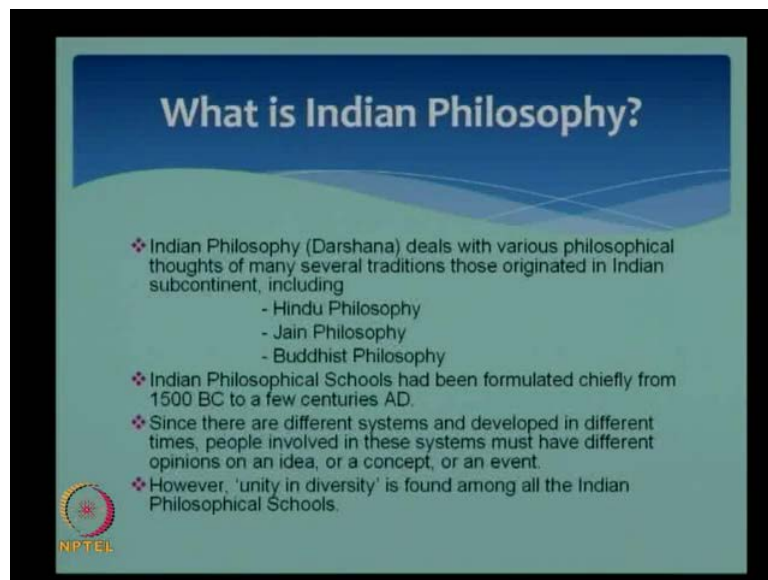


**Indian Philosophy**  
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**Module No. # 01**  
**Lecture No. # 01**  
**Introduction to Indian Philosophy**

I welcome you, all the students, viewers, for this course, this course name is Indian philosophy.

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So, Introduction to Indian philosophy, today we will discuss, what is Indian philosophy? Why we study Indian philosophy? What is there within Indian philosophy? Once you know, so that your excitement will come to know what is Indian philosophy, why at all there is an importance of Indian philosophy and still also, we are celebrating in many of the systems of Indian philosophy.

So, I welcome once again to each one of you to see this and if you have any query you can ask me. Now, let us discuss first, what is Indian philosophy? There may be many questions come to your mind, like why we should read Indian philosophy? What is there in Indian philosophy? How it is important for us, if we at all will be reading Indian philosophy?

Now, coming to the very brief background of this Indian philosophy; Philosophy in Sanskrit, it is always said Darsana, deals with various philosophical thoughts. There are many schools, they have a different people. Therefore, there were different philosophical thoughts, of in several tradition.

It never developed, just once in a particular year. It took several studies and many years to take place some of the theory in Indian philosophy. So, as you find there are different theoreticians and have their different view also. Because, they think in a different way. And certainly since different system developed in different period of time all their thinking process gets changed.

Now, you can see my slides, as I have seen that Indian philosophy in philosophy bracket Darshana, deals with various philosophical thoughts of many several traditions those originated in Indian subcontinent including as a Hindu philosophy, Buddhism and Jainism. All these three you find in a particular tradition it takes to develop and many people also involve for developing all these philosophy.

Now, question comes, can we have a tentative idea when really it is developed? So, if this is the question then themselves to be, there is no particular year people say that this is the fixed year, from this to that period Indian philosophy developed. But, however, the traditional people and getting some of the idea from the old scripture, people said that it is from 1500 BC to few centuries AD. So, this is the time period where all the philosophy slowly developed and many people act as a philosopher, they given their opinion and view.

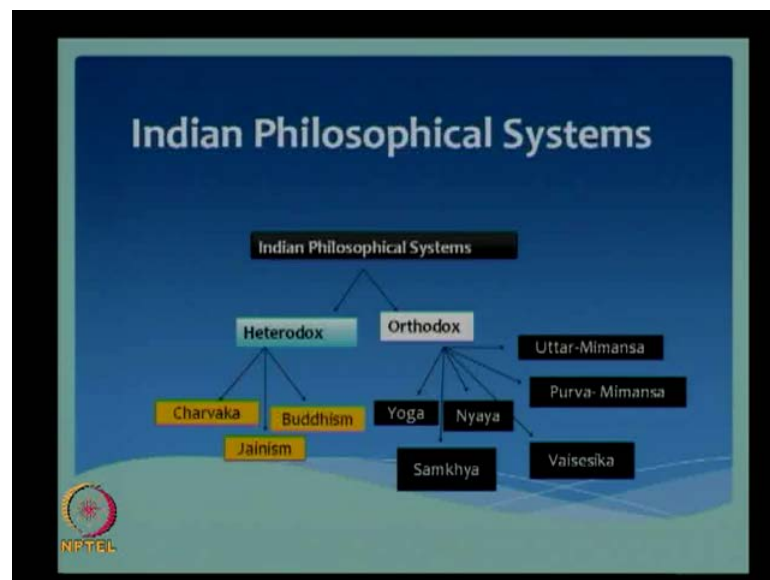
But you find there is a one commonality among all the systems in Indian philosophy that is, unity; whatever people say about the uniformity of nature, about the existence of human being, about the life of a human being or in a animal, how to protect as from the suffering world, in all these things behind that there is a common essence point that is called understanding the ultimate reality.

What is the ultimate reality behind us? How the world comes to the existence? All these together though, they have a different view but, certainly they have a unity in understanding. At least, certainly they were unity to address a particular question that is, what is the reality?

What is the essence of a reality? What a human being is? Who is a human being? All these things will come together. So, all that interested in all systems trying to establish their own opinion about all the systems.

Now, since they are different systems and developed in different times, people involved in these systems must have different opinions on an idea or a concept or an event therefore, they have a different opinion, different understanding of a particular concept; however, they are dealing with a particular concept or a particular notion.

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Now, coming to the next slide as you can see Indian philosophical system, now, once you can understand this diagram I believe you can also understand what are the systems available in Indian philosophy and particularly what are the development happens in the long run of Indian philosophy.

Indian philosophy divided into two categories. In broadly, one is Heterodox system, what it means is that those who accept Vedas. Because, as you know that Vedas are the very old scriptures and whatever we learn today also there are many things we will find in Veda and even Upanishad. Heterodox systems are those who do not accept Veda. They said that, we know that there is a existence scripture Veda is exist but we do not accept.

The reason are, we will be discussing in the next class or next to next classes when the time will come. But now for your one understanding, Heterodox are those do not believe the existence of Veda. They said that Veda has a no meaning for us.

However in the other side if you find that there are orthodox system, those strongly believe that there are existence of Veda and whatever we do it is inherited from the Veda and also people believe on rebirth or re incarnation or believe in their karma theory that means, if you do good karma in this life, next life you can born as a human being or a something likes a **reship** or something. So, if you do bare karma also next life, you will go for a, you know it is a life of animal or something lower creature. So, therefore, people who believe in Veda are this people will be known as orthodox people. So, orthodox people in other words people can also termed as Astika because they accept Veda. In case of heterodox people it is known as Nastika because they do not accept Veda as the scriptures. Now, if you see further division of that, under heterodox you find three systems. One is Charvaka who thinks that there is only society called materialistic society. Since we won in this **(( ))** we must have our leisure life, we must enjoy all this material goods, we must have ornaments everything whatever the best pleasure you can get it that is the belief of the system called Charvaka system.

If you see also another point Jainism and Buddhism, these are also two systems comes under heterodox. They do not believe or they do not accept Vedas. However, they always believe one kind of happiness in life. How a person can get freedom from the sufferings? All the pains we are getting in human life because as we know there will be no such man, can claim that I am a man having without any suffering or pain in my whole life.

If this is the case, the Buddhism and Jainism, they simply claim them. If this is so then, we try to get a happiness in our life. And how to get it? We must free from the all the sufferings and for doing that, it does not happen in overnight. There is some practice we have to do it and all these practice they said in a different way, in the different context. So, that way we will be going to discuss when we will be discussing Buddhism and Jainism as a separate subject for in this syllabus.

Now, if you see that orthodox system, orthodox system for you now, there are six systems, now you can see that, Yoga, Samkhya, Nyaya, Vaisesika, Purva-mimansa and Uttar-mimansa. Uttar-mimansa is after this mimansa, when mimansa end some people

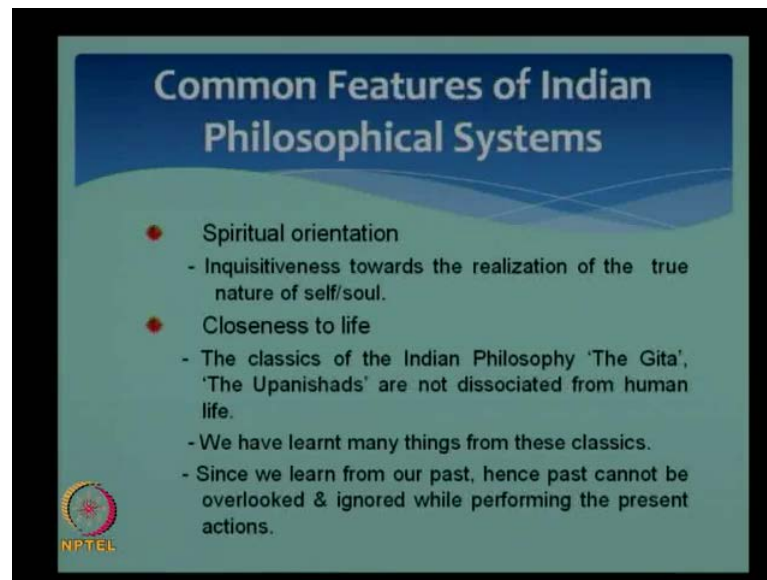
develop, or some of the predecessors, they developed this utter- mimansa is known as Vedantha where Sankara, Ramanuja, Vallabhacharya, all people will appear. But, if you see that chronologically this orthodox system forms a group or a pair. The pairs like this Yoga, Samkhya, Nyaya, Vaishesika and Mimansa-Vedanta. So, there are three pairs you get it in orthodox system. And you find three different systems in heterodox system therefore, we find six systems in Indian philosophy in a large or in a broader frame work.

Again I must tell you that when I said that yoga and samkhya, it is a pair. Yoga always tells about the practical aspects and the way the people will do the practice. But, in other case samkhya, if you find in samkhya, philosophy always deals with the theoretical aspect. It focuses on the theoretical approach. So, in all these cases if you find nyaya also, nyaya talks about the practical aspect whereas, the vaishesika is the system, talks about the theoretical aspect. It focus basically. what are the theory behind that. In the same way you find that mimansa is a very practical aspect whereas, the Vedanta is a theoretical aspect. Vedanta just for your own understanding or anxiety I will say that in Vedanta, sankara said that only one eashwar, there will be no further eashwar. On his account, on his words what he say that one eashwar nithya nasthy. That means if at all you are accepting something it is only one.

Across the religion you go to Hindu religion, Christian religion a (( )) religion even Muslim religion, any religion you go only one God. Be He is the supreme big, in that way Vedanta also expressed.

Right, it is a basically theoretical aspect but, in case of mimansa they say that, where is god? Why god? Who is god? So, it is a kind of practical aspect. There it is a practical aspect of defining god or acceptance of Veda whereas, in case of Vedanta it is a theoretical approach.

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Now, coming to the next slide. I said that now you understood there are six systems in Indian philosophy. Out of six, three systems comes under heterodox who does not accept Veda and another systems in a three pairs, you can say which comes under orthodox system who accept Veda.

Now, we find what are the common features. So, that you can have a at least a very blue sketching in your mind or a background kind of understanding what are the system is going to tell about. So, therefore, I am saying common features of Indian philosophical systems here I would like to bring you notice even that.

What I say common features of Indian philosophical system I never said Indian philosophical all the system, what I mean is that whenever describing some of the common points do not think that that common point we find across orthodox and heterodox system.

What I am saying there may be cases that there are some commonality define between two system, three system. There are also cases that some of the commonality define between four systems but, do not consider whenever we are discussing the points one after another, do not consider that whatever points you are discussing find in all the systems.

So, therefore, this is your **understanding** you should be clear and confirm from this point. So, that you would not be confused in later period. Now, you see that spiritual orientation. What is a spiritual orientation?

You might have gone to many of this you know this **rushes**, take some of this advice from **(( ))** or you know **(( ))** anywhere. You go for a spiritual say temple or say church anywhere, you pray and all these, this is spiritual. Because you think that this is the almighty where if I can create something, can be, I can gain it. Isn't it? If this is case then there are other systems.

It is both heterodox and orthodox somehow other, they accept that there is a spirit. Here what I am saying spirit, do not understand, it is spirit as a God, spirit as a power; that means, they said that all human being has a power; that means, God in the form of some or other form exist in every human beings life.

Therefore we able to think, we able to act, we able to see, we able to do all the things rest and all things which other animals cannot do. It is just because of God's grace we able to do it, that is called spiritual orientation. So, while doing that they are also explaining that, how soul exist; see we are human being. What is a human being above all?

Human being is not just you know, the parts of body and mind. If this is so, somebody say that here hand is a part, your leg is also a part. If you just detach from that or if by accident you get some operation and somehow unfortunately it is should be deduct, still you will be a human being. People will consider the human being.

Then what is a human being at all? It is a body or mind or something else. This question comes repeatedly in all the systems. They say that human being also the major part, are the very very certain part which is not visible that is called soul.

Every human being has a soul. And what is that soul? Our self; that to be explained further. To say that, it is because of the self we able to speak out, we able to hear. If self is not properly functioning then we are just material like a table and chair. When a human being died and nothing remains, in that time the soul disappears. The soul detached from that body therefore, after the death the body become as material as like table and chair. You hit the body still the body has no reaction. Therefore they says that, all the system try to argue in their own way that there is a soul exist in human being.

Even all the animals who live in this earth, who do some kind of activity and action in this earth. So, this is the way we understand what a human soul is and what itself (()). If you ask now I believe that there are some questions may comes to your mind saying that, where the self is locating? For example, if somebody ask where is my right hand. I can show my right hand but, if somebody ask where is your soul locating. Then I could not able to see it, then I could not able to show it even; see this is my soul. But, I can able to explain it, what is a soul, I mean and where it is really find, what is the use of its soul. So, in this way we have to understand.

That means all the Indian philosophy system trying to say that if there is something existence, it not only find in case of physical form, apart from that physical form also they are many certain things which also equally important and also find in all this creatures or animals or human being inside that and also act very prominently like (()) or physical part of your body. So, that is kind of spiritual orientation that all trying to explain in their own way.

Now, coming to the next point that is closer to life, when we will say closer to life all the orthodox system they believe as I said, the practice of the Vedanta, they believe the practice of let us say, Veda, Gita, Upanishad, all these scriptures they believe. And they also thinks that whatever action we are doing certainly at present, suppose I am able to speak something, I able to identify something, it is already there in Gita and Upanishad. That is a old scripture, still some essence we are now getting it and further when we saying that, closing to the life; that means, whatever we do in our day to day activities, what we suppose to do and if something we have done wrong also you can identify yes, this is not the perfect way of doing. Suppose you are not respecting to our elders; that means, it is somewhere we are finding fault with our self that yes, this is not the ethical practice.

And that is why all this scriptures in Indian system is close to our life. Now people say that, now it is a life of modern life, I am in 21st century, everything works in a just click way in internet. Still whatever we are doing some over the other, it is a find in a hidden form in Gita, Upanishad and all these older scriptures.



While saying that, when orthodox people are claiming that all these are found in Gita and Upanishad and all these old scriptures, they know that, fully avoid that these scriptures are not based on the words.

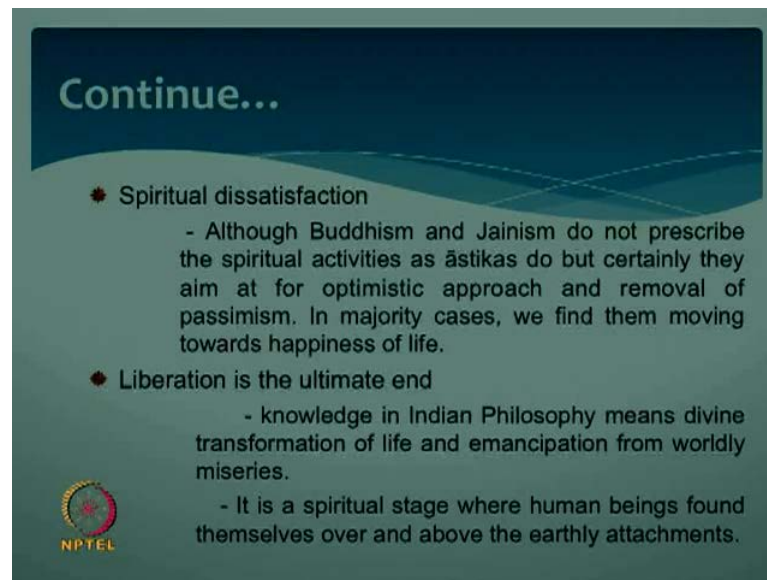
But rather these scriptures are based on the intuition. If this is so, the further claim that yes, we all suggest, we all human beings are the seekers of this intuition because, once we get the intuition or the power of intuition we can be able to know what is going to happen in the future and what we are doing now. As a result we will be considered as a human being. And as a result, if you know that this is the suffering, these are the pains, these are the attachments to the only fears. So, we try to get away from that attachment or say only pleasure, as a result we get happiness in our life.

So, these are all somehow come closer to our life because, day to day life we are facing many problems and as a result if you do that kind of practice; practice for a yoga, practice for a concentration, all this helps us to not only see the life in a very closer perspective rather to understand many things in a very better way.

Now, I am reading out for your benefit. The classics of the Indian philosophy the Gita, the Upanishad are not dissociated from human life. We have learnt many things from these classics. Since we learn from our past hence past cannot be ignored or overlooked while performing the present action.


So, the all I have elaborated in a very little manner. When all things will be getting more discussed and with pure examples in our day to day life when we will be discussing the Vedanta philosophy in a very clear manner or in other orthodox systems, coming to the next slides.

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- **Spiritual dissatisfaction**
  - Although Buddhism and Jainism do not prescribe the spiritual activities as āstikas do but certainly they aim at for optimistic approach and removal of passivism. In majority cases, we find them moving towards happiness of life.
- **Liberation is the ultimate end**
  - knowledge in Indian Philosophy means divine transformation of life and emancipation from worldly miseries.
  - It is a spiritual stage where human beings found themselves over and above the earthly attachments.

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Now, if you see the spiritual dissatisfaction. What is a spiritual dissatisfaction? Say, as I said I am again repeating if you can now **picturise** what I have done this, the philosophical system, orthodox and heterodox. Heterodox will be left side and orthodox will be right side. He is saying that spiritual dissatisfaction, the heterodox people very clearly say that we do not accept Veda. Nothing, nothing is lies in Veda but, still we get in a spiritual life. How you will get it?

But orthodox people ask, how you get it? If you do not accept Veda or do not accept God, how you can get it? Here if you find Buddhism, Jainism and Charvaka they said that, we all are believer of spirit. Spirit here for us is a power, is an achievement, the goal that we are seeking for.

As Buddha says that, there is a noble truth, four noble truth. Buddha says that the whole world is full of pain, full of suffering, full of measuring but, there are every reasons to have all these effect like sufferings, pain and seeking for pleasures. If you can know the root causes where the pain lies then somehow other you understand this is the causes and I have to address to that causes so that this causes will be eradicated as a result the effect also eradicated.

Some people have a craving towards getting, let us say promotion. Suppose as a student also you must have a craving that without studying anything you will get pass mark even

also you can also achieve many things without doing anything. Isn't it? But, there Buddha says that without **labour**, without effort nothing will available at free of cost.

If you do also, in later period you face problems and that problem nobody can help because you have not understood middle steps of that. So, therefore, I am saying that there are sufferings, many pains in whole our life. What you have to do with that, you have to know what is the root causes of all the sufferings. If that is the spirit, if you know this, then you can eradicate all the sufferings in your whole life, enhance. You will have a happy life because you are detached from all these worldly pressure life.

However, you will get pleasure once you will find yourself as a reunion. You find your mind is concentration. You identify what is a soul, where is your soul, who you are. All these you can define yourself. Therefore, this kind of pleasure you'll get it which is never find in case of worldly pleasure.

Worldly pleasure has, what I mean is that, when you are very preplanning for getting a, let us say, good bikes, good motorcycles, in a luxury items all this, it is a more than basic necessities, it is called worldly pleasure. Now, if you it is, read that one that although, Buddha and Jana do not prescribe this spiritual activities as asthika do but, certainly they aim at for the optimistic approach and removal of pessimism.

In majority, in most of the cases we find them moving toward happiness of life. They said, also they recommend we get happiness in our life provided we must know that where happiness lies. Until unless, we know where happiness lies we cannot get the happiness. Rather we ignorantly consider the un-happiness either happiness. This is the spirit of heterodox system. Now, if you see the last point that is, liberation is the ultimate end. What it says is that, I am reading for you that, knowledge in Indian philosophy means divine transformation of life and emancipation from worldly miseries. The second, it is spiritual stage where human beings found themselves over and above the earthly attachments. Now, I am elaborating further for your own understanding. Liberation is the ultimate end. People say that, Oh! At last I liberated. Suppose you are trying to do something and at last you could able to do it, you say that, Oh my God! At last I got liberation; that means, everything is ever for you. Now, if this is you understood now I am bringing that context to the philosophical domain, in Indian philosophy. What it is saying that, Indian philosophical system saying that, the whole life

of a human being, when a baby burns start suffering **suffering suffering**. Because of many causes; it is not because of human or because of may be some social conditions, cultural atmosphere, even the religious atmosphere, many other conditions, economic background and many other condition, n number of condition that you know and it varies from person to person.

If this is so, then you say that, once you know also the root causes how to get liberation from that, what is the path of liberation? What did liberation means that? You identify the real causes and try not to do further. So, that you get liberated.

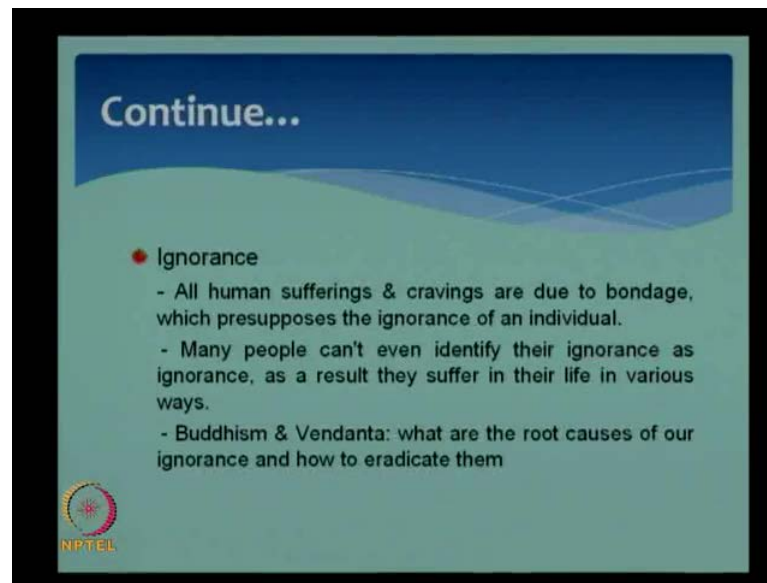
To do the liberation there are many systems prescribed, there are many ways and differently. This is happens just because as I said Indian philosophical system never popup in a one year itself, it took so much, several year of traditions to come up, right. And there are many people contributed for a particular system and hence for depend on their background, depend on their understanding, they differ in opinion from person to person, even from system to system.

But, however, the common essence lies that they all are trying to get liberate. Liberate from suffering, liberate from all this pains, liberate from all this seeking of this material pleasure and the liberation from the whole world.

That yes, I have a happily life because I liberate from all these. I do not need all this material attachment. I as a human being, I need a basic necessity for my survival and I am happy to that. The common ethical point what they want to highlight here is that suppose you are doing some job you should be happy with that. Suppose you are getting something you should be happy of that. But, your work should be continue further. If you think that in a certain you'll achieve many things and then you will fall in the trap that will be doing some kind of unethical practice which leads you to gets so much **problemiting** in your life in the future time.

So, therefore, try to be happy what you are first. Once you will be happy, feel happy within yourself. So that, this is one of the liberation, you get it. Once you can do that you will feel really your existence and you are yourself as a very pleasurly and happy person in this world so that all suffering you never find inner whole life

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Now, coming to the next slides. Yeah! This is an ignorance. I said that before this slides also. I said that because of ignorance many people suffer. Even there are many people in this world, they do not know they are ignorant. The reason behind that, the reason is very clear because they may not face many of the situation which they supposed to face. And also **they are** ignorant because they may not see the world in a very complete form and hence for their ignorance it is very crude way. If they will do some mistakes also they do not know what they have to do.

Further, but still there is to hide that they do further mistakes. As a result what happens in future they will be go on doing many mistakes because of their ignorance. And it is just because of the ignorance they could not identify even what they have done wrong. If they could haven't identify in future they could not repeat the same thing but, as a result if somebody can do that, somebody can properly identify what the unethical practices he or she is doing, what is my ignorance? Where I have to learn further? Where I have to understand further? If somebody can do that in future, these are the things, these are the miseries, these are the sufferings never appears.

So, ignorance **is** the root cause of all suffering. If they are knowledgeable enough, if you can understand what really lies for your suffering, for the causes of suffering that hopefully you can eradicate that. That is a ignorance.

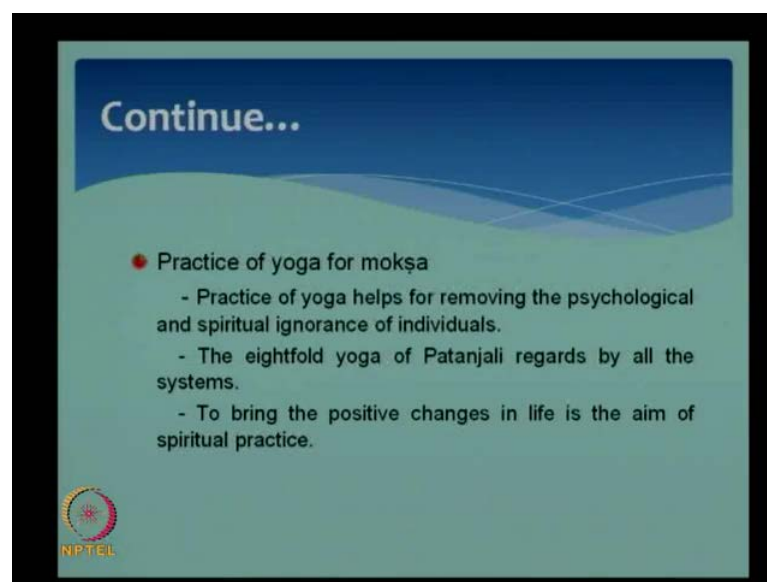
There are many people also ignorantly say that, we do not accept anything. All that they do not know about that thing. It will be always better to know something, to understand something, then you say that with your logical argument and also reasonable argument, say that we are not accepting because of so and so reason.

In that case it is completely acceptable but, if you say that anything will be fine before you ensure that I am not accepting. In this case it is just a fail from your side; that means, your ignorant and you could not able to identify that you are doing some ignorant thing.

Hence for I suggest and also all the Indian philosophical systems subscribe that first of all as a human being we should know that where we are ignorant, where we need to develop, where we need to have more understanding. If you can do that then the life will be very peaceful and you will get a very spiritual life.

Now, if you can see my slide over here that many people cannot even identify their ignorance as ignorance. As a result they suffer in their life in various ways. Buddhism and Vedanta philosophy they are they find that what are the root causes of suffering.

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And they also claim that it is a ignorance, because of ignorance we suffer and they also argue that how to eradicate from that ignorance. Now, practice of yoga for moksa. When you have, you know that you have done so much things in your life and you also get some pleasure in your life but, at the last you realize that all these are just myth, is no

reality find in that. So, therefore, all the systems, they try to convince that there is a moksa, everyone tries to achieve it, everyone tries to get it in a different form not in a same form. All the system have a different opinion on trying to get moksa. When we said that, we all are seeker of mochas, then question arises, how you will get moksa? Is it possible? What is it really about moksa? Then, they said that this practice of yoga can leads us to get moksa. Yoga is a, it is a particular school of thought. When we will be discussing yoga philosophy we will discussing there are different stages. So, which a human being should go through as a result, the last stage human being can get moksa. And moksa may be in this life. It is not after our death. The liberation people can also get in this life if somebody can understand what is a real cause of suffering and how to get moksa, what the spiritual practice one suppose to do to get moksa and how do you know that which stage; here you see is and what are the stage suppose to be crossed to get the moksa. If this is all the case then a person will be very happy enough in this world. And all this will be we find in the discussion of yoga philosophy.

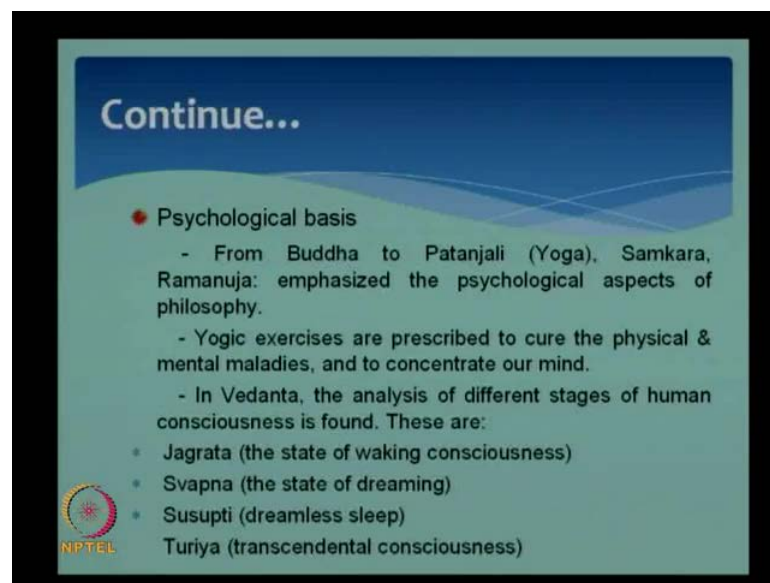
The practice of yoga for moksa. Then it said that, the practice of yoga help for removing the psychological and spiritual ignorance of individuals. The 8 fold yoga that will be discussing in the yoga philosophy, when we discuss yoga philosophy or Patanjali regards by all the systems yoga, whatever described the practice of yoga, all the systems somehow other respect to that and do not accepted each steps but, somehow other, whether in a gross former, mild former accept that is some kind of yoga we must do it, we must practice it to achieve our goal, to achieve our aim and also dissatisfy with our self.

Now the last point that you can see in my slide is that, to bring the positive changes in life is the aim of spiritual practice. What is the positive changes? Because, as we know that, now we are not able to concentrate particularly hence, for since, we are not able to concentrate particularly, our mind is fluctuating from one to another as a result, we could not concentrate on a particular point and if since we could not able to do that the achievement for us, the attainment for us it says very minor one and as a result we could not able to properly know what we are doing it.

While doing a particular things sometimes our mind diverted to another things. And it happens because we are associating with different activities. Here, yoga saying that if you do some kind of practice you could able to concentrate in a particular task though

you have an equally other important task are lies with you. And if you do slowly one after another, the system prescribe that everything you can do on time and for that only you need a time management skills. If you can develop the time management skills and you can concentrate on a particular task you can able to do it. And all things will be for easier for you but, if you cannot concentrate on a particular task everything will get diverted as a result even a single thing you cannot do successfully.

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The slide features a blue header with the text "Continue...". Below the header, there is a red bullet point followed by the text "Psychological basis". Underneath, there are three main bullet points: the first mentions "From Buddha to Patanjali (Yoga), Samkara, Ramanuja: emphasized the psychological aspects of philosophy."; the second states "Yogic exercises are prescribed to cure the physical & mental maladies, and to concentrate our mind."; the third says "In Vedanta, the analysis of different stages of human consciousness is found. These are:". This third point is followed by four sub-bullet points: "Jagrata (the state of waking consciousness)", "Svapna (the state of dreaming)", "Susupti (dreamless sleep)", and "Turiya (transcendental consciousness)". In the bottom left corner of the slide, there is a circular logo with the text "NPTEL" below it.

Now, come to the next slides. The psychological basis. I am just reading out first then I will be discussing further. From Buddha to Patanjali, Buddhism as well as also yoga philosophy, even Sankara and Ramanuja who also comes under Vedanta philosophy all are emphasized the psychological aspect of philosophy.

Yogic exercises are prescribed to cure the physical and mental maladies and to concentrate our mind. In Vedanta, the analysis of different stages of human consciousness is found these are Jagrata, Svapna, susupti and Turiya. Now, I will be describing what Vedanta said about the four stages of human consciousness.

The first one he said that Jagrata; that means, when you are waking up, when you are alert you should know that that you are alert and you are doing this consciously.

Then when you are in say Svapna; that means, when you slept, that is a stage of let us say, soft conscious stage it is not an un-conscious stage rather it is a soft conscious stage;



that means, you know that you are dreaming something. How it is a soft conscious stage? This is a soft conscious stage because after your dream when you wake up, when you are alert, when you are conscious you can be able to recapitulate some of your dreams. Though if not very clearly in an analytical form or a sequential form but, still some sort of dream you can recapitulate. At this it happens once somebody will be in soft conscious state. And as I said you are in consciousness when you are alert. So, this is a two steps, the third step will be Susupti; that means, when you will have a sleep, dreamless sleep; that means, you sleep and wake up and you said that, Oh my god! What I had a sleep in the last night, I did not know anything; that means, you are **dog tired** and you slept. That is also called unconsciousness, it is a stage for unconsciousness.


The last one is called Turiya where it is a transcendental consciousness, there you feel yourself ahead of this earth. You feel yourself your existence will be ahead; that means, you are finding yourself in the air because you are detached from all sufferings, pains, attachment and everything. You are reunion with the God or the spirit.

Therefore, this is a higher level of consciousness. This consciousness is known as Turiya. So, all these things clearly discussed in Vedanta philosophy. Here is saying that psychological basis means first you need to control our mind because it is the mind operates everywhere. If your mind is able to understand or able to grasp something correctly, hopefully you can do many things in a better way but, in the other hand if your mind will be a very fluctuating one and diverted one, you could not be able to do even a particular thing even if it is an easy thing in a successful way. So, therefore, Vedanta, even yoga philosophy, in Buddhism all these systems somehow in their own way try to prescribe some of these ideas, some of these suggestions for all human beings, for all social life to get concentrate on particular task and how to do that and as a result you could be able to do, you could be able to success all the works that we attach to it within our day to day activities.

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**Continue...**

- **Synthesis of Religion & Philosophy**
  - The common goal of philosophy and religion are:
    - the transformation of human life
    - emancipation from worldly miseries
      - The concept of 'Dharma' is a debatable topic of both philosophy & religion.
- **Intellectualism**
  - All systems seek truth in their own way without any biases and prejudices.
  - In some occasions, one system repudiates others' theories through rational & logical arguments.

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Now, coming to the next slides. Synthesis of religion and philosophy. I am just reading for yourself first then I will be analyzing it. The common goal of philosophy and religion are supposed to be the transformation of human life, emancipation from worldly miseries.

The second point is the concept of dharma is a debatable topic of both philosophy and religion. What it saying that when you talk about religion and philosophy you find this prevails across the system whether, it is orthodox or heterodox system.

What they says that the transformation of life, how you can have a happy life, how you can have a very pleasure life, how can you have life without suffering, how can we have an intellectual life, all these we will have a discuss on when you will find all the systems. All they are trying their best to draw some of the conclusion how to get happiness in life.

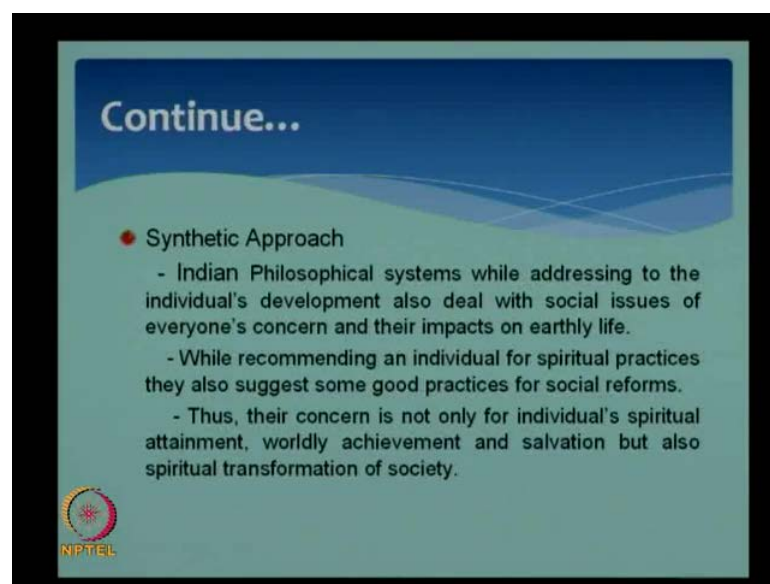
The second point as I said that emancipation from worldly pleasures or worldly miseries. You know, in world there are many causes as a result we suffer; however, the suffering can be eradicated because of some other practices and if you do the practices will be in a better way that, yes, now all the suffering removed from me or removed from us and we are now a happy life. So, all these discussion you find when you find the discussion on philosophy and religion and how they are entertain with each other. Can philosophy will be described without religion? Can religion to be explained without philosophy? This is the common theme of some of the Indian philosophical systems.

Now, coming to the last slide. That intellectualism, last point of this slide, that intellectualism, you find if you read that or a since we will be involving in this course, if it is see my other slides also in the next to next classes, you find that there is an intellectualism, regress intellectualism in Indian philosophical system.

Because, though there are many systems, though there are many people involved still there is some commonality. So, far we have discussed. Now I am saying it is because of the intellectualism, because of their intellectual regresses, one systems somehow does not agree with other systems theory. And for that they are giving a strongly, a very very logical and relational grounds for that. And many cases when they are rejecting to others theory, also getting defended by that systems. I am giving an example, suppose nyaya said something but, the existence of the whole world because of the atoms nothing else Whereas, Vedanta said that it is not the case. It is because of the god, the whole world exist and they put their own argument; however, nyaya philosophy stick to their own point and strongly say that, no way do not accept or do not subscribe Vedanta year point because of so and so reason.


So, in this case you find that there is an intellectualism; that means, a theory develope then it criticize and further develop and further develop. So, intellectual regresses also find in some of the systems and hence for, they find that all the people who contribute in this all the systems are all intellectual.

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**Continue...**

- **Synthetic Approach**
  - Indian Philosophical systems while addressing to the individual's development also deal with social issues of everyone's concern and their impacts on earthly life.
  - While recommending an individual for spiritual practices they also suggest some good practices for social reforms.
  - Thus, their concern is not only for individual's spiritual attainment, worldly achievement and salvation but also spiritual transformation of society.

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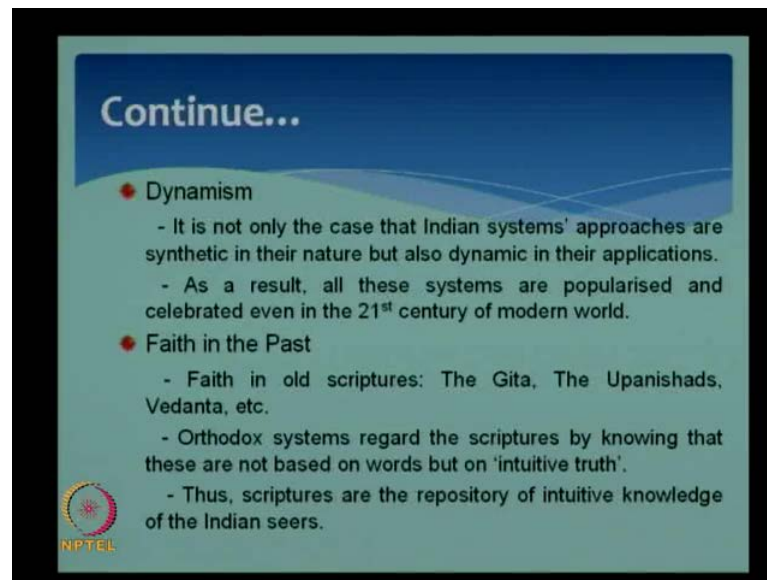
Now, coming to the next slides. Synthetic approach, I will read Indian philosophical systems while addressing to the individual's development, also deal with social issues of everyone's concern and their impacts on earthly life.

While recommending an individual for spiritual practices, they also suggest some good practices for social reforms. The third point thus, their concern is not only for individual's spiritual attainment, worldly achievement and salvation but, also spiritual transformation of society.

Indian system, as a total both heterodox system and orthodox system, what they tries to saying that, we're not trying to address to a particular individual. Of course, when we're trying to a particular individual since individual belong to a society, it is about the society; however, they strongly claim that whenever prescribing some of the good practices for the individual one, we are also suggesting that some of the good practice for the societal reforms, societal changes and societal environmental condition, how to protect the environment, what are the practice you should do, how the society really helps us somebody's growth, progress, understanding, even many of the issues involved in a society. It is a different of religion, culture all things will be there in a society. So, therefore, all the system tries develop some of the argument on the societal reforms.

How to really trace the issue in society? How to really say something about the society? As a result society get developed and since human beings residing in the society also can benefited from that. And hence, they can have a intellectual regress for understanding many more issues and as a result the ignorance from their side will be removed.

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The slide is titled "Continue..." and contains two main sections:

- Dynamism**
  - It is not only the case that Indian systems' approaches are synthetic in their nature but also dynamic in their applications.
  - As a result, all these systems are popularised and celebrated even in the 21<sup>st</sup> century of modern world.
- Faith in the Past**
  - Faith in old scriptures: The Gita, The Upanishads, Vedanta, etc.
  - Orthodox systems regard the scriptures by knowing that these are not based on words but on 'intuitive truth'.
  - Thus, scriptures are the repository of intuitive knowledge of the Indian seers.

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Now, this dynamism and faith in the past. There are two points that now I am going to discuss. What is the dynamism? Every system have their own dynamism because they understand, the systems who develop, it is not one person developed the system though, there is a founder of certainly some other systems. The samkhya have a one founder but, that founder has not developed whole the samkhya system. There are many people involved in that samkhya system. What they are saying that there are many people have their dynamic thought. It is because of their **dynamism**, that whole systems gets celebrated even in the twenty first century, even in this modern world where technology plays a prominent role till also we believe many of the concept, many of the ideas already spoken in a long back by the systems.

If we see Gita, Upanishad, Vedanta all these things, many of the examples also today; the scientist, the engineer, the doctors that give from that Gita and Upanishad. If that is not relevant so why should they are giving the examples.

They think that this is the correct example or this is a best example in this context therefore, always they try to quote some of this argument, some of these lines from Gita, Upanishad and some of the old scriptures.

So, therefore, it is just because of the dynamic in their own nature, hence for we are celebrating even in the technological **embedded** work. So, therefore, this cannot be

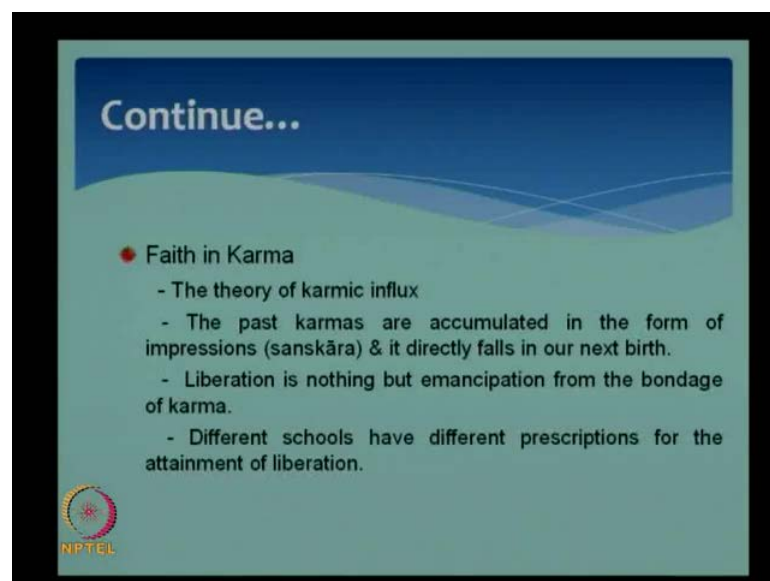
ignored and over looked. I find there are many doctor is a physicians, whose suppose not to believe on spirit bu,t they say that it is everything depends on almighty.

When they said that we are the human being, we have a limited knowledge, we are doing our own best but, we cannot assure about the person. It is because of the almighty everything will be happened on or he might be cure soon. So, therefore, we find that whatever the profession may be, whatever our growth may be and the growing approach may be, the climate where we grow, all things depend on the society and because of this dynamism of understanding society, all the systems exist and they are having the different approach to the understanding society.

Now, faith in past, we always believe in the past because without past, present cannot be constructed. The present action that we do it is just because of the past. If in the past if you do some mistake you can identify. If you are intellectual enough to identify you never repeat it. So, therefore, past always plays a very vital role.

We read history because to know our past. If we know our past clearly, hopefully in this present we never repeat something which is not supposed to do in a unethical way. And also in the future, what we supposed to do now, we are doing it. Because, the past say that if you do this then the result will be that. So, here I would like to highlight the past is also an important one.


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The slide features a dark blue header with the text "Continue..." in white. Below the header is a light blue background with a wavy pattern. The main content is a list of bullet points under the heading "Faith in Karma". The NPTEL logo is located in the bottom left corner of the slide.

**Continue...**

- Faith in Karma
  - The theory of karmic influx
  - The past karmas are accumulated in the form of impressions (sanskāra) & it directly falls in our next birth.
  - Liberation is nothing but emancipation from the bondage of karma.
  - Different schools have different prescriptions for the attainment of liberation.

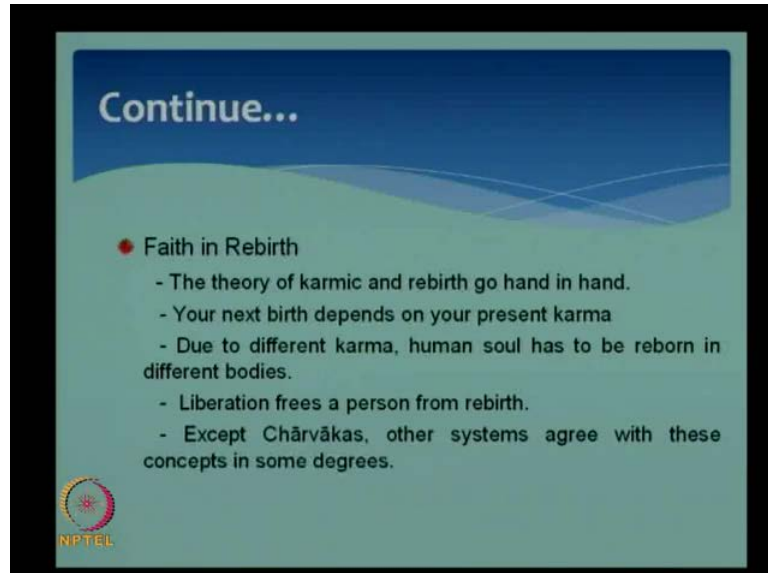
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Now, coming to the next slide. The faith in karma. All the systems that, orthodox system ,they said that they believed in karma. They said that if we are now having good life in this century or in this my life or this birth it is just because of my past karma.

And at all if you want to, if I want to try to have a good life in the next birth then I must do some good karmas in this life. And hence, here I would like to say that it is a theory of inflows. If you do good karma you will have a good result. If you do bad karma you will have a bad foot in that way. As you sow, so you reap; it is a famous definition given by each and everywhere. So, therefore, we say that if you do bad karma all the sanskaras will be accumulated. Suppose if you do bad karma in this life, all the bad karma if you do and this will be accumulated and when you will go for the, if you re-born in the next life, all these things will be repeat further and hence your life will be suffering. I will read it out for you. (( )) The past karma are accumulated in the form of impression in sanskrit it is called sanskara and it directly falls in our next birth.

Liberation is nothing but, emancipation from the bondage of karma. The last point, different schools have a different prescription for the attainment of liberation. Though, all people say about liberation but, they were different opinion about the liberation.

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The last will be faith in rebirth. When you think about karma, when you state about karma, rebirth has to be come there because theory of karma and rebirth will move hand in hand. Whatever you do karma, now, what is your karma? Karma is not prescribed

anywhere that you as a human being, as a this adult or a student or a teacher you suppose to do.

Karma has to be decided by you. It is a very contextual or in context specific. If you can understand your karma, if you do the karma in a good manner hopefully, you will have a good life. If you cannot do, if you cannot understand what your karma you cannot do better. Therefore, everyone should follow his or her own karma, if somebody can intellectual enough, somebody is open mind to understand and also tries to see things in a different way, in a intellectual way hopefully, he can identify what is not to be done and what is supposed to be done.

Therefore, if you do good karma, your life will be very pleasurable one in the next birth. I will read for you. The theory of karmic and rebirth go hand in hand. Your next birth depends on your present karma. In the same way also, I said that the present life also is depends on your past karma.

Due to different karma, human soul has to be reborn in different bodies. Liberation frees a person from rebirth. Except Charvakas, **charvakas** in, I like to remind the charvaka is coming under heterodox. The Charvaka system completely says that, we do not believe on rebirth because, once we will get a birth in this life means we should enjoy and get all the pleasure whatever best we can get it. This is the heterodox approach of living in this earth.

So, liberation you were is saying is that, that if you good karma there are every chances that you get liberate. May be there are some practice you have to do as, Vedanta and yoga prescribes. If you can do well and hopefully you will get the liberation in this life and hence for your next life, you will see your next life not to suffer. Anyway, that is what they said, that liberation frees a person from the rebirth. If you do not do any karma; bad karma or good karma. Suppose if you do all this karma over here and try to be get hope over here, because of your transcendental conciseness or due to some practice of yoga. That means in the next time you do not get any birth. Your soul is emancipated. As a human being you are get liberated. You are being higher than the other people because you understand intellectually it is much higher.

So, this is all about the discussion today, the introduction to Indian philosophy. This is the brief, what I have said it is all about brief about the introduction of philosophy, that



you find that there are different kinds of systems. One hand people accept Vedas and in other hand people do not accept Veda. And again also we find there are many systems or schools; when I say that Indian systems please also understand as an Indian schools. If I say that in Indian philosophical system we have six schools; that means, it is in your hand, in heterodox you have a Charvaka, Jainism, Buddhism in orthodox you have nyaya, Vaisesika, Yogasamkhya and Mimamasa, Vedanta. So, there are the six systems we find in Indian philosophy.

So, now I believe all these things, now you have understood, what are the commonality you find, what are the commonality also we do not find among all the systems. And make sure that, when you say that, suppose a particular point, what are the systems they are prescribing that and what are the system they are not really prescribing for that and; however, they are not criticizing to that point. They are saying that we respect to that point.

For example spiritual orientation. For example, believes on god. So, many people do not accept believe in god; however, they know that there is an existence of god. So, this is for today's session and next we will be discussing the Upanishad and the Gita in the very brief manner. Then we will be discussing one system up to another system. We start with from heterodox system as a Charvaka.

Thank you.