

# Bharatiya Darshanam – Part 1 (Introduction)

Praseed Pai K.T.

# What is Philosophy and Darsana?

- Philosophy means “Love of Wisdom” ( Wisdom can be considered as finalized knowledge)
- In India , Philosophy is called “Darsana” or Vision, which includes perceptual, conceptual and intuitive vision about the nature of reality. The person who studies each school is supposed to experience the vision in his own subjective way.
- Every Indian philosophical school has got it’s own axiology ( or value system or “Prayojana Mimamsa”). As a case in the point, Vedanta philosophy’s goal is “Moksha/Mukti” (Liberation)
- Modern Western Philosophy remains “neutral” in their Axiological perspective ( as Axiological aspect of philosophy is the source of subjectivism)

# Three Branches of Philosophy

- Three Branches of Philosophy
  - Ontology ( Who am I? )
  - Epistemology (What Can I know?)
  - Axiology (What Should I do?)
- The concern of philosophy being the same, why Indian Philosophy and Western philosophy diverge so much ?
  - Existential Questions asked by the Indians (Man is just another species)
  - Essential Questions asked by the Westerners (Anthropomorphism – “Manushya Kendreekritham”)
- Malayalam equivalent
  - Ontology – Satta Vijnaneeyam
  - Epistemology – Jnana Sidhantham
  - Axiology – Prayojana Sidhantam

# Why Study Indian philosophy?

- India has a rich philosophical tradition which flourished (flourishing) for 3000 years (compared to 450 yrs of Modern Western Philosophy)
- Indian tradition contains Pluralistic , Dualistic , Monistic (NoN dualistic) Philosophical positions
- To Map ontological categories from India to Western categories and vice versa without data loss.
- Vedanta Philosophy (the living tradition ) encompasses ideas from other philosophical schools which flourished in India
- Will be able to read Indological literature
- Will be able to understand the argumentative nature of Indians ( why we are the way we are?)
- Will be able to understand other cultures by having a firm footing on the Indian philosophical ideas ( which influenced and influences Indian society )
- Will be able to relate to philosophies and ideologies imported from the other cultures.

# Some Key ideas of Indian Philosophy

- Vedas and Upanishads
  - Rig, Yajur, Sama, Atharva
  - Various Upanishads
- Main Schools
  - Heterodox (Veda not as a Testimony) , Orthodox (Veda as Testimony)
- Three Heterodox Schools (“Nastika Darshanam”)
  - Carvaka , Jaina , Buddhist Traditions
- Six Orthodox Schools (“Astika Darshanam”)
  - {Nyaya, Vaishesika} , {Samkhya, Yoga}, {Mimamsa, Vedanta}
- Philosophical Methods
  - Holism (“Samagratha Vadham”) , Intuitionistic (“Antar Darsana Param”), Experiential (“Anubhavathmakam”) in nature
- Method of Philosophical Arguments ( a form of Dialectic)
  - “Purva Paksha” (apriori) , Khantana (Refutations), Uttara Paksha (Conclusion)

# Some Key ideas of Western Philosophy

- Epochs
  - Greek, Medieval, Renaissance (Modern), Post-Modern
- Branches
  - Metaphysics(Ontology), Epistemology, Axiology (Ethics, Aesthetics, Politics, Law)
- Primary Methodology
  - Analytical, Reductionist
- Humanistic Traditions
  - Existentialism, Phenomenology ,Nihilism , Dialectical Materialism (Marxian)
- Method of Philosophical arguments
  - Induction, Deduction ,Abduction,Falsificationism

# Indian vs Western philosophy

1	Western Philosophy	Indian Philosophy
2	Objective Reasoning (Content based)	Subjective Reasoning (Context based)
3	Materialistic	Idealistic
4	Reductionist	Holistic
5	Logic	Dialectics
6	Entity	Relationship
7	Linear	Cyclical

# Epistemological Sources

- **Perception (Pratyaksham)**
- **Inference (Anumanam)**
  - Inductive Inference ( sankalpatmaka anumanam)
  - Deductive Inference (nigamanatmaka anumanam)
  - Abductive Inference (abhyuhanatmaka anumanam)
- **Comparison (Upamanam)**
- **Testimony (Sabdam/Aagamam)**
  - Scriptural Authority (eg Vedas and Upanishads )
  - Expert Testimony
- **Postulation ( Arthapathi ) – Contextual Implication**
- **Non – Availability ( Anupalabdi )**



# Key Notions of Philosophy/Darsana

- Materialism vs Idealism ( Metaphysics)
  - “Padharta Vadam” vs “Aasaya Vaadam”
- Empiricism vs Rationalism (Epistemology)
  - “Anubhavaikya Vadam” vs “Yukti Adhishtita vadam”
- Induction, deduction and abduction
  - Sankalpanam (Agamanam), Nigamanam ,  
Abhyuhanam
- Logic (Nyaya Yukti ) vs Dialectics (Yoga Yukti )
- Via Negativa (Neti Neti )

# Dialectics vs Logic

## Laws of Logic (“Nyaya Yukti”)

- Law of Identity (  $A = A$  or  $A \leftrightarrow$  something else)
- Principle of Non Contradiction (  $A$  and not  $A \Rightarrow$  false)
- Law of Excluded Middle ( Things should be True or False, not in between)

## Laws of Dialectics (“Yoga Yukti”)

- Process of Change
  - Reality is modelled as a process of change. What is true can become false in the future
- Principle of Contradiction
  - Since change is constant , Contradiction being the dynamic underlying change is also constant
- Principle of Relationship
  - Parts are Meaningful only in the relationship to the whole (context)

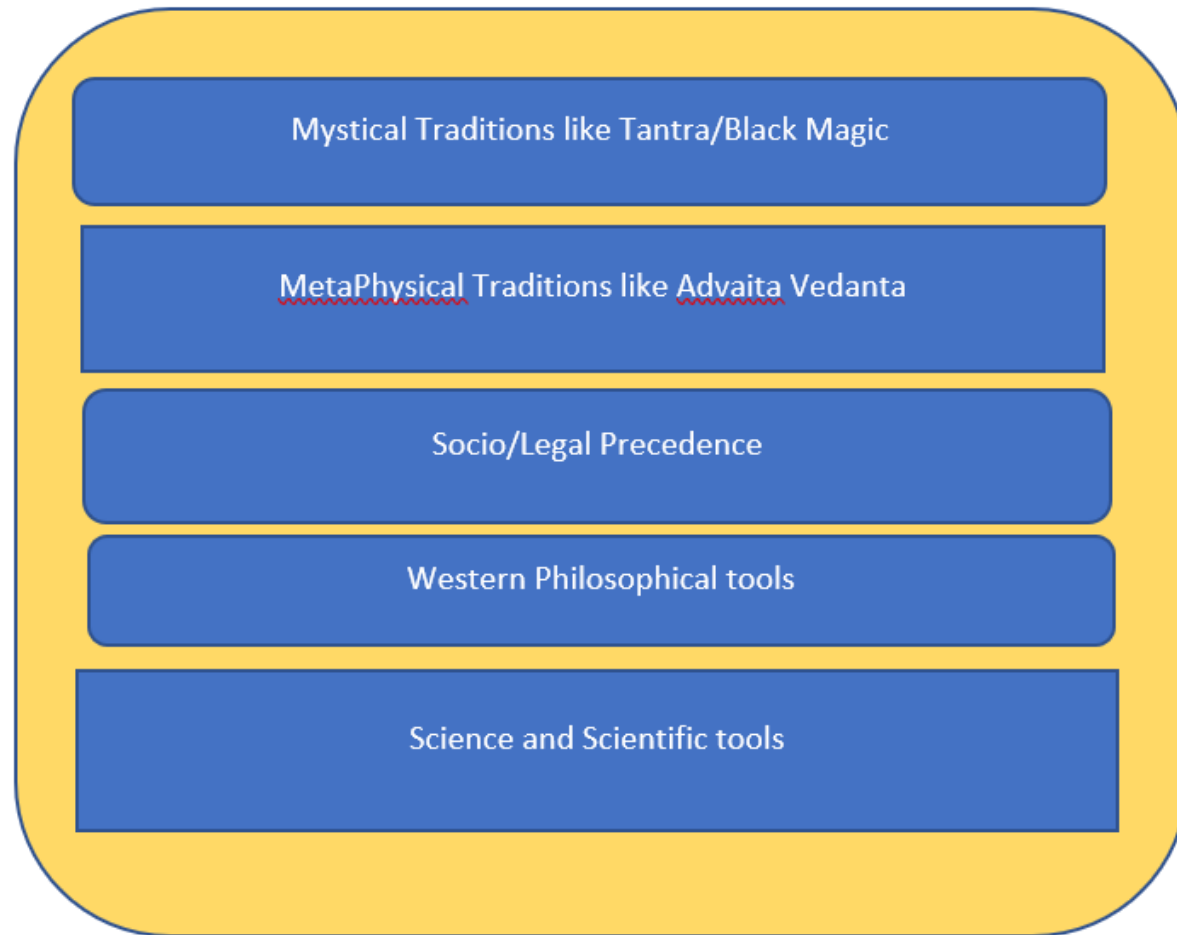
# Purva Paksha style of argumentation

- Understand the view of the opponent thoroughly and state them in a philologically correct manner and without logical fallacies
- Understand and specify reason (Cause/Effect) for each of the assertions made by the opponent.
- Specify the epistemological sources for the assertions made by the opponent.
- Suggest a alternate universal premise for the statements you want to refute , along with a concrete example
- After refutation, specify new assertion about the same

# Vedanta Philosophy (Advaita School)

- In a nutshell, Philosophical school of thought based on the Upanishads
- Upanishad falls under the last section of Vedas
- Chronologically, Upanishad period is the last age of vedic period
- According to Advaita Vedanta, Brahman is the Absolute Reality
- The Universe is called “JAGAT”
- Four Questions by C Radhakrishnan
  - Anything which is in a flux like JAGAT might be having a non dual, unchanging and overarching force seems to be a plausible thing ? Answer from the common sense says Yes
  - If such a force exists , it will be stationary or omnipresent ? The omnipresent seems to be the most probable answer.
  - if it is omnipresent, you / me and all you see around is part of that one force right?
  - If that is the case, whatever is permanent in you or me is that ! ( Body, mind, intellect , Ego goes away ) What remains is ATMA, which is part of the Brahman. Thus, Atman is Brahman .
- Four Maha Vakyas
  - Prajnanam Brahma (प्रज्ञानम् ब्रह्म) – “Consciousness is Brahman”
  - Aham Brahma Asmi (अहम् ब्रह्म अस्मि) – “I am Brahman” (Consciousness within me is Brahman)
  - Tat Tvam Asi (तत् त्वम् असि) - “You are That”
  - Ayam Atma Brahma (अयम् आत्मा ब्रह्म) - “Atman (Self) is Brahman”

# How One can use Indian/Western tools in one frame?



# A Toolkit for Truth Ascertainment

- Indian philosophical tradition does not assume
  - Cause/Effect demarcation
  - Efficacy of Sensory Perception (Perception varies)
- To ascertain truth , we need to leverage
  - Fact Truth (Perceptive Truth)
  - Inferential Truth
  - Dialogical Truth
  - Dialectical Truth
  - Falsification
  - Via Negativa

# How do you study a Subject?

- Every Subject has got a
  - Norm ( Central Organizing Principle)
  - Realm (“Adhikara Paridhi”)
  - Ontology , Epistemology and Axiology
  - Systems within has got Structure, Behavior and Function
  - The language describing the subject has got Syntax, Semantics , Pragmatics

# Questions and Answers

- If any!



# Carvaka System (Materialist)

- Also called Lokayata (Earthly Philosophy)
- Rejects Vedas, Karma, Moksha , Immortality of Self
- Direct Perception as Source of Knowledge ( Anubhava or Experience). Rejects Anumana, Upamana and Shabd as source of knowledge
- Everything in this world is some kind of Accident ( Akasmika Vada or Accidentalism)
- A Materialist School of Thought
- Make merry in this world. Tomorrow, Does it Exist?
- Some Believe, Kautilya's Arthashastra could be written in a Carvaka context

# Nyaya Philosophy

- Analysis of Logic and Epistemology
- Detailed work on Anumana (“Inference”)
- Right knowledge for “Liberation” ( from suffering)
- perception (pratyaksha), inference (anumana), comparison (upamana), and sound/testimony (shabda) are source of valid knowledge
- Invalid knowledge involves memory, doubt, error, and hypothetical argument.
- Aligned with Vaisheshika (Merged with it)
- Cause as an invariable and un-conditional precedence for effect. ( an effect does not pre-exist in it’s cause)
- Three kinds of causes
  - Material (Inherent) cause - The substance out of which an effect is produced
  - Non-Inherent cause - helps in the production of a cause,
  - Efficient cause - the power that helps the material cause produce the effect
- God is not the material cause of the universe.

# Samkhya System

- A Dualistic Philosophy – Matter (Prakriti) and Eternal Spirit (Purusha)
- Right knowledge comes from separation of Purusha and Prakriti
- Four higher level functions of Purusha are
  - Buddhi (“consciousness”)
  - Ahamkara (“I-consciousness”)
  - Manas (“Mind”)
  - Prana (“Breath”)
- Infinite Purusha and Prakriti is enough (No God). Prakriti springs to action when Purusha gets connected to it.
- Purusha impinges on Prakriti to form Consciousness (Budhi) and next to evolve is Ahamkara, which deludes Purusha to think, Ego is the center of its Objective Existence.
- Ahmkara can be divided into
  - Five Gross Elements (Water, Air, Space, Earth , Fire) - Tanmatra
  - Five Fine Elements (Touch, Sound , Sight, Taste, Smell) - Mahabuthas
  - Five Organs of Perception ( Skin,Ear,Eyes, Tongue, Nose) - Janendriya
  - Five Organs of Activity (Speak, Grasp, Move, Procreate,Evacuate) - Karmendriyas
  - Mind ( Controller of Senses)
- Three Primal Qualities of Matter (Gunas) make up prakirti
  - Tamas (Obscurity, Ignorance,Inertia) – Darkness (InAction)
  - Rajas ( Activity, Passion, Intensivity) - passion (Action – but, fails often)
  - Satvik ( , Purity, Dispassion, Light ) – Goodness (Equanimity)

# Sabda Pramana

- Expert Testimony
  - Opinion of Subject Matter Experts
  - Sruthis (Vedas)
  - Name Originated from Oral Tradition
- Reliability of the Source is important
- Courts, Govt Agencies regularly use it
- The case where “Sabda” has gone wrong In the West (Sally Clarke Case )
- Relying on expert testimony for science is called “Appeal to Authority”
- Charvaka School does not accept it as a pramana