



INDIAN PHILOSOPHY: IT'S RELEVANCE IN THE PRESENT WORLD

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ABSTRACT

In the whole World India is a country of its own kind. It is the only nation, which for centuries has been the centre of great attraction for people of every part of the globe. On the basis of its knowledge and spiritualism, India has drawn the attention of the world. Its cultural value has left their deep impression on the whole world. India's prosperity and the way of life of its people have attracted many of it. Since ancient times, India has been the centre of a rich and developed civilization. Many of its centers of education and learning have been universally renowned in their respective eras. Centuries before Christ India developed high human values, and on the basis of them it kept its flag flying high. This country has from time to time, given the world mentors, who reached the highest stage of human status become philosopher guides for the entire world. Their ideas and adaptable practices, after passing hundreds of years, are still ideal teacher of all in general and in particular. Their work is capable of guiding the world even in the present scenario of the world, if they are applied according to the demand of time and space.

INTRODUCTION

The present age is considered as a period of momentous transition in human civilization. The present age that we live in is considered as an age of great conflict and turmoil, outer as well as inner. Constructive and cultural trends are gradually decline day by day due to the

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tremendous pressure of technological devices. The unity of human society is being dissipated by acute differences and animosities based upon the differences of class, color and power blocks. There is no doubt that science has played a vital role in the global development and enrichment but at the same time it presents the most imminent danger to its survival. Looking at the present scenario all over the world, it is imperative that we carry out introspection, search where we have gone wrong and decide about the measures which can help in setting things right. It requires sincere efforts and firm action by all the right thinking people, without any further loss of time.

Philosophy, especially Indian Philosophy is a quest for knowledge or search for truth. It is justifying truth through rational and speculative methods. Once upon a time philosophy was mainly confined to abstract and transcendental thinking but after post-modernism it has changed its dimension and directly penetrated in solving practical and empirical problems in the society as well in the world. The world as a whole changed so has man-in his outlook and style of living. So the relevance of the thought of the Indian philosophers today depends not on the nature of the problems we face but on the spirit with which these problems have to be tackled. In the words of Swami Vivekananda “Man –Making is my mission”. He used to say, indeed, a country’s future depends upon its people—how good, intelligent and capable they are.”¹ Indian thought is always ahead of its time. We can find almost each and every concept defined in Indian thought. Whether we are looking at politics, ethics, morals economy or way of life Indian scholars have given their views which are relevant till today. According to Swami Vivekananda—“If there is any land in this earth that can laid claim to be the blessed *Punya Bhumi*,”....the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality—it is India.”² Philosophy is a study that seeks to understand the mysteries of existence and reality. It tries to discover the nature of truth and knowledge and to find what is of the basic value and importance in life. “Philosophy thereby becomes a way of life, not merely a way of thought. It has been remarked with reference to Jainism that is fundamental maxim is “Do not live to know, but know to live “and the same may well be said of the other Indian scholars also.”³

Now we stand at the twenty-first century. Man is now attaining the Zenith, the highest achievement of scientific progress which made it possible to live in the global village. It is all very well to talk about the global village. It is exciting to think of ‘global citizenship’, ‘a global civic society’, ‘a global ethic’, ‘a global peace’. The climate of modern world is wholly hostile by the darker side of the dawn—that is globalization of war and violence. We see a dehumanized fragmented world. The human family is broken by exploitive social order; the village is destroyed by techno centric development; the city is corrupted by conspicuous consumerism; injustice is made by manmade laws; discrimination is made by claims of equality; oppression is committed by those demanding rights without duties; violence is done

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by self appointed guardians of humanity; and faith is feeble by lust. In such a state of human degeneration, can we diffuse glory with peace? Can we identify ourselves with peace? The world we live in now is not safe. The constant awareness of fear, suffering, and tension presents in our minds make us question seriously the state of human existence in the modern world. All our problems except natural calamities are our own making, created by misunderstanding and can be corrected. Often we cannot overcome our problems because we either do not know the cause or, if we understand it, do not have the means to remove it. One such problem arises from the conflict of ideologies, political or religious, when people fight each other for pretty ends, losing sight of the basic humanity that binds us all together as a single human family. To establish world peace the individual is the key. Man matters most. For society to change for the better the individual has to change. It is observed that man has civilized and is able to face dangers that arise from nature such as wild animals and famines. Man thus has mastered over external dangers, generated by his own passions of hatred, envy and pride. So if a man can not master over these internal dangers he would become more dangerous than an animal. In the present world man is so developed and acquired powers that he would either create a world quite superior to anything that our planet has hitherto known or put to an end to human and animal life. So for the betterment of world each individual has to improve, consequently the world peace will be established by acquiring the peace of individual mind. So we can say the peace of each mind is the source of global peace.

Peace is the essential teaching of Indian Ethics and Morality. As the means of practice, peace cultivated in a person's mind is a source of an act of peace and a moral deed. Only a peaceful mind can originate a peaceful act. The teachings of Indian Ethics and morality especially Buddhism and Jainism encourage a person to keep his or her mind in peace and demand peace from others. Fellowship, amity and peaceful living have been the normal and natural features of Indian philosophical moral and ethical teachings. Buddhism and Jainism in Indian philosophical religion are the religions of kindness, humanity and equality. Morality keeps the world in balance and equilibrium creates disturbances. Thus morality is indispensable for the realization of peace on earth. According to Radhakrishnan "Each system of philosophy is an answer to a positive question which its age has put to itself, and when viewed from its own angle of vision will be contains some truth. The philosophies are not sets of propositions conclusive or mistaken, but the expression or evolution of a mind with which and in which we must live if we wish to know how the systems shaped themselves. We must live if we wish to know how the systems shaped themselves. We must recognize the solidarity of philosophy with history, of intellectual life with the social conditions"⁴

Indian philosophy periods an inspiration which is highly conscious to construct good human beings and a civil society as well. According to Indian thought, human value can be attained only through persistent and strenuous efforts. Its motto is to attain shreya(good) and perform

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preya(pleasant) actions. Man will have to establish balance between these two as Indian social philosophy tells us about the development of individual and social quality as well. Indian messages for harmony and assimilation are unparalleled. Its spiritual aspires are distinct actions of endeavor to establish balance between the material and transcendental realms that help to apprehend the value of life as a social human being. Science cannot solve the disharmony of mind and social conflicts. Scientific theories are much more efficacious for the natural or physical matters. Man's development up to his present stage is not due to the evolutionary urge of nature alone; rather man may consciously help in the evolution and survival of all aspects. His spiritual sense will usher him into a new era, higher and more glorious than the previous one. In order to assume a comprehensive knowledge on the above points it is the duty of all human being is to dissipate such nature which will integrate mind to mind, culture to culture and India is a society that possesses cultural pluralism from time immemorial. Therefore rationalistically, the revival loving attitude, discharging of friendship and reverence for all living organisms are highly essential for the eradication of social evils. Here lies the success of Indian philosophy for the present age.

The present age demands that there be a global revolution in the sphere of our conscious to begin with, leading to the structural changes in our civilization, cultural systems so that the mankind now a day moves away from self alienation to self actualization; this is possible if the direction of structural change are oriented to transcending all forms of inequity socio economic moral etc., and establishing a society based on justice and equity. This is the nature of change needed. It needs to be underlined with a serious note of understanding that the establishment of world peace, love, universal brotherhood and all other noble values preached by the noble souls from the beginning of human history, all are conditional to founding a society based on socio-economic equity. Indian seers have craved for peace and prosperity of all on the earth and prayed for their welfare in their prayer.

Now we are living in age of science and technology. There is tremendous growth of knowledge. It is the era of information revolution and at the same time age of anxiety and mental tension. We are passing through value crisis. So peace is an ethical issue that shows concern for humanity. In the modern strife-torn world when all sorts of destructs, doubts and war are prevalent all over the universe and when violence threatens to ruin the entire fabric of human civilization, the quest for peace, which is the main aim or purpose of all systems of Indian ethics and morality. Modern scientific and technological progress has created conditions in which man must live together in peace or face destruction. There is communal disharmony. The only thing violence can do is to excite greater violence. Peace is today the condition for survival. The road to peace is a return to certain principles of religion and philosophy. All religions and philosophy in India advocate path of good conduct and spiritual upliftment. Basic journey towards spiritual perfection is common to all religions and philosophy. Now the question is how to accomplish peace. It can neither be accomplished by

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any external agency nor can be imposed from outside. It must grow from within, what is needed is vision of peace. We must rediscover our cultural heritage. Since war begins in the minds of men, if we go through the different systems of Indian philosophy it teaches us how to construct defense of peace in the minds of men. For world peace firstly we must accept mutual goodwill and friendliness among different nations as a necessary condition for world peace. Secondly, there should be complete avoidance of violence. Non-violence should be practiced in words, thoughts and deeds by each individual with conviction that it is a law of nature. The eternal values preached by different systems of Indian philosophy transcend religious barriers. They have universal relevance.

This article seeks to examine the significance of Indian philosophy in the present scenario. India has a rich tradition of intellectual inquiry and a textual heritage that goes back to several hundreds of years. The human planet is in a spiritual, moral and material crisis. Needless to say that a proper understanding of all these principles will contribute to the solution of manifold problems confronting humanity in search of peace. In Indian religion and philosophy they are not isolated practices but they are intertwined with life. In the age of globalization, we have to reaffirm faiths in Indian ethos. The ethical principles of Indian philosophical systems prescribe a code of conduct, which requires an individual to be an ideal person with non-violence as the foundation of his life. So the significance of Indian philosophy in the new millennium therefore should evolve the ideological or structural frameworks for a world based on equity and human justice, inhumanness, violence, hate, terrorism, narrow-identities—all the products of inequity are wiped out once and for all.

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