

GROWTH AND DEVELOPMENT OF TENETS OF INDIAN PHILOSOPHY IN THE LIGHT OF SHIFTING ENVIRONMENTAL REALITIES

MOHAN RAGHAVAN

Research Scholar, Department of Philosophy, Annamalai University, Chidambaram, India.

Dr. THANIGAIVELAN SHANMUGAM

Assistant Professor, Department of Philosophy, Annamalai University, Chidambaram, India.

Abstract

In this modern age, our lives are fully dominated by science and technology. Whatever is proved by science or discovered by science is fully accepted by all the people. They modified their lives according to innovative ideas of science and technology. But very few people are interested in philosophical innovations and like to implement them in their lives. Many people think that Indian philosophical views are outdated and useless for them. In a real sense, people are not aware of the essence of Indian philosophy. Ancient philosophers tried to make our lives better by exploring many philosophical principles, concepts, theories, and ideas concerning the origin of the universe, ultimate truth, and humanity. Classical and medieval philosophers went further deep into the same concepts and found out the correct means of getting valid knowledge. Modern philosophers witnessed many evil practices in Indian cultures and tried to weed them out of society. This study analyzes and synthesizes all the features of Indian philosophy and concludes the adaptive nature of Indian philosophy according to time and need. This will help people understand the purpose of life and modify their activities to achieve the goal of life.

Keywords: Philosophy, Indian Philosophy, Metaphysics, Epistemology, Logic, Axiology, Classical Philosophy, Modern Philosophy, Orthodox Schools, Heterodox Schools

INTRODUCTION

The present age is fully dominated by science and technology. Whatever is proven by science is fully accepted by most people. Accordingly, people wish to modify their lifestyle with new science and technology. The robots created by the scientists were able to do most of the complicated tasks even better than humans. Our ancestors, without modern scientific tools and equipment, tried to find out the nature and origin of our universe and absolute truth. The most general definition of philosophy is that it is the pursuit of wisdom, truth, and knowledge. Indeed, the word philosophy itself means 'love of wisdom' in Greek. Actually, philosophy is the combination of two words, 'Philein Sophia' meaning lover of wisdom. In ancient times, a lover of wisdom could be related to any area where intelligence was expressed. This could be in business, politics, human relations, or any other skill. Since the original meaning of the word philosophy does not give a specific area, today the term philosophy is applied to almost all areas of life. In the academic world, philosophy distinguishes a certain area of study from all other areas, such as the sciences and other humanities. Today, philosophers answer philosophical questions that cannot be investigated through purely empirical means. In other words, philosophers answer questions that are fundamental in nature and related to the nature

of the universe, the nature of ourselves, human values, and the meaning of life, which are beyond the limits of human sense.

What is Philosophy?

All know that philosophy means 'love of wisdom'. Wisdom means a state of being 'wise'. Wise means having the power to discern and judge properly as to what is true and what is wrong. From the above, philosophy means 'love of status, which gives power to discern and judge properly what absolute truth is'. Great philosophers around the globe also define philosophy in different modes, highlighting different features of philosophy. The Greek philosopher Plato defines philosophy as the acquisition of knowledge. The English philosopher Herbert Spencer defines philosophy as being concerned with everything as a universal science. The English philosopher Samuel Taylor Coleridge defines philosophy as the science of science. The British philosopher Russell defines philosophy as logical analysis followed by synthesis. The Irish philosopher George Berkley defines philosophy as nothing but the study of wisdom and truth. The Greek philosopher Aristotle defines philosophy as a science that discovers the real nature of supernatural elements. The Indian philosopher Dr. Radhakrishnan defines philosophy as a view of life that gives direction to life and offers a design or way of living. The Indian philosopher Humayun Kabir views Philosophy seeks to give knowledge of the whole. From all the views, philosophy can be understood as the study of the fundamental nature of knowledge that helps us understand reality, modify our lives, and achieve the purpose of life.

Nature and Scope of Indian Philosophy

Indian philosophy contains various diverse views, theories, and systems, and so it is very difficult to single out characteristics that are common to all of them. Some of the common characteristics of Indian philosophy are: 1) based on spiritual and physical experiences; 2) accept the authority of the Vedas fully or partially; 3) accept the idea of Moksha; 4) deal with the concepts of Atma, Brahman, and Karma; and 5) suggest the way to attain liberation in any one or more ways, such as jnana marga, karma marga, bhakti marga, and raja marga. Indian philosophy discusses all the important features required for a happy and prosperous life. Some people may say that Indian philosophy is not as true in some sense as science. It is not true; it is not false in the other sense. No Indian philosophical system is proved false, and no Indian philosophical system is thrown out of the country. From its origin, Indian philosophy is still expanding and existing in India, glorifying its cultures and traditions.

There were many kinds of philosophies that appeared at different ages, but most of the philosophies were oriented towards the single goal of attaining Moksha, or merging the soul with the absolute. Few philosophies have set objectives such as understanding nature, understanding absolute truth, and understanding the difference between Jiva and Brahman. Some philosophers set their aims such as to find ways to get knowledge, to find out true sources of knowledge, to find ways to reach God, to find ways to stop the sufferings in life, and to find ways to preserve physical and mental health. Generally, philosophy encompasses all aspects of human experience, including fundamental problems or questions of life and the world. There is no aspect of human experience that is beyond the scope or reach of philosophy. The major

types of subject matters dealt with by Indian philosophy can be listed as metaphysics, epistemology, logic, and axiology (aesthetics and ethics).

The study of philosophy that goes beyond the scope of physics is referred to as metaphysics. It concentrates on the fundamental nature of existence and ultimate reality. The nature of subject matter may be about 'being', about first causes, or about things that do not change. Some of the metaphysical terms used in Indian philosophy are 'Brahman', 'atman', 'mind', 'space', and 'time'. Vaisesika philosophy explains the cosmology of the universe in detail. It concludes that the world is created by the combination of non-eternal substances such as earth, water, fire, air, and ether with eternal substances such as time, space, self, and mind. These eternal substances are metaphysical substances that have no beginning and no ending. Sankhya philosophy explains the cosmology of the universe through the combination of the unconscious and unintelligent principle of Prakriti with the pure conscious and intelligent principle of Purusha. Purusha is a metaphysical substance. Jainism concludes that Jiva, matter (pudgal), medium of motion (dharma), adharma, space (akasha), and time (kala) constitute the universe [1]. All these show that metaphysical characters are inseparable characters of Indian philosophy.

The study of philosophy, which deals with the nature of knowledge, the origin of knowledge, and the characteristics of knowledge, is called epistemology. It is also called the theory of knowledge. For example, Charvaka philosophy, one of the oldest Indian philosophies, believes only direct perception is a valid source of knowledge, and other sources of knowledge are invalid knowledge. Sankhya philosophy agrees that only perception, inference, and verbal testimony are valid sources of knowledge. But Nyaya philosophy believes perception, inference, comparison, and verbal testimony are valid sources of knowledge. Mimamsa philosophy suggests the nature of valid knowledge must be free from defects, doesn't contradict other knowledge, and was not known to the cognizer earlier. Kumari Bhatta agrees that only intrinsic (Svatah) knowledge is valid and extrinsic (Paratah) knowledge is invalid knowledge. Further, Mimamsa suggests the existence of errors (Khyativada) in the valid knowledge. As humans, they commit errors normally while perceiving objects. The error (Satkhyativada) may arise due to the cognizer not being able to recognize the object properly, the cognizer not being able to cognize all the features of the object, or the object not reflecting all features of knowledge.

Logic is the science of science, and it deals with the study of correct reasoning and organizing inductive reasoning and deductive reasoning to arrive at a conclusion. Logic is a branch of mathematics and philosophy. Logic may be classified as formal logic, informal logic, symbolic logic, or mathematical logic. Vaisesika philosophy, Nyaya philosophy, and New-Nyaya (Nyaya-Nyaya) deal with logic. Reasoning arrived at by logic may be classified as deductive reasoning or inductive reasoning. Nyaya Sutra (1:1:5) says logical Knowledge derived from inference may be of three kinds. 'priori', 'posteriori', and 'commonly seen'. The priori knowledge is the knowledge of effect derived from the perception of cause; for example, on seeing the cloud, one can infer that there will be rain. The posteriori knowledge is the knowledge of a cause derived from the perception of its effects; for example, on seeing a flooded river, one can infer that there was rain. The commonly seen knowledge is derived from

the perception of another thing; for example, by seeing smoke on a hill, one can infer that there is fire on it.

The study of philosophy, which deals with the principles and values of ethical and aesthetic values, is called axiology. Literally, ethics means the science of customs. Ethics deals with a system of moral principles that makes people take the correct decisions to lead their lives. It tries to find out social evils and suggests ways to eradicate them from society. Some of the social evils in society found out by modern philosophers are Sati, theft, suicide, laziness, alcoholism, drug addiction, prostitution, dowry, polygamy, caste system, corruption, terrorism, child labor, and untouchability. For example, the three jewels of Jainism, such as right faith, right knowledge, and right conduct, and the eightfold path of Buddhism, such as right vision, right determination, right speech, right conduct, right livelihood, right efforts, right mindfulness, and right concentration, help people lead their lives successfully. Aesthetics is the study of the beauty of nature, humans, and works of art such as sculpture, paintings, music, and dance. Aesthetic values are shaped by culture, society, class, religion, race, gender, and sexual orientations. For example, 'Natyashastra' deals with the aesthetic concept of dance. Indian philosophy systematically developed from ancient times to modern periods. Different schools of thought appeared in different periods, and some of the schools of thought were relatively similar to other thoughts, and some of them were entirely different from other thoughts. Indian philosophy can be chronologically divided into the ancient period roughly from 900 BCE to the end of 200 CE, the classical and medieval period from 200 CE to 1800 CE, and the modern period from 1800 CE to now.

Ancient Period (c. 900 BCE – c. 200 CE)

The earliest religious literature in India are the four Vedas, namely, the Rig Veda, the Sama Veda, the Yajur Veda, and the Atharva Veda [2]. All the Vedas describe the worship of natural elements, the sun, moon, stars, and primitive substances, akasha, air, fire, water, earth, and the cosmic forces, along with philosophical messages. The messages we received from the Vedas are known as Vedic philosophy. The Vedas consist of four important parts: the Samhita, Brahmanas, Aranyakas, and Upanishads. Samhita is a collection of mantras; Brahmanas is the collection of religious duties; Aranyakas is the collection of explanations of religious rites; and Upanishads are the collection of philosophical views of the Vedas; they are also called the concluding part of the Vedas. Most of the Upanishads were composed around 600–300 BCE. Vedic philosophy believes in God, the theory of karma, liberation, and rebirth. Due to different opinions about the nature of the soul, Brahman, liberation, and primordial matters, six systems of philosophy emerged from different philosophers. The Vedic philosophy did not influence all the people. Some non-Vedic movements were started against the Vedic school of philosophy. The schools that reject the authority of Veda are called heterodox schools (Nastika). The schools that come under these schools are Charvaka, Jainism, and Buddhism. The schools that accept the authority of Veda are called Orthodox schools (Astika). The schools that come under Orthodox schools are Sankhya, Yoga, Nyaya, Vaisesika, Purva Mimamsa, and Uttara Mimamsa (Vedanta).

Heterodox schools

The school of Charvaka (Lokayata) was founded by Brihaspati based on Brihaspati's sutras. It preaches the doctrine 'eat, drink, and merry'. This school rejects the authority of the Vedas and disagrees with the views of karma, liberation, and life after death. It accepts only direct perfection as a valid source of knowledge. According to Charvaka, God is not necessary for the creation of the world. The world comes into existence through the spontaneous combination of different materials in the universe. The main goal of human life, according to Charvaka, is to attain maximum pleasure in this life and to avoid pain as much as possible. In general, the Vedas suggest the goals of men are Dharma, artha, kama, and moksha. But Charvaka suggests only Artha and Kama. In ancient times, there were 24 Tirthankaras in India. The first Tirthankara is Rishabhanatha, and the last Tirthankara is Mahavira. These Tirthankaras are actually human beings, but they crossed the ocean of Samsara and achieved liberation with their own efforts. The last Tirthankara is Lord Mahavira, who lived around c. 500 BCE for 72 years. Most of his life, he lived without clothes. He practiced intense meditation for 12 years. At the age of 72, he attained Nirvana (final death) and achieved complete liberation in c. 527 BCE. The path set by these Tirthankaras is known as Jainism. The followers of Jainism are called Jains. Jains believed that six fundamental substances constituted the universe. Among them, Jiva is a living thing, and others are non-living things called Ajiva. Jainism holds that all living things—animals, birds, insects, plants, and humans—in the world possess souls. Souls in their pure form possess infinite knowledge, infinite perceptions, infinite energy, and power. When they are attached to body or karma particles, they possess limited knowledge, limited perception, limited energy, and limited power. Jainism is a way of life based on ahimsa, compassion, and simple living. Over time, the followers of Jainism have found it difficult to follow all the principles of Jainism due to the changing environment. They divided themselves into two major sects, the Digambara and the Svetambara. Digambara are rigid and strict according to the Jainism philosophy. They believed in the practice of nudity as an absolute path to the attainment of salvation [3]. But it is impossible for women, so Digambara believe that women must be reborn as men in the next birth for the attainment of salvation. Svetambara are not so strict with Jainism philosophy; they modify the principles of Jainism according to need and practicability.

Another philosophical and religious movement that appeared in ancient India was Buddhism. It was founded by Prince Siddhartha, who left his kingdom, wife, and son and started ascetic life and attained Nirvana in the 6th century BCE. Many people accepted Buddha's views and the ways to achieve nirvana. A couple of centuries after his nirvana, he came to be known as Buddha, which means 'awakened one' or 'enlightened one'. Buddha found out that the fundamental traits in the human mind, such as worldly attachment, aversion, and delusion (lobha, dosa, and moha), are the root causes of the misery and suffering of people, including all types of conflict and war. These teachings of Buddha later laid the foundation for Buddhism [4]. Buddha started a revolt against Vedic philosophy because he believed in Karma, Dharma, and not God. Further, Buddhism rejected the Vedic rituals and social order described by the Vedic philosophy and accepted materialistic views. Over time, the followers find it difficult to follow the exact path shown by the Buddha. The Buddhist Second Council was held in c. 376

BCE. Councils suggested some modifications in the teaching of Buddha and prescribed many norms for the conduct of nuns and monks. Some of the norms for the monks and nuns are difficult to follow. They should not eat buttermilk after meals to avoid sleeping; they should not drink alcohol; and they should not receive valuable things like gold or silver as a gift. They should not become authorities in the teaching of Buddhism. All the monks and nuns did not agree to follow the modifications in the teachings of Buddha and the practices prescribed by the second council. As a result, many groups appeared, focusing on different approaches to teaching and practicing the teachings of Buddha. The main divisions of groupism are the Hinayana and Mahayana. Followers of the Hinayana tradition follow the exact teachings of Buddha and strive to be arhats. Arhat means a perfect person who has gained insight into the true nature of existence and has achieved nirvana. Followers of Mahayana modified the teaching of Buddha in accordance with culture, age, economic condition, and the natural condition of the people. Further, the Hinayana school developed into two types of schools: Vaibhasika School and Sautrantika School. According to the Vaibhasika School, both the mind and the external world are real, and the external world can be perceived, not inferred. According to the Sautrantika School, both the mind and the external world are real, and the external world can be known through inference. In the same way, Mahayana schools developed into Yogacara schools and Madhyamika schools.

The Yogacara School, also known as Vijnana vada, was founded by two brothers, Asanga and Vasubandu. This school believes absolute truth, or Buddhi, is attainable only by those practicing yoga, and hence this Buddhism bears the name Yogacara School. According to the Yogacara School, the mind is real and the external world that one sees is unreal. The objects that we perceive in this world are all ideas in the mind, because the objects cannot be proved to have existence independent of the mind or consciousness. For Yogacara, the mind is a storehouse of all the impressions called alaya-vijnana [5].

According to the Madhyamika School, both the mind and the external world are unreal. This Madhyamika School was founded by Nagarjuna. The goal of Madhyamika Buddhism is to become Bodhisattva and choose to stay in the cycle of Samsara to help others achieve enlightenment as well as themselves. Bodhisattvas never desire any earthly or heavenly happiness for themselves. This school considered Buddha's life and his service as an example and believed each person could become a Bodhisattva. The responsibility of Bodhisattvas is that they have to help others achieve the same state after they have attained enlightenment.

Orthodox schools

All the Hindus believe that the soul is immortal and will be born again and again till the whole strain has been washed out by good deeds. The world is full of pain, and this bondage pain is due to ignorance about the absolute truth. Sankhya philosophy is an old orthodox philosophy founded by Sage Kabila (c. 600 BCE). Sankhya believes that the entire universe is constituted by two realities, Prakriti and Purusha. Since prakriti is an unintelligent principle, it must be guided by intelligent purusha to form various objects in the world. Individual selves are limited in knowledge, so they cannot control the subtle material body of the world, so there must be an infinite wise being who controls, directs, and guides the prakriti. This infinitely intelligent

being is called God. The union of Purusha with a subtle body is the cause of samsara. Salvation is attained through breaking the relation between Purusha and Prakriti by means of knowledge of the distinction between Purusha and Prakriti [6]. Once the self realizes that it is unborn, eternal, and immortal, it is free from all misery and suffering, and it will get liberation. Yoga philosophy, founded by Maharishi Patanjali (c. 200 BCE), is similar to Samkhya philosophy. Sankhya philosophy deals with the theoretical aspect of individuals and ultimate truth, whereas yoga philosophy deals with both the theoretical and practical aspects of individuals and ultimate truth and gives more importance to spiritual efforts to attain perfection through the control of sense organs, the gross body, the subtle mind, intellect, and ego.

Another orthodox Nyaya philosophy founded by Maharishi Gautama deals with logical thinking in a prospective way. Nyaya is a Sanskrit word that means 'justice' or 'judgment'. According to Nyaya philosophy, nothing is acceptable unless it is in accordance with reason and experience. Naiyayikas believe perception, inference, comparison, and verbal testimony are valid sources of knowledge. Nyaya philosophy deals with knowledge based on philosophical, metaphysical, epistemological, psychological, and logical perspectives. Nyaya philosophy is also known as Tarkashastra (the science of reasoning); Pramanashastra (the science of logic and epistemology); Hetuvidya (the science of causes); Vadavidya (the science of debate); and Anviksiki (the science of critical study). Vaisesika philosophy, founded by Kanada, lived around 800 years before Buddha. Vaisesika philosophy explains the evolution of the universe, the evolution of God, the evolution of different materials, the evolution of man and animals, and the evolution of atoms and molecules. This philosophy believes that God is not the creator of the world. Atoms and souls were already present in the universe and were held together by the unseen power 'Adrsa'. This unseen power is called 'God'. It believes atoms and souls cannot move and act themselves. They are directed to move only by the will of God, according to the law of karma. God simply gives motion to the atoms and sets the ball rolling. God is responsible for the first motion atom; consequently, in the next moment, all the other atoms go on combining as Dyad and Triad, etc., and continue the motions as chain reactions. Mimamsa philosophy was based on mimamsa sutras, written by Sage Jaimini (c. 400 BCE) based on mimamsa sutras. Mimamsa is a Sanskrit term that means 'to analyze and realize deeply. It is also called Purva Mimamsa or Karma Mimamsa. It interprets the rituals, rules, and sacrifices found in the Vedas. It believes all the creations are based on karma and believes in the existence of an unseen force, 'apurva', which governs the whole world. According to Mimamsa, knowledge of oneself and absolute truth are not sufficient to get moksha. Rituals are the correct path to attaining moksha, and moksha is the end of all the rituals.

Classical and Medieval Period (c. 200 CE – c. 1800 CE)

During the medieval period, different schools were developed from the ritualistic side of Mimamsa and the hypothetical side of the Vedas. The important commentators of the Mimamsa Sutra in the medieval period are Prabhakara and Kumarila Bhatta (c. 700 CE). Nyaya philosophy accepts only four means of valid knowledge, such as perception, inference, comparison, and verbal testimony. But Kumarila Bhatta accepts six means of valid knowledge: perception, inference, comparison, testimony, arthapatti, and anupalabधि [7]. Arthapatti is the

knowledge that resolves the conflict between the two facts. For example, he is fat and does not eat during the day. Here, the two terms were contradictory to each other. Anupalabdhi is knowledge that is not perceived by anyone. It is the knowledge gained from the absence of a particular thing at a particular place. For example, the absence of dust on the table, Dharma, honesty, punctuality, etc. Dharma, honesty, and punctuality are not visible to the eyes, but they exist in the form of concepts. Kumarila Bhatta accepts 11 substances as fundamental substances in the universe. Earth, water, light, air, ether, time, manas, space, self, darkness, and sound But Prabhakara didn't accept the Anupalabdhi as a means of valid knowledge. Further, he didn't accept all 11 substances as fundamental substances. He didn't accept darkness and sound as substances because he believed darkness was the absence of light and sound was the quality of ether.

Vedanta philosophy gets its roots from the Upanishads, which are the concluding parts of the Vedas. Vedanta literally means the end of the Vedas. The main aspects discussed in the Vedanta are Brahman, Atman, and Prakriti. Due to different opinions on these aspects, different schools of thought appeared in Vedanta. Advaita Vedanta, founded by Adi Sankara (c. 788–820 CE), believes that Brahman and Atman are one and the same. It believes Brahman alone is real and others are unreal. Maya is the power of God through which God can produce ignorance in the minds of humans. Visistadvaita is another branch of Vedanta founded by Sri Ramanuja (c. 1050–1137 CE). It believes that everything in the world is real. Brahman and Jiva are separate eternal identities. Jiva is a part; Brahman is whole. According to Ramanuja, God is like a spider, and the universe is its web. God makes the world; he designs the world and lives in the world. The world is his body, and he rules the world from within [8]. Dvaita is one more branch of Vedanta founded by Madhava (c. 1199–1278 CE). It believes that Brahman and Atman are always totally different from each other. Brahman is an independent reality, and the rest are dependent realities. Madhava Brahman is a Svatantra Brahman. He is above the purusha and the prakriti. His cosmic activities in the jiva are creation, preservation, dissolution, control, enlightenment, prevention, bondage, and release from bondage [9].

Modern Period (from c. 1800 CE onwards)

Modern Indian philosophers, in addition to their fundamental beliefs, are concerned about social evils such as poverty, ignorance, caste difference, and other social problems of the ordinary man that appeared later in society. Further, they believed in the importance of science and technology and their importance to mankind. These philosophers believed social evils such as Sati, child marriage, compulsory widowhood, polygamy, caste systems, untouchability, etc. were not accepted by the holy scriptures. Some of the prominent philosophers and social reformers who fight for the welfare of society are Raja Ram Mohan Roy (1772–1833 CE), Ramalinga Swamikal (1823–1874 CE), Swami Dayananda Saraswati (1824–1883 CE), Sri Ramakrishna Paramhansa (1836–1886 CE), Swami Vivekananda (1863–1902 CE), M. K. Gandhi (1869–1948 CE), Sri Aurobindo (1972–1950 CE), Dr. Radhakrishnan (1888–1975 CE), and J. Krishnamurti (1895–1986 CE).

Raja Ram Mohan Roy is the first great modern reformer, inspired by the holy Vedas, Upanishads, and other holy scriptures. He started Brahma Samaj, a socio-religious movement,

to fight against these evil forces. He believed in western culture and philosophy and treated Islam and Christianity on par with Hinduism. He tried to weed out socio-religious evils like sati, polygamy, child marriage, idol worship, and other malpractices prevalent in society. He articulated and enforced the slogan, 'The service of man was the service of God' [10]. Swami Dayanand Saraswati is also a modern reformer who fights against all the evil forces in society. He started the socio-religious movement of Arya Samaj. He believed that the Vedas were the repository of the fundamental knowledge and religious truth of God [11].

Sri Ramakrishna Paramhansa is a yogi and worshiper of Goddess Kali. He believed that all religions have different paths to reach the same goal. His favorite disciple is Swami Vivekananda. Vivekananda founded the Ramakrishna mission and spread the messages of his guru, Ramakrishna. He believed in the necessities of both the theoretical and practical aspects of Vedanta for the modern ages. Further, he believed that all religions have divergent views in various aspects, but they are not contradictory to each other. The main goal of all religions is to realize divinity, or ultimate truth, and to serve human beings and other forms of life. He believed in a universal religion. M.K. Gandhi developed his own philosophy based on religious, political, and social ideas. The important aspects of his philosophy are truth and non-violence, Satyagraha, and Sarvodaya (universal uplift).

Sri Aurobindo believed philosophy in life must be the synthesis of all the views of idealism, realism, naturalism, and pragmatism. He loved the teachings of Vedanta and believed the practice of integral yoga would only fulfill the aim of yoga. He believed in western educational philosophies and declared that the aim of education must be the all-round development of the body, mind, and soul. Education should create dynamic citizens so that they are able to meet the basic needs of modern, complex life. The method of education in schools must be child-centered: learning by doing, learning by discussion, learning through the mother tongue, etc. Dr. Radhakrishnan was a prominent spokesman for Advaita Vedanta. His philosophy is a kind of synthesis of Advaita and the philosophy of idealism. J. Krishnamurti believed that truth is pathless land; one cannot reach the truth through any organization, creed, priest, ritual philosophy, or psychological technique. He has to find it through understanding his own mind, through observation, and not through intellectual analysis or introspective dissection. Ramalinga Swamikal (1823–1874 CE), the founder of Samarasa Sanmarga Sangam, believed in universal religion as Swami Vivekananda. He preached that Jeevakarunya only brings oneself closer to God. Jeevakarunya is the act of doing good to fellow beings when they suffer from hunger, thirst, disease, ignorance, poverty, and fear [12]. Since God is formless, he recommended worship of God in the Jothi (flame) form. He concluded spending huge amounts of money on rituals, yoga, or meditation never helps us get the grace of God. J. Krishnamurti concludes that the aim of education is not reading lots of books, passing examinations, or getting a job. He says education is a lifelong process that helps us understand life and ourselves, and it must provide a full opportunity for children to express themselves and to develop their own capacities [13].

CONCLUSION

Our universe is vast; it has no beginning or end. It is created by eternal substances like atoms, space, time, and souls and is fully controlled by cosmic laws. Absolute truth has infinite features and is beyond human limitations. Our sense organs and their capacity are limited, and our knowledge about the universe in respect of metaphysics, epistemology, logic, and axiology is also limited. They are partially true and partially valid, and they may change with time. Indian philosophies that have appeared in various periods have tried to get knowledge of all the fields of study, including the nature of God, through various methods of study in various directions. There are many schools of thought in India, from the Vedic period to the modern period. Different philosophers have developed different philosophical principles, concepts, theories, and ideas by different means concerning the universe, ultimate truth, and humanity in different ages. Nyaya philosophy helps find out the validity of true knowledge derived from scientific facts. Vaisesika Philosophy guides scientists to study the evolution world and study atomic physics. Yoga philosophy helps people keep themselves physically and mentally healthy and fit. It helps one's concentration, memory, creativity, intelligence, muscular strength, and stamina. Further, yoga helps to cure various pain, problems, obesity, diabetes, stress, and respiratory problems. Jainism and Buddhism teach us good moral and ethical principles to make one's life happy and prosperous. In this modern period, the study of philosophy peeps into a variety of fields like education, business, politics, social science, computer science, and law for its growth and development. By synthesizing all the philosophical views, we can conclude that Indian philosophy is not static in nature; it is dynamic in nature and adaptive to changing environments. It tries to explore the origin and development of the cosmos. It tries to find out the nature of metaphysical substances. It tries to find out the methods of getting valid knowledge. It tries to find the paths to achieving the purpose of life. It tries to weed out the social evils in society.

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