is due to the agency of these powers. They are accordingly looked upon as higher beings or Gods whom it is man's duty to obey and to propitiate. Hence the hymns may generally be described as chants or prayers addressed to deified powers of nature, regarded as responsible for the governance of the world. The Gods thus worshipped are very many. Some of them like Agni, the God of Fire, who is represented as the carrier of gifts of the Gods, belong to a period anterior to the occupation of India by the Aryans while others, like Usha or dawn worshipped as a Goddess and described as a blushing maiden pursued by her Lover, the sun are later creations by them in their new home. Although the Vedic pantheon is thus quite large, some deities, as they appear in the hymns that have been preserved, are more important than others. But we may note, by the way, that Siva and Vishnu, the two great Gods of later Hinduism, although not unknown to the age, are not among the Vedic Gods .

### UBANISHADS-BRAHMAN AND ATMAN:

The Brahman means the eternal principle as realized in the world as whole and Atman, the inmost essence of one's own self. These two conceptions –Brahman and Atman are of great importance and occur not only independently in the literature of the period, 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 individual self is related to the body. The two conceptions are also sometimes identified, and it is this happy identification of them that constitutes the essential teaching of the Upanishads. It is represented by the well known saying "That thou art" (Tatvamasi) and "I am Brahman" (Aham Brahmasmi). They mean that the principle underlying the world as a whole, and that which forms the essence of men, are ultimately the same, here ended the Indian quest for the pervasive cause of all things – the search, as the Upanishads express it for " that by knowing which all will be known"

### MAYA

The diversity given in everyday experience may only be an appearance of Brahman, and therefore, false, so as one school of interpreters holds; but, even according to the other school, it is not the whole of truth, for unity also is equally real. And yet it appears to be the sole truth owing to an inveterate habit of our mind which should be traced to our ignorance (Avidya) of the ultimate reality. This is what is meant by Maya –the power of the principle that conceals from us the true character of reality. The ignorance regarded as negative, that is, as merely a lack of knowledge of the unity underlying the diversity given in common experience or, it may be looked upon as positive in the sense that it gives rise to misapprehension, making us see the manifold world where there is Brahman and only Brahman. In the former case, our common knowledge would be correct so far as it went, although it did not go far enough to comprehend the unity also, in the latter case, it would be almost completely erroneous. The goal of life as conceived in the Upanishads is, in either, to overcome this congenital ignorance, by attaining full attainment of Jana. The enlightened state is called release or Moksha. It is attaining one's true self-hood in Brahman. This enlightenment, however, does not mean only an intellectual apprehension of the view that all is one, but also an actual realization of that unity in our own experience. In other words, the aim of studying philosophy

is not merely to gratify theoretical curiosity, however disinterested that curiosity may be; it also to live the right kind of life, consciously adjusting one's conduct to one's intellectual convictions. In this sense of devotion to worthier living and not in the sense of dogma superstition that religion is blended with philosophy in India. Acquiring such enlightenment means a long course of training. In the first place, the truth as taught in the Upanishads needs to be learnt from a proper preceptor (guru). This stage of the training is called Sravana or "formal study". But merely accept to accept to teaching, although it may be quite true, would constitute blind faith; and it does not become philosophy until its rational support is sought out. The beliefs of others are, no doubt, often of immense use to us, for we cannot know everything ourselves. Man's advance is mostly due to his capacity for receiving and profiting by the thought and experience of others. But the matter is altogether different in the case of a subject like philosophy, whose relation to life is peculiarly intimate. Others may teach us here the truth they have reached as well as the method by which they did so, but unless we successfully repeat the process and rediscover that truth for ourselves, we cannot get that depth of conviction which alone can be called "Philosophy" in the complete sense of the term. If there are facts which are beyond the reach of reason and cannot therefore, be absolutely demonstrated, philosophy should at least point to the likelihood of their being true. This is recognized in the Upanishads, for they prescribe what is called "Manana" or "reflection" in addition to study (Sravana) in the sense of learning the truth from a preceptor: it means that philosophy, though it may begin as faith, does not end there. The necessary precondition for starting on the course of Vedanta life is detachment. In other words no one that has not undergone a course of ethical training calculated to kill all egoistic impulse is qualified for a serious study of the Upanishads.

#### SUTRAS AS SOURCES OF INFORMATION FOR THE ORTHODOX SYSTEMS

The primary sources of information for the systems of thought are the Sutras; each of the orthodox systems has its own excepting only one viz., the Samkhya system is now found explained in a sutra, but there is convincing evidence to show that it is of later origin. The heterodox or non-Vedic systems also have primary authorities of more or less the same character. The object of these treatises; whether they be one class or the other is twofold –to consolidate the teaching of particular school to which they belong, and to criticize others where they diverge from it. Hence they contain cross references to one another and therefore seem to be all contemporaneous. But it is most improbable that they were so, and we have to explain due to the mutual internal references as often due to later interpolations. The works consist of aphorisms (sutra) which are laconic that they are hardly intelligible without the aid of commentaries. We have such commentaries on every sutra, and the commentaries themselves have, in their turn, been commented upon. The chief sign of systemization of earlier thought about this time is seen in the attention that comes to be consciously paid to the nature and function of knowledge or to the problems of what and how we know. To explain the same in Indian terminology, a common feature of all systems is that they involve, if they do not actually start with, an investigation of Pramanas, that is, the proximate means, as they are defined, to valid knowledge or Prama. They are usually regarded as a help not only in acquiring new knowledge but also in verifying what is already known, so that logic as conceived in India, is a science both of proof and discovery. A Praman, like perception may reveal the existence and nature of things not hitherto known. It may also be the means of verification, as when an object apprehended by the organ of sight is tested by means of touch, or when a doubt arising is tested by means of touch, when a doubt arising in respect of something inferred is cleared by actual observation. The six systems of Indian Philosophy are Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa and Uttaramimamsa (or Vedanta) These are often grouped by twos taken together since they are allied to each other, and shall also follow this grouping in our treatment of them. The systems forming the last pair, however, are not so clearly akin in their theoretical aspects, at least according to some. They are the systems which are directly based on the Vedas. The remaining four doctrines also in their present form, declare allegiance to the Vedas although they put their own interpretation upon it, but it is doubtful whether they are Vedic from the beginning of their history. Having in view this their later feature, they also are declared as Orthodox. To these we have to add three

explicitly reject the authority of the Vedas and are heterodox. Both orthodox and heterodox systems share belief in karma doctrine and Moksha principle.

### BELEIEF IN THE KARMA DOCTRINE

The belief has, for long, had a profound influence on the life of the Indian people. There are two aspects of it which should be clearly distinguished. In the first place, the doctrine extends the principle of causation to the sphere of the human conduct and teaches that, as every event in the physical world is determined by its ant antecedents, so everything that happens in the moral realm is preordained. If all that man does is thus preordained it may be asked whether the doctrine does not become fatalistic and therefore leave no room for the existence of freedom. To answer this question, it is necessary to explain what exactly is meant by "freedom". To be controlled by extraneous in what one does is not to be a free agent; but freedom does not therefore mean the total absence of determination or mere caprice. To act with arbitrarily shifting motives would be to act from impulse as many lower animals do. Hence freedom should be regarded as consisting not in unrestricted license but in being determined by oneself.

### MOKSHA

An important point of agreement among the various schools is the recognition of liberation or release (Moksha) from the cycle of rebirth as the highest of human ends and values. Indians generally speak of four values- Artha, Kama, dharma and Moksha. Of these first two which respectively mean "wealth" and "pleasure" is secular or purely worldly values. The others two whose are general meaning in spiritual. Philosophy is concerned only with the latter, but this does not mean that it discards the other two. It does acknowledge them also, but only in so far as they help, or are instrumental to Dharma or Moksha. Owing to this judgment of preference which it implies, philosophy as conceived in India, may be described as essentially a criticism of values. In deed its aim is to point out how it can be realized. The nature of Moksha differs widely, as conceived in various systems. It may generally be represented as achieving self-protection. Some Indian thinkers maintained that liberation is achievable only hereafter; others held that it could be achieved in this very life (Jivan mukti). But whether here or elsewhere in all the systems to be actually attainable.

### A NOTE ON INDIAN MATERIALISM OR THE CHARVAKA SYSTEM

A pre-Buddhist arrangement of Philosophy, the Charvaka, or the Lokayata, is one of the most punctual materialistic schools of Philosophy. The name Charvaka is followed back to one, expected to have been one of the colossal educators of the School. The other name Lokayata signifies "the view held by the everyday citizens". "The system which has its base in the common profane world" "the art of Sophistry" and also "the Philosophy that denies that there is any world other than this one" Brahaspathy was probably the founder of this school. Much knowledge of the Charvaka, however is derived from the expositions of the later Hindu writings, particularly from the expositions of the later Hindu writings, particularly from Madhava's "Sarvashansamgraha" (compendium Philosophies 14<sup>th</sup> century) Haribadra in his compendium of six Philosophies (5<sup>th</sup> centuries) attributes to the Charvaka the view that this world extends only to the limits of possible sense experience. The Charvaka evidently looked to set up their realism on an epistemological hypothesis of information premise. In their epistemology, they saw sense recognition alone as a method for substantial information. The legitimacy of inferential information was tested on the ground that all deduction reacquires an all inclusive significant premises (All that have smoke have a fire) where there is no method for landing at an unquestionably about such a suggestion. No measure of limited perceptions could yield the required general commencement. The assumed "Constant association" might be vitiated by some obscure condition and there is no method for realizing that such a vitiating factors does not exist. Since deduction isn't a method for substantial information, all such supersensible questions as "eternity", "predetermination" or "soul" does not exist. To state that such substances exist through there is

no methods for learning them is viewed as foolish, for no declaration of presence is significant except if there is rule, some method for confirming it.

## CONCLUSION

Indian Philosophy denotes the Philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non Hindus, theist or non theist. Indian Philosophy is supposed by some to be synonyms with Hindu Philosophy. This would be true only if the word “Hindu” was taken in the geographical sense of Indians. Indian Philosophy is the remarkable sources in history of Indian thoughts, in this respect, by striking breadth of outlook which only testifies to its influencing devotion to the search for truth. This spirit led to the formation of a method of philosophical discussion. Naturally we find that many of the problems of contemporary western philosophy are discussed in Indian Philosophy. Besides, we find that indigenous scholars with a through training, exclusively in Indian Philosophy, are able to deal even with abstruse problems of western philosophy, with surprising skill. If the openness of mind –the willingness to listen to what others have to say –has been one of the chief causes of the wealth and greatness of Indian Philosophy in the past, it has a definite moral for the future. Indian Philosophy is helps to get the Good morality, Knowledge about the Spirituality, Potentiality, and Personality of Human being.

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