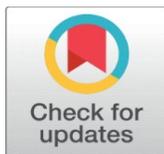
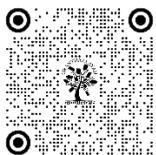


DYNAMISM IN INDIAN PHILOSOPHY

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ABSTRACT

Throughout the centuries, Indian philosophy continues to exert a dynamic and expanding impact on the thinking and daily lives of Indians. The origins of various Indian philosophical systems can be traced back to the Vedas. Throughout the ages, this concept has been consistently evolving, undergoing modifications, alterations, and transformations to meet the requirements of the people and societies of each respective era, as evident in its dynamic historical progression. Indian philosophy exhibits dynamism through the changes that have occurred because of historical events. Indian philosophy encompasses both traditional and non-traditional schools of thought, which coexist and often engage in debate with one another within society. In contrast, Indian philosophy remains an open system, receptive to new ideas and perspectives. Our scriptures contain a diverse range of narratives that can be understood by ordinary people, as well as more complex and nuanced discussions for those with a deeper understanding. In practice, Indian philosophy exhibits local and personal variations that are generally accepted within the culture. Modern thought is welcomed and incorporated into the philosophical framework, with Indian values and principles being appropriately adapted to fit. This is the essence of dynamism. The paper also addresses solutions for current issues and outlines a vision for the future. Modern society is characterised by numerous outdated customs and traditions. It is our responsibility to recognize these issues, address them in a social context, and deliberately eliminate them. The need of the hour is to reinvigorate philosophical thought by shedding outdated customs and practices.

Keywords: Historical View, Dynamism, Vision for Future

1. INTRODUCTION

Philosophical traditions in the Indian subcontinent are classified under Indian Philosophy. It stands out for its use of analytical precision in addressing metaphysical issues. The fundamental Indian philosophical concept emphasizes a direct, unmediated experience of reality, rather than a purely intellectual or abstract understanding of it. This is more than just a perspective on life; it's a way of living.

Indian philosophy has had a lasting impact on the thoughts and lifestyles of Indians throughout the centuries. The entity has maintained its essence throughout the centuries. Indian culture has deeply influenced all aspects of life and literature within the country. The western world is even looking towards it as a guide.

2. INDIAN PHILOSOPHY: IT'S HISTORY INDICATING DYNAMIC TENDENCY

Many Indian philosophical systems can be traced back to the Vedas. The timeline of Indian history can be broken down into four distinct periods: the Ancient Era spanning from 2000 B.C. to 1000 A.D., the Mediaeval Period which lasted from 1100 A.D. to 1750 A.D., the Modern Age covering the time frame of 1750 A.D. to 1950 A.D., and the Post-Independence Era, which began around 1950 and continues up to the present day.

Indian philosophy has been evolving over the centuries. The language is adapted to meet the demands and requirements of the people and society at that specific time. It's a way of life rather than book learning or theoretical principles. Whenever a society becomes corrupted by unethical and low moral practices, it is often revitalized by visionary individuals who introduce reforms in philosophical ideals and in both social and personal life. Historical trends clearly demonstrate this phenomenon.

- The hymns of the Vedas provide a remarkable account of the evolution of human thought, tracing the progression from the veneration of partially personified natural forces, such as fire, wind, and rain, to the understanding of the supreme, unadulterated spirit.
- This marks the start of the Mantras era, during which philosophical ideas such as 'Rita' or 'Cosmic order' and 'Moral order' emerged, eventually giving rise to the development of sacrificial practices.
- During this period in Brahmanic thought, the fundamental principles of mantras are revised, and the concepts of four stages of life (Ashrams) and four social classes (Varnas) are further elaborated, incorporating the teachings on Karma and the cycle of rebirth. The era was characterised by the growing practice of intricate and diverse sacrifices, which augmented the significance of priests. We are living in an era of moral decay, characterised by the lack of integrity in men's behaviour.
- *Upanishads* is individualistic and could only be the religion of the few. It emphasizes *Upasana* and meditation. The gods recede into background, priests are subordinated and sacrifices looked down upon. This was a quite bold step of that period. But as teachings remained with few and did not become a practice of the society. The orthodox priests continue to practice sacrifice, moral code cribbed.
- This period experienced opposing trends in the society. One progressive following *Upanishads* and the other still stick to old tradition. This produced Buddhism and Jainism and *Charvak* Philosophy. But *Upanishad* was conserved during this period to hand over it to next generation.
- Buddhism and Jainism both had flourished but with time they are reduced in importance. This is again because they are corrupted and degenerated. Indians always adopt new thoughts and replaced worn-out concepts with new ideas.
- Then we have our great epics, *Ramayana*, *Mahabharata* and *Bhagwat Geeta* available in written form. They formed the basis of individual and social life. Provided role models and the doctrine of Karma was accepted and upheld by society.
- The philosophers of later age keep on adding new ideas from time to time. Like *Sahakaracharya's Advaita* Philosophy and Theistic Vedanta Philosophy of *Ramanuja*,
- The two streams of *Advaita* and *Bhakti* meet together in *Bhagavata Purana* which influenced *Bhakti* movement. This movement can be looked upon as another attempt by man to bring a change in individual and social life and try to solve day to day problems of life with new trends in philosophy.
- Then Indian philosophy suffered a setback with advent of Muslim rule in India. Though it is practised and preserved in few pocketed areas masses lost its touch. There was a change in social order and threat from invaders. This resulted in degeneration of society, many evils practices crept in. The earlier progressive thought was nipped in this Dark Age.
- Still Indian philosophy survived. It took various forms. Thinkers preaching their own interpretations which gave way to number of sects and '*Panthas*'. In the society, we find people following different sects. *Bhakti* movement swept India with notable exponents like Tulsi Das, Eknath, Dhyaneswar, Tukaram, Ramdas and many more Sant. They continued to develop philosophical thought.
- The modern era in India began with British colonial administration. Indian philosophy has made contact with the Western world. A prevalent culture of Westernization has emerged, accompanied by a dismissal of

Indian heritage. Notably, prominent figures such as Swami Vivekanand, Sri Aurobindo, Lokmanya Tilak, and Dr. Radhakrishnan championed Indian philosophy during this period. He acknowledged the significance of Indian philosophy. These thinkers not only elevated the status of Indian philosophy globally but also promoted innovative ideas and approaches to improve the daily lives of ordinary Indians. During this period, several social reforms occurred, resulting in the strengthening of social fabric in India.

- The age old concept of *Karma* is redefined.
- The philosophy is still evolving even in post-independence era in India.

All these historical events are examples of dynamism in Indian philosophy. In a panoramic view of Indian philosophy, one finds it dynamic and moving. The history of the different schools itself is an eloquent testimony of its essential progressive nature. And it will continue to change in future as the dynamism is an essential character of Indian philosophy.

3. DYNAMISM: CORE OF INDIAN PHILOSOPHY:

Dynamism is the quality of always changing or developing. It is being characterised by vigorous activity and progress. Indian philosophy is dynamic and pragmatic. It has taken note of the natural motives, instincts and passions of man and has regulated them. It aims at evolving a civilisation which is naturally productive, socially just and spiritually integral.

- Indian philosophy is dynamic. When one particular system of philosophy became very popular, it was countered by some other system. Through many *Darshanas* we can see the unbroken chain of action and reaction and the dynamic evolution of Indian philosophy as a spiral whole constantly moving in circle but on higher level.
- Various philosophical systems have different views. These different systems are developed in different time period and have different opinions on an idea. Many thinkers have worked on one system to develop it together. It is not a contribution of one but of many successive men. This indicates its dynamism.
- Indian philosophy has both orthodox and heterodox systems which are existing side by side while one system strongly criticising other in the society. These criticisms when constructive have forced particular system to come up with the answer to the question raised by criticism, thus enabling the system to develop to its full. This ongoing modifications of the systems and continuous compositions by new thinkers have led to preserve dynamism of the system.
- The coexistence of number of systems itself shows the dynamism of the Indian philosophy. Indian philosophy is always open to new ideas and thoughts. This change proneness is a dynamism.
- Every civilisation has its own philosophy, mythology and practices which support each other. They cater to the intellect, emotions and activities of the people. Along with intellectual development Indian philosophy aim to reach emotional perfection. In our scriptures we have number of stories which can be understood by simple people, intricate logical discussions for learned etc. this shows the dynamism of the system.
- Indian philosophy is inclusive and pluralistic which has harmony of its own. It offers various intermediate goals to people based on what would inspire them. As a person matures it gradually raises the goal and leads the person to ultimate goal of life i. e. *Moksha*. This has resulted in apparent contradiction in the various statements of the scriptures. But still it is a cohesive whole.
- To help people to assimilate the principles and ideals of life easily the scriptures use stories and narrations. The Vedas have number of stories developed in a series by subsequent followers. Indian philosophy is not an abstract study but an effort to embody philosophical wisdom in social and individual life. It is reflected in daily life, festivals, art forms, literature and places in India. We can find local and personal variations in its application which is always accepted in India. This clearly shows that Indian philosophy is living, developing and dynamic.
- The Vedas are the records of the revelations, beliefs, thoughts, legends and practice that existed in the various parts of India during the time of their compilation by Veda Vyasa. Similarly *Puranas* are collected

and recorded which again have apparent contradictions in it. It is left to the philosophers to extract a coherent system out of the records. This brings out the dynamic nature of the Indian philosophy.

- Indian philosophy is ready to accept anything that is new. It welcomes knowledge from all over the world. The famous quote from Vedas say "*Aa no Bhadraha Rutavo Yantu Vishwataha*" Let noble thoughts come to us from all universe. This acceptability is dynamism.
- In modern era *Swami Vivekanada* interpreted philosophical concepts in new light. They are upheld by society and philosophers. Modern thought is always welcomed; it is suitably integrated into the thought process and is Indianized to fit in the frame. Indian philosophy leaves it to the test of time and criticism for the ideas to remain or fade away. In this way Indian philosophy its scriptures, stories and practices have evolved organically till date.

This aliveness and dynamism are the hallmarks of Indian philosophy.

Solutions for present problems and Vision for Future:

The 21st century man is engulfed in materialism. He faces the problem of 'plenty' and is forced to make choices at every juncture. Science and technology are the realities of the era. Man is in a constant flux. Problems are not only faced by individual but by the society as well. They are gulf between rich and poor, literate and illiterate, developed-underdeveloped etc. The problems of malnutrition, unemployment, appeasement policies of the leaders, social taboos, industrialisation and globalisation of world and growth of IT sector. This demands new solutions. And Indian philosophy can belook upon to bring them.

- 1) It is important to develop newer concepts considering present condition or at least redefine or reinterpret the old concepts to suit the needs of modern man. Philosophical thought should reach masses and should not remain with few. We must have the faith in the collective wisdom of the society. Society throw out what is absolute, irrelevant and useless.
- 2) Our philosophy tells us that one must lead the life according to *dharma*. Through the discharge of different duties man fulfils his dharma. Man has social and individual duties. This goal is possible only if we takes into account the differences in the men, in temperament, in talent, in attitude and in hirability. Different solutions are to be developed. The concept of dharma can be redefined. Here the dharma of a doctor is different from that of a soldier, of a lawyer, of a businessman and an artist. This is already given in our scriptures but now we must emphasis and remould the concept to make it practicable with spread of its knowledge.
- 3) Most of the pleasures of human life are impermanent. Once the pleasure is over it brings sorrow. In our pursuit of wealth and fame we become prey of passions. Passions distract and disturb ourselves, produce tension, restlessness and strife in us. Our pursuit of worldly objects bring jealousy, fear and anxiety with it. Indian philosophy explains human psychology in detail. Deep understanding of this fact is necessary for modern man who faces psychological problems. Technology is a good medium to spread the knowledge and experiences which can be effectively used to spread philosophical thought and motivate him to do right choices.
- 4) Man must make choice, he cannot evade choice. The choice determines the outcome. Human activity is mostly prompted by impulses and passions govern it. It is painful to control impulse. The prospect of evil consequences does not deter the indulgence in impulse. The reason, the slave of passions, argues that the consequences can be by-passed. Here at this stage man needs self-control. Self-control is the control of impulse and their proper direction. It keeps us vigilant. It is to be understood that Self-control must be quiet and sane and not a process of fanatical self-punishment. The body must not be given pain or starved or brutally beaten. We can observe such practice in the world. Ethical discipline is self-control. Courage must be developed as Courage is the soul of self-control. It is the basis of all virtues. Indian philosophy do not ask us to indulge in the natural appetites, nor does it ask us to suppress them, rather it urges us to utilize them to build the spiritual life. Creating awareness and spreading the thought by repeated efforts is essential in days to come.
- 5) Overindulgence in need-satisfaction will lead man to sorrow and average man cannot even renounce the world. One must seek balance between the two. This is possible if we emphasise '*Karma*'.*Karma* theory

expects man to do his duties but he should not expect fruit for his work. '*Nishkam Karma Yoga*' as advocated in *Bhagwat Geeta* is very useful to overcome physical and psychological problems arising in competitive world.

- 6) Rekindling the spirit of humanity, love for fellows is one way to establish peace in society. Peace in society help in bringing prosperity and stability which will ultimately lead man to seek spiritual goals. Fighting, struggle for existence and threat engage man in material world and hinders his spiritual progress. All these aspect work in intricate manner and influence each other. So its importance is to be recognised and efforts must be directed towards this goal.
- 7) Fear destroys our mind and corrupts our morals. Sloth must be overcome. Sloth is an enemy of efforts. It leads to cowardice, irresolution and self-pity. We need to blow optimism and positivism in the social psyche. There are number of stories given in our scriptures which can be effectively used towards this end.
- 8) Intellectual study and reasoning must be accompanied by moral excellence and ethical virtues there must be a moral discipline before enlightenment. No spiritual realisation is possible without a moral 'Sadhana' / discipline. The close correlation of the moral and spiritual life has resulted in the unity of philosophy and religion in India. Intellectual progress without emotional perfection is futile. So proper training of values are to be insisted by providing role models.
- 9) Self-knowledge is not merely achieved through instruction or by intellectual power but an experimental understanding of the reality. Purity and ethical training are necessary for spiritual realisation. It builds moderation in our ways of life. Yoga enables us to obtain a stable and steady mind. It enables us to achieve a resolute single-mindedness. Single-mindedness gives us a commanding position over the actions in life. So *Yoga* must be practised.
- 10) Present society has many outdated practices. It is our duty to identify them, discuss them at social level and consciously remove them. Regenerating the philosophical thought by removing dead burden of obsolete traditions and rituals is the need of hour.

The philosophy should be as non-dogmatic as possible, as universally applicable as necessary, and as non-sectarian as feasible. The approach should be based on reason and rationality, with experimentation used to verify and confirm its validity. Indian philosophy remains resilient owing to its ability to evolve, and by breaking free from conventional constraints, we can bring forth a fresh perspective.

CONFLICT OF INTERESTS

None.

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