


# Introduction to Indian Philosophy

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- ▶ “A striking characteristic of Indian thought is its richness and variety. There is practically no shade of speculation which it does not include. This is a matter that is often lost sight of by its present day critic who is fond of applying to it sweeping epithets like ‘negative’ and ‘pessimistic’ which, though not incorrect so far as some of its phases are concerned, are altogether misleading as descriptions of it as a whole.” (p.16)
  - ▶ M. Hiriyana, *Outlines of Indian Philosophy*, Motilal BanarasiDass, New Delhi, 1993 (Revised 2005)

- ▶ “Philosophy in India is essentially spiritual. It is the intense spirituality of India, and not any great political structure or social organization that it has developed, that has enabled it to resist the ravages of time and the accidents of history.” (pp.24-25)
- ▶ “The founder of philosophy strives for socio-spiritual reformation of the country. ... The ultimate truth are truths of spirit, and in the light of them actual life has to be refined.” (p.25)
- ▶ S. Radhakrishnan, *Indian Philosophy*, vol. 1, OUP, Oxford, 1923 (1999 revised ed)

- ▶ “Indian Philosophy has been, however, intensely spiritual and has always emphasized the need of practical realization of truth. The word ‘**darshana**’ means vision and also the ‘instrument of vision’. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of truth, and also includes the means which leads to this realization. ‘**See the self**’ (atma va are drustavyah) is the keynote of all schools of Indian Philosophy.” (p.13)

- ▶ Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, New Delhi, 2009 edition

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# Philosophy of Vedas and Upanishads

Introduction

- ▶ Vedas are known as *shrutis* & knowledge
- ▶ Poetic hymns of Vedas unfold the seed of philosophical thinking which matured in Upanishads
- ▶ Vedic mantas – *Brahmanas* – *aranayakas* and to *Upanishads*
- ▶ “...gradual transition was from naturalism and anthropomorphic polytheism through transcendent monotheism to immanent in the Pre-Upanisadic philosophy.” (Sharma 2009: 15)
- ▶ Personified forces of nature first changed into real god, - the custodian of *Cosmic Moral Order (Rta)* passed into the immanent *Purusa*

# Vedas are mystical expression with intuitive spiritual insight

- ▶ Vedas are authorless and eternal is an orthodox interpretation.
- ▶ The Westerners interpreted stating that the Vedic seers where primitive and wondered at the charming and tempting beauty of nature as well as the fear of natural forces (destructive aspects of nature)
- ▶ Vedic seers were greatly intellectual and intensely spiritual



*Ekam satya vipra bahudha badanti - the one is real  
the wise declare many - Rig veda*

- ▶ The **purusa** is all this, all that was, and all that shall be. The real essence of God is one. ( Sharma 2009: 16)
- ▶ Purusa is viewed differently in different Vedas ... In Rig Veda it is UKTHA, in Yajur Veda it is AGNI, in Sam Veda it is Mahavrta
- ▶ Purusa is the custodian of **Rta** - the Truth - The cosmic moral order
  - ▶ It is the binding soul of the universe - the unity in difference is cosmic moral order.

# Monistic Idealism

- ▶ The realization of notion of ultimate truth/ ultimate reality
- ▶ Immortality of the soul, Self-Possessed, Self-proved, full of bliss, and indescribable
  - ▶ Neither being nor non-being (Existence)
  - ▶ Neither night nor day (time)
- ▶ Being - Immanence and Transcendence