

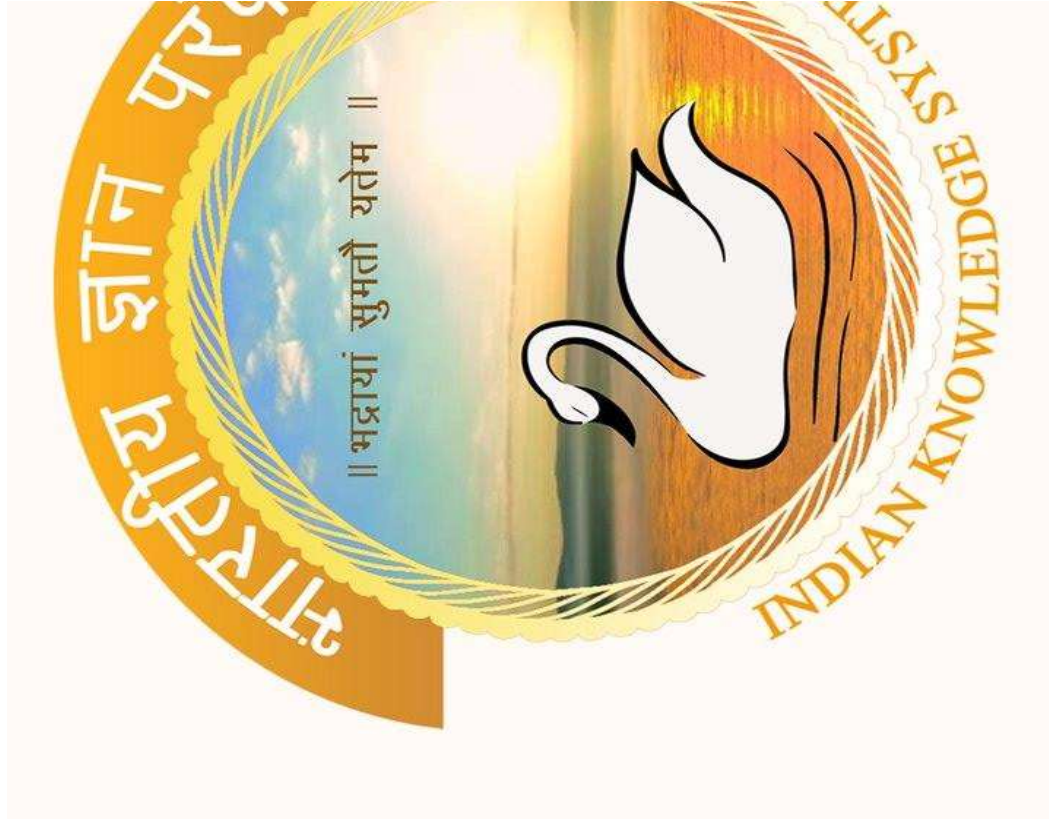
# INDIAN KNOWLEDGE SYSTEM

VARSHA SHINDE

# INTRODUCTION TO INDIAN KNOWLEDGE SYSTEM

The Indian knowledge system (IKS) is a vast and vibrant tapestry of intellectual traditions that have evolved over millennia in India. It's not just a collection of facts, but a way of understanding the universe and humanity's place within it, emphasizing:

- **Experience and Observation:** Learning directly from the natural world and society.
- **Experimentation and Analysis:** Critical thinking and testing knowledge through experimentation.
- **Oral and Textual Traditions:** Knowledge transmission through stories, songs, rituals, and written texts.

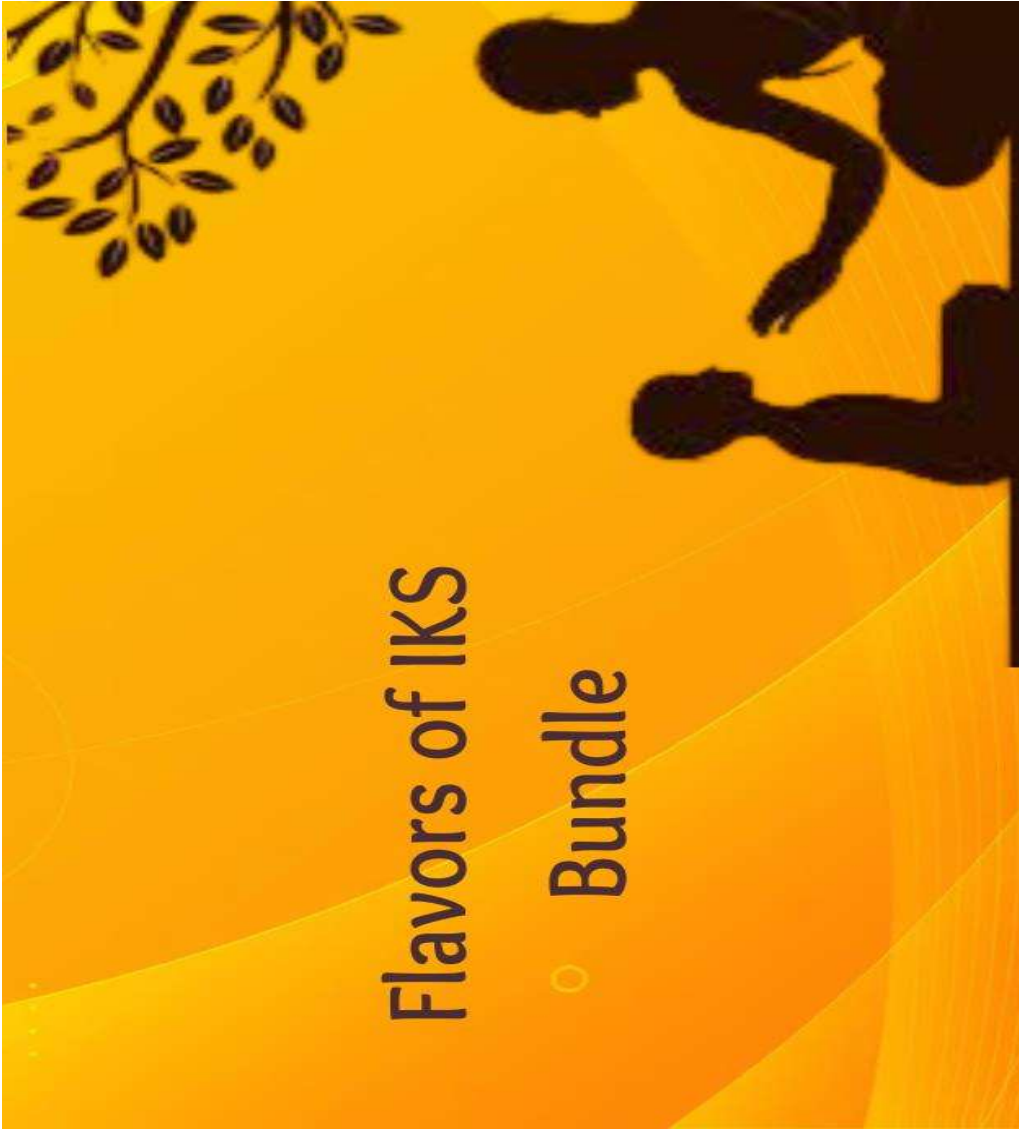


# CONCEPT OF INDIAN KNOWLEDGE SYSTEM

The Indian Knowledge System (IKS) refers to the ancient and traditional knowledge systems that have been integral to India's cultural, philosophical, scientific, and spiritual heritage. It encompasses a vast array of disciplines and practices that have evolved over thousands of years and continue to influence various aspects of life in India and beyond.

## Flavors of IKS

- Bundle



# HISTORICAL CONTEXT

## Historical Context

- Ancient Roots:** The Indian Knowledge System has its origins in the ancient civilizations of the Indus Valley (Harappan) and Vedic periods (circa 3000 BCE to 5000BCE). These periods laid the foundation for the development of philosophical thought, scientific discoveries, and cultural practices.
- Vedic Literature:** The Vedas, particularly the Rigveda, are among the oldest scriptures known to humanity and form the basis of Hindu philosophy and spiritual knowledge. They contain hymns, rituals, and philosophical insights that shaped subsequent Indian thought.
- Epics and Puranas:** Texts like the Mahabharata, Ramayana, and Puranas provide rich narratives that convey moral, ethical, and philosophical teachings. They also incorporate historical events, social customs, and cultural practices of ancient India.



Indian  
Knowledge  
System



# KEY ASPECTS OF INDIAN KNOWLEDGE SYSTEM

- **Jnana, Vijnana, and Jeevan Darshan:** These terms represent the different aspects of IKS - knowledge (Jnana), applied knowledge or science (Vijnana), and the philosophy of life (Jeevan Darshan).
- **Holistic Approach:** IKS integrates various disciplines – science, arts, medicine, spirituality – to create a comprehensive understanding of the universe and humanity's place within it.
- **Emphasis on Ethics and Sustainability:** IKS promotes living in harmony with nature and emphasizes ethical conduct.



# WHY STUDY IKS (NEED AND IMPORTANCE OF IKS)

## **Understanding the IKS:**

it integrates traditional values with contemporary knowledge, fostering a comprehensive understanding of the world. In this system, education goes beyond textbooks, emphasizing holistic development through arts, sports, and extracurricular activities.

## **Cultural Enrichment:**

The Indian Knowledge System, through its emphasis on cultural enrichment, profoundly influences students by exposing them to India's rich heritage. This cultural enrichment becomes a foundation for personal growth, fostering a well-rounded worldview and contributing to the development of not only academically adept but also culturally aware and socially conscious individuals.



# REASON TO STUDY IKS

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## **Holistic Development:**

The Indian Knowledge System strongly emphasises holistic development, incorporating arts, sports, and extracurricular activities into the educational fabric. This integration ensures students cultivate a well-rounded skill set beyond academic excellence.

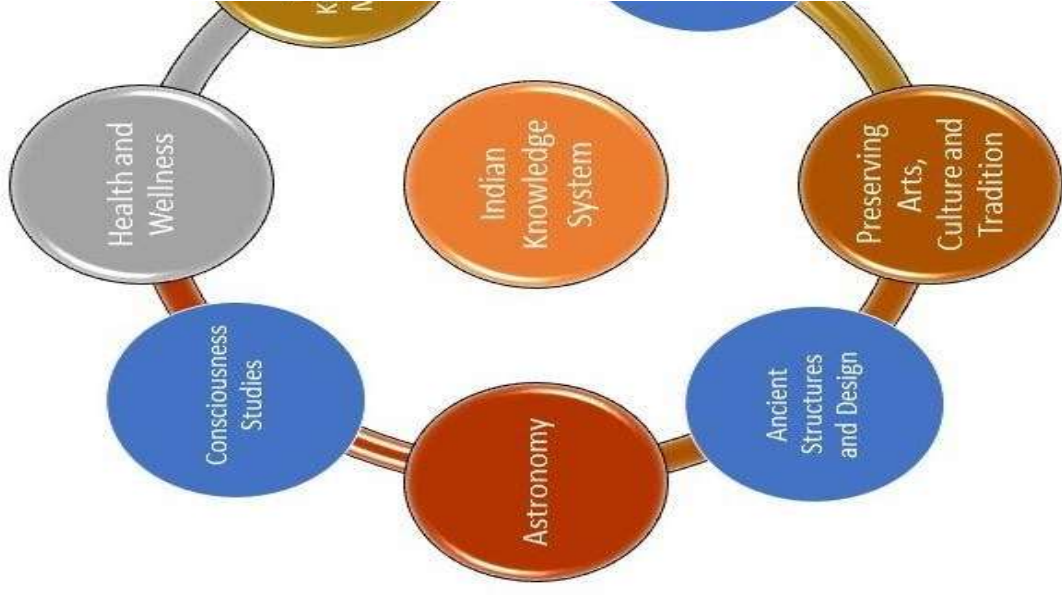
# NEED AND IMPORTANCE

## **Practical Application:**

The Indian Knowledge System places a premium on practical application, emphasising hands-on learning and honing problem-solving skills. It instils a mindset where theoretical concepts find tangible expression, fostering a generation of learners capable of addressing real-world problems with creativity and practical insight.

## **Language Proficiency:**

The emphasis on language proficiency ensures that students are not only academically adept but also proficient communicators, capable of navigating diverse linguistic landscapes with confidence and understanding.





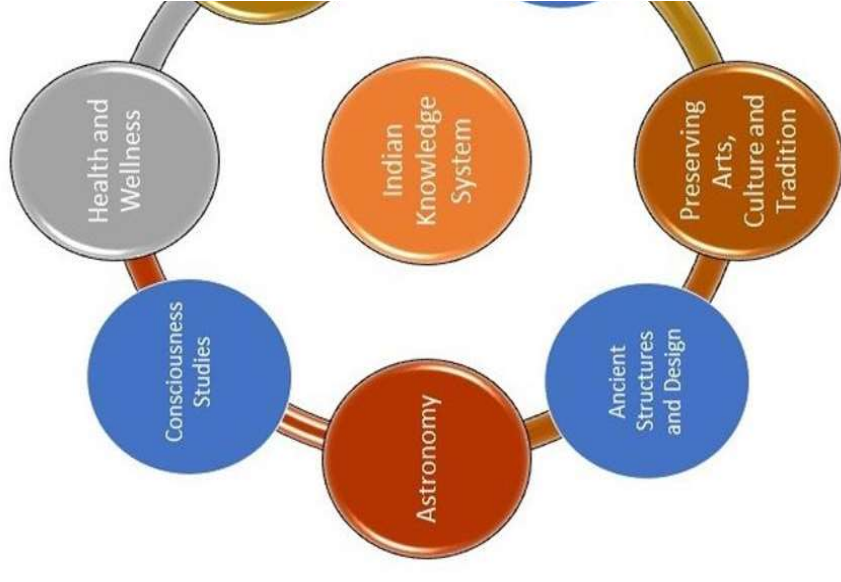
# IMPORTANCE OF IKS

## **Global Competence:**

This emphasis on international competence positions students to thrive in an interconnected world where cultural fluency and collaboration are integral to success.

## **Entrepreneurial Mindset:**

The Indian Knowledge System instills an entrepreneurial mindset by encouraging students to embrace risk-taking and innovation. This approach cultivates an entrepreneurial spirit, inspiring students to become creators rather than job seekers



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# PHILOSOPHICAL FOUNDATION OF IKS

## Key pillars of Indian knowledge system

- 1. Philosophy and Metaphysics:** - Vedanta: The philosophical teachings derived from the Vedas, emphasizing the concepts of Brahman (universal consciousness) and Atman (individual soul). - Nyaya and Vaisheshika: Schools of logic and atomistic philosophy, respectively. - Samkhya: System of metaphysics that enumerates the principles of existence.
- 2. Science and Mathematics:** - Ayurveda: Ancient system of medicine focusing on holistic health and well-being. - Astronomy and Mathematics: Contributions such as the concept of zero, decimal system, algebra, and advancements in astronomy including the accurate calculation of planetary orbits.

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# FOUNDATION OF IKS

- Arts and Culture:** - Music, Dance, and Drama: Various classical forms such as Bharatanatyam, Carnatic music, and Sanskrit theatre. - Architecture and Sculpture: Temples, forts, and sculptures that exhibit intricate craftsmanship and architectural marvels.
- Social Sciences:** - Dharma Shastra: Codes of conduct and ethical guidelines governing personal, social, and political life. - Arthashastra: Treatise on statecraft, economics, and political strategy attributed to Chanakya (Kautilya).

# SANKHYA

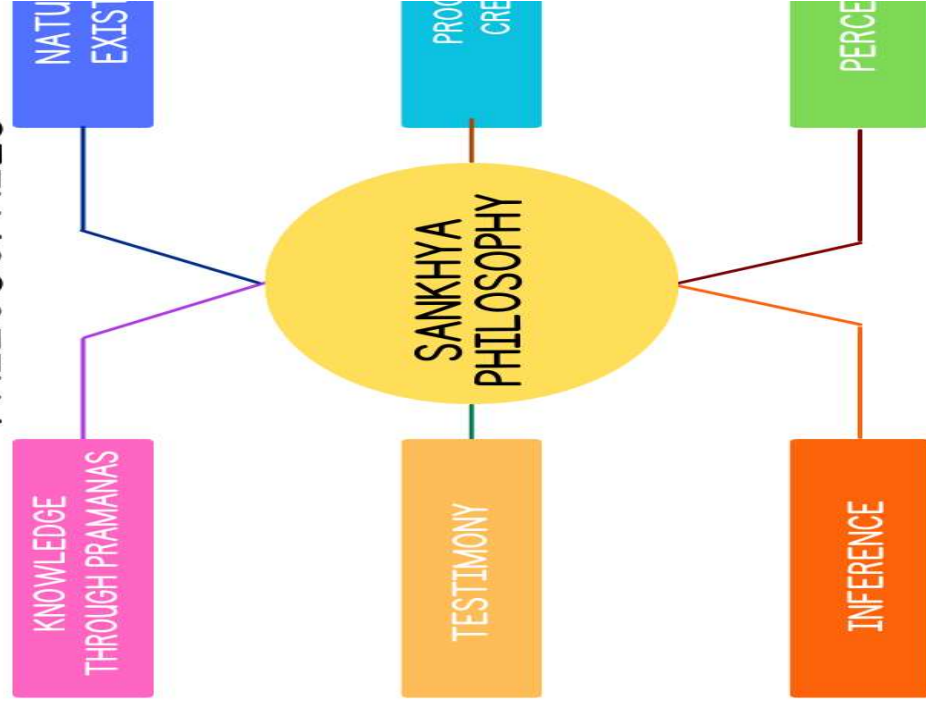
Sankhya Philosophy is one of the six major schools of Indian philosophy, and it focuses on the nature of existence and the process of creation. The Sankhya school was founded by the sage Kapila, who is considered the founder of the school.

Key concepts and principles of Sankhya philosophy include:

**1. Prakriti and Purusha:** According to Sankhya philosophy, the universe is composed of two fundamental realities: prakriti (matter) and purusha (spirit). Prakriti is the material world. It is made up of the five elements (earth, water, fire, air, and ether), as well as the mind and the senses. Purusha, on the other hand, is the individual consciousness or soul, which is eternal and unchanging.

**2. Gunas:** Prakriti is further divided into three gunas, or qualities: sattva (purity), rajas (activity), and tamas (inertia). These three gunas are responsible for the diversity and complexity of the material world.

## EPISTEMOLOGY OF INDIAN PHILOSOPHIES





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# ELEMENTS/ PRINCIPLES OF SANKHYA

**Evolution of the Universe:** According to Sankhya philosophy, the universe evolves through a process of transformation and combination of the three gunas. This process leads to the formation of the various elements and forms of matter that make up the material world.

**Liberation:** The ultimate goal of Sankhya philosophy is to achieve liberation (moksha) from the cycle of birth and death. This is achieved through the realization of the true nature of the self (purusha) and the attainment of spiritual knowledge.

**Yoga:** Sankhya philosophy is closely associated with the practice of yoga, which is seen as a means of attaining spiritual realization and liberation. Yoga is seen as a way of purifying the mind and body. Also, a way of developing the power of concentration and insight.

Overall, Sankhya philosophy provides a comprehensive understanding of the nature of reality and the process of creation, and offers a practical path for achieving spiritual realization and liberation.

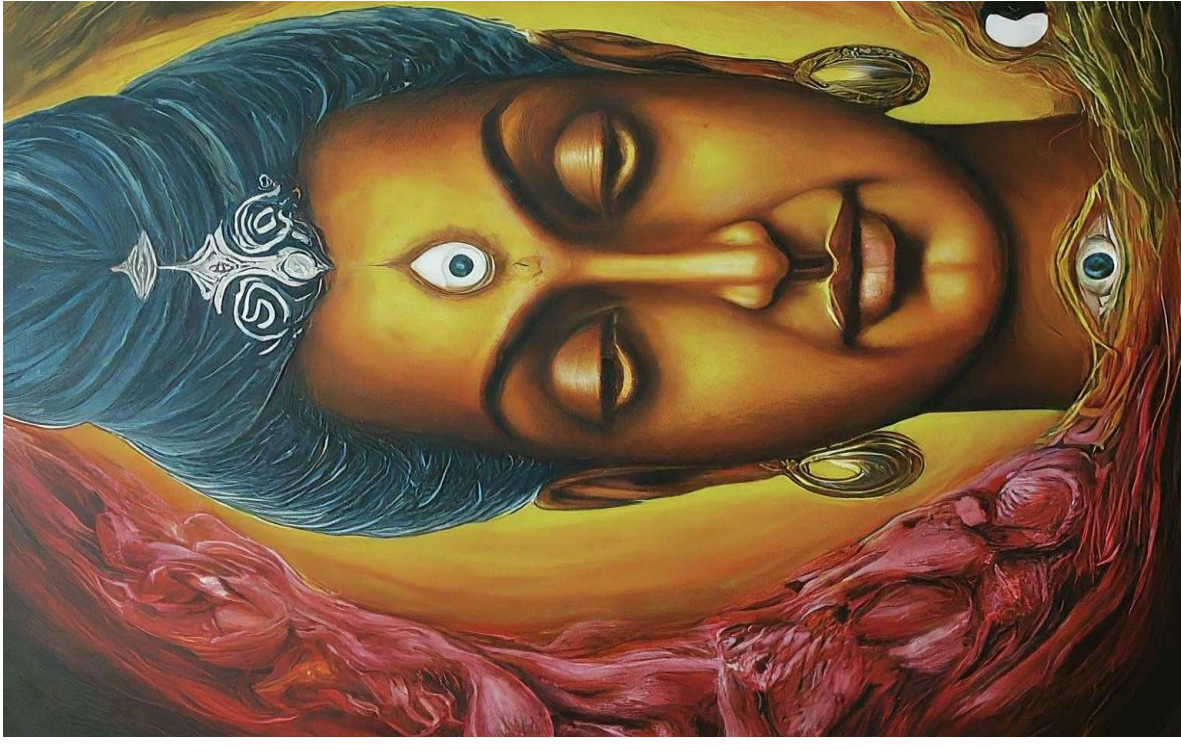
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# SANKHYA

## Epistemology of Sankhya Philosophies

Epistemology is the branch of philosophy that deals with the nature, sources, and limits of knowledge. In Sankhya philosophy, the theory of knowledge (Pramana) is an important aspect of epistemology. According to Sankhya philosophy, knowledge is obtained through three Pramana's or valid means of knowledge, which are:

1. Perception (pratyaksha): Perception is the direct knowledge obtained through the senses. It is considered a valid source of knowledge as long as the senses are not impaired and the object is present.
2. Inference (anumana): Inference is the indirect knowledge obtained through reasoning. It involves drawing a conclusion based on observation and prior knowledge. Inference is considered a valid source of knowledge as long as it is based on reliable premises and the conclusion is logically sound.
3. Testimony (shabda): Testimony is the knowledge obtained through reliable sources such as scriptures, gurus, and experts. Testimony is considered a valid source of knowledge as long as the source is trustworthy. Also, the knowledge is not contradicted by other valid means of knowledge.



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# VIEW POINT OF NEW AND ORIGINAL SANKHYA

NEW SANKHYA VIEW	ORIGINAL SANKHYA VIEW
<p>They advocated for a spiritual interpretation of the Universe's creation.</p>	<p>They advocated for a reasonable and scientific perspective of the universe's genesis.</p>
<p>Purusha, or spirit, they claimed, was required for the formation of the Universe, together with the element of nature.</p>	<p>They thought that the presence of a divine agent was not required for the Universe's formation.</p>
<p>This point of view is associated with a more spiritual school of thought.</p>	<p>This viewpoint is seen as belonging to the materialistic school of thought.</p>
<p>During the 4th century AD, modern features blended with the older Samkhya paradigm, resulting in this view.</p>	<p>This viewpoint is regarded as early Samkhya philosophy, and it dates from the 1st century AD.</p>
<p>They asserted that the universe was created by the clash of natural and spiritual elements.</p>	<p>They also held that nature, or Prakriti, was responsible for the existence of the world.</p>



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# VAISHESHIKA

The name Vaisheshika comes from the Sanskrit word *visesa*, which means ‘particularity’. Its focus is on the theory of particulars and, as a result, it is pluralistic in outlook. The sage Kanada founded it in approximately 300 B.C., making it older than the Nyaya school.

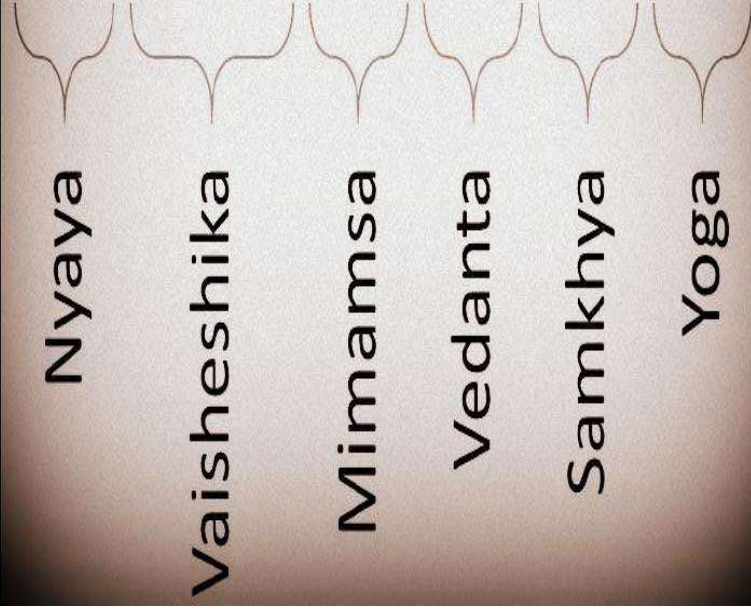
It is essentially an early effort at an atomic theory of the cosmos and, as a result, it does not mention ‘God’. However, later commentators believed that atoms alone could not have created an orderly universe, so they proposed that a ‘God’ supervises the atoms’ activities.

This approach divides the universe into six *dravya* or substance types (*padrthas*):

- Quality, or *guna*
- Karma, or deeds
- Samanya, or that which makes up a genus
- Coherence, or *samavaya*

*Visesha*, or the quality that distinguishes it from others.

# ILLUSTRATION OF VAISHESIKA



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## VAISHESHIKA'S RELATION WITH OTHER SCHOOLS

The Vaisheshika system resembles the Nyaya school of Hinduism in philosophical methods, ethical conclusions, and soteriology over time, but differs in epistemology and metaphysics.

The Vaisheshika school of Hinduism's epistemology, like Buddhism's, allow just two trustworthy methods of knowledge: observation and inference.

The Vaisheshika school and Buddhism both regard their respective texts as undeniable and dependable sources of knowledge, with the exception that Vaisheshikas regard the Vedas as a genuine and reliable source.

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# ELEMENTS OF VAISESIKA

The Vaisesika philosophy is derived from the term 'vaisesa' which means particularly. This system has seven categories (padarthas). Kanada who is the founder of vaisesika philosophy mentioned first to six categories. The last one named as 'abhāva' is added later by his commentators. Thus, the seven categories are;

- i. Substances (Padārthas)
- ii. Quality (Guna)
- iii. Action (Karma)
- iv. Generally (Samānya)
- v. Particularity (Visesa)
- vi. Inherence (Samavāya)
- vii. Non-existence (Abhāva)



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# PRINCIPLE OF VAISHESIKA

Vaisheshika is linked to the Nyaya philosophical system. Both systems embrace the individual self's freedom as the ultimate aim; both see ignorance as the root of all suffering and unhappiness, and both think that liberation can only be achieved through a correct knowledge of reality.

The Vaisheshika theory of causation emphasizes the importance of the cause (kāraṇa) in producing an effect (kārya). The Vaisheshika school also developed a detailed theory of atomism, which is the view that all matter is composed of indivisible and indestructible atoms.

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## COMPARISON BETWEEN NYAYA AND VAISHESHKA

### **Nyaya-Vaisheshika**

The Nyaya school of Hinduism is closer to the Vaisheshika school than the others. It asserts that human suffering is caused by errors/defects caused by an activity carried out under incorrect information, such as concepts and ignorance. Moksha, also known as liberation, is attained via the acquisition of correct knowledge.

This premise led Nyaya to focus on epistemology or trustworthy means of gaining the right information and removing false beliefs. To the Naiyyayikas, false knowledge encompasses not just ignorance but also delusion. Correct knowledge entails recognising and conquering delusions, as well as comprehending the true nature of the soul, self, and reality.

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## SIMILARITIES BETWEEN NYAYA AND VAISHESHKA

The Nyaya and Vaisheshika schools have a lot in common as well:

- 1.They agree that the presence of a supreme being can be demonstrated logically.
- 2.They both think that the Vedas, rather than being authorless, were written by that highest entity.
- 3.They both believe that natural elements are eternal and do not arise from Prakriti or Brahman, for example.

They shared so much in common that they finally ceased to exist as separate philosophical systems and united into Navya Nyaya, a unified philosophy.

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# CONCLUSION

Vaisheshika is linked to the Nyaya philosophical system. Both systems embrace the individual self's freedom as the ultimate aim; both see ignorance as the root of all suffering and unhappiness; and both think that liberation can only be achieved through correct knowledge of reality.

After the 10th century A.D., i.e. after the time of Udayana, these two schools moved closer together and merged to form a new school known as Nyaya-Vaisheshika. Udayana was the final representative of the earlier era of these systems. But it was Udayana who, by recognising these systems as one entire school, cleared the ground for their syncretism.

It is said that Udayana regarded Nyaya and Vaisheshika not as two independent systems but as one continuous school. He has combined Vaisheshika's ontology with Nyaya's epistemology in an attempt to achieve syncretism between the two.



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# NYAYA

The Nyaya philosophy was founded by the sage Gautama and is also known as the Akshapada system. It accepts 16 categories of knowledge including perception, inference, comparison, and testimony. Perception is considered a valid source of knowledge and is defined as the contact between a sense organ and object.

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# NYAYA

## **Key tenets of Nyaya:**

- **Logic and Epistemology:** Nyaya is primarily concerned with understanding the nature of knowledge and how to attain it through correct reasoning.
- **Four Valid Means of Knowledge (Pramanas):**
  - **Perception (Pratyaksha):** Direct sensory experience.
  - **Inference (Anumana):** Reasoning from cause to effect or vice versa.
  - **Comparison (Upamana):** Understanding similarities between objects.
  - **Verbal Testimony (Shabda):** Reliable information from authoritative sources.
- **Causation:** The Nyaya theory of causation emphasizes the unconditional and invariable antecedent of an effect.
- **Self and Liberation:** Individual selves (Atmans) exist, and liberation from suffering is achieved through correct knowledge and understanding of reality.

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# FOUNDATION FOR NYAYA

## **Importance of Nyaya:**

- **Foundation for Indian Logic:** Nyaya laid the groundwork for logical reasoning and debate in Indian philosophy.
- **Influence on Other Schools:** Its epistemological framework influenced other schools like Vaisheshika and Mimamsa.
- **Relevance to Modern Thought:** Nyaya's emphasis on logical analysis and critical thinking continues to be relevant in contemporary philosophy and science.