

ONTOLOGY OF ANCIENT INDIAN PHILOSOPHIES: RELEVANCE IN CONTEMPORARY WORLD FOR GLOBAL PEACE

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ABSTRACT

The glorious past of Indian philosophies has a treasure of simplest but unique interpretations of all complex problems and cherishing a life, without hindering and harming each other. There were atheistic-theistic, orthodox-unorthodox, spiritual-materialistic ideologies prevailing simultaneously without any dispute or non-tolerance for each other. The increasing intolerance is pushing human in a state of annihilation. In such alarming conditions the whole world is looking for a hope of a silver lining in such dense clouds of writhing. Now it becomes the most needed area of study for educationists and philosophers of the world to study the essence of diversity of Indian ideologies and to analyse out the factors responsible for the development of such a unified glorious harmonious human society and culture. The study concludes that the ancient Indian prosperity, enriched culture, literature and flourishing society had resulted due to the impact of all ideologies prevailing in that aeon. Ideologies whether accepting God or not and accepting Vedic knowledge or not, all were paid full respect where tolerance was the unique feature of all. The study also concludes that in that period, being follower of different ideologies was not the basic concern, but all focused to reach at most important point i.e. humanity. The study suggests that our enriched ancient past should be reflected through every aspect of our institutions and should be covered through explicit and implicit curriculum of educational institutions. More debates, seminars should be organised on such topics together with presentation of these ideologies in the form of short films at the weekends and should be made available worldwide to teach the lesson of humanity through it.

KEYWORDS: *Ontology, Theology, Ancient, Ideology, Orthodox, Unorthodox, Theists -atheists, Humanity.*

INTRODUCTION:

It is a universal truth that human is the most important and powerful dweller of this earth. So, it becomes essential for him to not only be ethical for its fellow creature of the earth but also to develop conscious tolerance, compassion and we-feeling with all human being without considering their place, religion, creed and gender etc. We live in accordance with the metaphysics, related to ontology, theology and religious beliefs. Though all religions of the

world are always concerned with human values and upliftment of quality of life for them but still whole world is experiencing the deterioration of human values. The depletion of human values is the root cause of all other problems i.e. increasing gap between rich and poor, racial and sexual discrimination, corruption, terrorism cut-throat competition, religious bigotry and so many others. Such a non-tolerance for followers of other ideology is really an alarming question for today's world while such society was flourishing in ancient India. The glorious past of Indian philosophies as a treasure of simplest but unique interpretations of all complex problems and cherishing a life, without hindering and harming each other. There were atheistic-theistic, orthodox-unorthodox, spiritual-materialistic ideologies prevailing simultaneously without any dispute or non-tolerance for each other. Now a pertinent question arises that how among such variety of ideologies there was a unique unity in all existing diversity? The priority was for wider humanity and not for narrowness of sects. To find this hidden treasure one should surely peep into the mysterious pocket of ancient Indian philosophies to find out various explanations of soul, God, Universe etc. which though being extremely different from each other but still moving in one direction resembling to water streams, various knowledge streams flow with the same goal to meet the ocean of knowledge, i.e., ultimate reality.

Significance of the Study

Right from the beginning of evolution till date human mind has always been full of curiosity for the exploration of fundamental elements and the cause of this universe. The intellectual development in this field resulted many interpretations regarding ontology and theology together with study of emergence of various religions in the world. The ideologies converted into religions were mostly theists in nature, but it is not true in Indian context. From philosophical point of view, in India there are two religions which are atheist but are equally responsible in the enlightenment of human life with their blissful golden theories of life. It depicts that India's past have an unlimited treasure of intellectual property earned by its saints, sages called *Rishi*, *Muni*, *Tapasvi* etc. The highest standard of living with such a variety and diversity of thought was the unique feature of India's glorious past. Basically, there are six ideologies which are in acceptance of Vedic knowledge so are called orthodox or 'Astika Darshan' and three ideologies named Charvak, Jain and Buddha don't accept Vedic knowledge, so are called as unorthodox, '*Nastika Darshan*'. The term Astika and Nastika is not used with reference to God, for instance two out of six orthodox philosophies are atheistic but are Astika due to acceptance of Vedas. Though fundamental differences in ontology and theological viewpoint of all ancient Indian philosophies, they have constructed such a glorious human society and culture which was most flourished in contemporary world. In today's world we can see the mental narrowness of followers of one ideology as they don't have any tolerance for others. The increasing intolerance is pushing human in a state of annihilation. Is this really the human society frantic for devastation of humanity from this earth? In such alarming conditions the whole world is looking for a hope of a silver lining in such dense clouds of writhing. Now it becomes the most needed area of study for educationists and philosophers of the world to study the essence of diversity of Indian ideologies and to analyse out the factors responsible for the development of such a unified glorious harmonious human society and culture.

Objectives of the Study: The objectives of proposed study are as follows-

- To analyse historical account, ontology, theology and ethical perspectives of all six orthodox philosophies or ‘Astika Shad-Darshans’ i.e. Samkhya, Yoga, Vaisheshik, Nyaya, Purv-Mimansa and Uttar-Mimansa or Vedant Darshans.
- To analyse the historical account, ontology, theology and ethical perspectives of three unorthodox philosophies or ‘Nastika Darshan’ i.e. Jain and Buddha and Charvak.
- To analyse the impact of all above ideologies on all round development of human society along with development of universal values.

Research Methodology of the Study

The proposed study is a descriptive philosophical research study based on secondary data. The first source of data for such study must be the original Upanishads, four Vedas, Bhagavat Geeta, various Bhashya-Sutra, original Jain and Buddha scriptures etc., but it is not being possible for the researcher to analyse all the original scriptures. The researcher found it feasible and needful to analyse various analytical and interpretive studies of various contemporary great philosophers and educationists. According to the objectives of the study the limitation of proposed study is to confine it only up to ontological, theological and ethical aspects of all Orthodox and Unorthodox (Astika and Nastika) Indian philosophies to find out its relevance in present scenario and to draw some concrete solutions- suggestions for development of some blissful living standards not only to quench our thirst of knowledge but also to acquire eternal happiness.

Analysis and Interpretation of the Study

Though complicated in nature, all ancient Indian philosophies have effectively paved way for a happy, prosperous and contented human life. The study of all the branches of Indian philosophies is not an easy task for the proposed study, so it becomes essential to confined it for the study of six Orthodox Indian Philosophies (Astika Darshan) i.e. Samkhya, Yoga, Nyaya, and Vaisheshik, Purv- Mimansa and Uttar-Mimansa or Vedant and three Unorthodox Indian Philosophies (Nastika darshans) Jain, Buddha and Charvaka. According to the objectives of the study researcher has analysed their historical account along with their ontological, theological and ethical aspects in detail.

1. Samkhya Darshan –

According to Radhakrishnan “There is no subject absolutely new in the history of any ideology. No idea appears in its complete form in the mind of a single person.”¹ This is also true for Samkhya Darshan, being the oldest Astika ideology propounded by Maharshi Kapil in about second century BC. This ideology is based on some principles and postulates led in Rig Veda and Upanishads like *Shwetashwar Upanishad*, *Kthopnisada*, *Mahabharat* etc. Now the original writing of Maharshi Kapil named as *Samkhya Pravachansutra* is not available but some commentaries and interpretations of Samkhya are available such as Isvarakrishna’s *Samkhya Karika* (5th century AD), Godpad’s *Samkhyakarika Bhashya*, Vachaspati Mitra’s *Saamkhyatatv Kaumudi*. Another important work on Samkhya *Pravachan Sutra* is done by Vigyanbhikshu in sixteen century A.D. known as *Samkhya Pravachan Bhashya*.² Dr. S. Radhakrishnan had quoted the statement of Richard Gorbey great scholar of Indian schools, who had especially studied Samkhya darshan and stated in his book titled *Philosophy of Ancient India* that “ In Kapil’s

Samkhya principles, there is appearance of full freedom and complete faith on his own powers in the history of human world.”³ There are two meaning of the term ‘Samkhya’; Numbers and Perfect Knowledge. Essential features of this ideology are as under-

1. Samkhya darshan is based on realistic dualism, because it accepts two ultimate realities in this universe i.e. Prakriti and Purush,
2. Both can manifest themselves through each other.
3. Prakriti is a sum of three qualities (Guna) i.e. sattva, Rajas and Tamas.
4. Sattva represents purity, fineness, subtleness, lightness, brightness, pleasure. It is associated with Ego, Consciousness and Cosmic Intelligence (Mahat Buddhi).
5. Rajas represents principle of activity; motion so is the cause of restlessness and pain.
6. Tamas represents heaviness, opposes motion or activity so it exhibits tendencies like ignorance, coarseness, stupidity, laziness, lack of sensitivity, indifferences etc.
7. All three constitute Prakriti, as a dynamic complex so Prakriti is not a static entity.
8. Being homogenous, non-mechanical organic entity these Gunas cannot be separated from each other.
9. Prior to evolution of universe Prakriti exist in a state of dynamic equilibrium due to perfect balance between three Gunas.
10. Evolution process starts due to imbalance and disequilibrium brought about by the dominance or pre-ponderance of one or other of these three Gunas.
11. In this process of disequilibrium Prakriti results in twenty-three different kinds of objects.
12. First is Cosmic Intelligence (Mahat Buddhi), and second is Ego (Ahamkara) which arises out of Mahat Buddhi.
13. Ego or Ahamkara also has three Gunas.
14. The Sattva Guna of Ahankar is responsible for evolution of **five** sets of sense organs and **five** motor organs together with **one** mind.
15. Rajas Guna of Ahamkara is responsible for providing energy for other two Gunas.
16. Tamas Guna of Ahamkara is responsible for the emergence of **five** subtle elements called *Tanmantrayen*: form, taste, smell, sound and touch. (*Roop, Rasa, Gandha, Shabd, Sparsh*), and **five** gross elements called ether, fire, earth, air and water.
17. Out of two ultimate realities, Prakriti is subtle and devoid of any consciousness,
18. Purusha is pure consciousness, sentience, eternal uncreated and all pervading. It is beyond any pleasure and pain so beyond even bliss.
19. In the connected form with Prakriti, Purusha feels itself to be the real experience of pleasure, pain, joy and sorrow etc. due to ignorance of its original form this is called Bandhan.

20. The goal of Purusha is liberation from the imperfections and limitations of man that arises out of his involvement with Prakriti. Thus, Samkhya Darshan does not recognize any other ultimate reality in the form of GOD, so is atheistic in nature.

Dr. S. Radhakrishnan has quoted the statement of Vigyanbhikshu that “Purush in itself is not called living being (Jiva) but it is living being in combination with Ahamkar.”⁴Manas Buddhi and Ahamkara combines to form conscience or micro-organism (Sukshma Sharir) and this Sukshma Sharir is the base of re birth. To break this ignorance and illusion of seeking itself as conscience Purusha must attain the discriminating knowledge or *Vivek Gyan*, for whichmoral perfection becomes relevant to the attainment of freedom and salvation in Samkhya darshan.

All above discussion is depicting the fact that though the Samkhya ideology is atheistic and realistic in nature but still it teaches a lesson to live a life of detachment and will power to do work without any kind of selfishness. Such a teaching can makes true and devoted skilled persons to the society, who works for the welfare of others; they live life with a logical and scientific temperament. One can surely admit the golden impact of such great ideology on the-then society of ancient India.

2. Yoga Darshan:

Ancient Indian ideologies believe in tremendous powers of human mind as far beyond to exhibited in day-today physical world. YOGA School of discipline is one such philosophy propounded by Maharshi Patanjali which is recognised as soul of Indian philosophy. The literary meaning of yoga is a ‘process’ to seek detachment from physical world and attachment to spiritual self. It shows the presence of two entities within one person. Dr. S. Radhakrishnan quoted that ‘For Maharshi Patanjali the meaning of yoga is not limited to connect only, “Yoga is a systematic effort made for the achievement of perfection through controlling various elements of human nature i.e. material or spiritual.”⁵ Yoga Tatva Upanishad has identified four types of Yoga- Mantra Yog, Laya yoga, Hath yoga and Raj yoga. Patanjali’s yoga is related to Raj yoga. The basic concept of meditation is flowing from Atharvaveda, Mahabharat and various Upanishads. In Mahabharat the term Samkhya and Yoga are being used as two parts of one whole, even Jain, Buddha and Charvak philosophies have also accepted it. Thus, yoga darshan is an integral part or we can say, it is the signature ideology of our past. “Patanjali’s Yoga sutra is the first most systematic and authoritative presentation of yoga darshan both in theoretical and practical aspects. It has four parts namely ‘*Samadhi Pada*, ‘*Sadhana Pada*, ‘*Vibhuti Pada* and ‘*Kaivalya Pada*.”⁶ The concept of Mahat buddhi of Samkhya Darshan is accepted in Yoga Darshan as ‘*Chitta*’. This *Chitta* has all impressions of life and explaining the cause-and-effect relation of universe, it is described as casual *Chitta* attached to Purusha and when it is explicated with new body it becomes effect Chitta. The aim of *Yoga Sadhana* is to supress *Rajas* and *TamasGuna* of *Chitta* to facilitate it to return in all pervading casual *Chitta*.

Patanjali expanded Yoga as ‘*Ashtanga Yoga*’ as it constitutes eight steps in proper hierarchy, which are as follows-

1. Yama: Truth, non-violence, non-stealing, non-storing and simple living without any luxury. (Satya. Ahimsa, Asteya, Aparigraha and Brahmcharya)

2. Niyama: These rules are *Shauch* (body and mental cleanliness), *Santosh* (control of mind), *Tap* (practise of bearing) *Swadhyaya* (self-study habits) and *Pranidhan* (faith in God and meditation for the same)
3. Asana: This is body posture in which mind can concentrate, and body may become strongest.
4. Pranayama: It is control over breathing process. it has three parts- *Puraka* (Inhaling) *Kumbhaka* (Holding air in body) *Rechaka* (Exhaling in proper manner) This process strengthens body and mind both.
5. Pratyahara: This includes complete control over senses.
6. Dharna: Stabilizing Chitta over appropriate thought either external or internal to gain power of concentration.
7. Dhyana: Long duration meditation and stabilizing it. At this stage things explicit in their original form to the meditating person.
8. Samadhi: This is the stage when meditator, meditation-thought and whole process of meditation unifies, person goes deep within and is disconnected to external self- awareness.

According to S. Radhakrishnan, 'Yoga Darshan has explained physical life as full of desire and ill-wills. The life full of self-feeling (*Ahama-Bhava*), restlessness (*Ashanta*) and uncontended (*Asantushta*) because it is commended by five types of illness (*klesha*) i.e. *Avidya* (understanding non eternal as eternal and non self as self), *Asmita* (illusion of feeling self as body and mind), *Raga* (involvement in luxury things of happiness) *Dwesha* (hatred for things responsible for pain) *Ahinivesha* (attachment to life and fear for death).⁷

Liberation of *Chitta* from self or *Atman* is called *Moksh* or salvation. When *Chitta* is more active than self, it has an illusion of enjoying various stages of life but when *Chitta* is controlled, peaceful quiet and still as in Samadhi then the self or *Atman* exist in its real form. Thus, Yoga darshan is purification of body, mind and spirit to seek eternal pleasure of yoga.⁸

Such a great ideology was another tool in the hands of ancient Indian society through which they became able to forge their destiny.

3. Vaisheshik and Nyaya Darshan

Vaisheshik and Nyaya both are considered as complementary to each other. Vaisheshik is propounded by Maharshi Karnad and Nyaya darshan is propounded by Maharshi Gautama. They both explicated their ideology through writing Vaisheshik Sutra and Nyaya Sutra simultaneously. The Vaisheshik School is known for its metaphysics and ontological explanation whereas Nyaya is basically the ideology focussed on epistemological aspects of philosophy. That's why they support and accept each other. Vaisheshik School has given the concept of atom as being fundamental element of universe. As quoted by S Radhakrishnan according to Richard Garve and Keeth Vaisheshik school is supposed to be prior to Nyaya darshan but Goldratkar accepted Vaisheshik a branch of Nyaya darshan, and according to Jaccobi "Both schools were mixed in very early stage, but it got completion at the time when Nyaya-Vartika was being written by Vachaspati."⁹ Generally it is believed that Vaisheshik school was originated as an unorthodox i.e. non-Vedic school but later it turned into orthodox *Astika* darshan. Vaisheshik Darshan has explained the universe made up of indivisible atoms which can neither be created nor destroyed.

Universe is made up of both material substance and nonmaterial substance. Space (*Akasha*), time (*kaal*), and soul are non-material substances. Both the schools accept self as an individual substance which is eternal and universal. Nyaya school does not believe 'self' as pure consciousness as shown in Samkhya school. It believes it to be a fiction of imagination because all consciousness must belong to any subject. Thus, for Nyaya consciousness is not 'self' but an attribute of 'self'. Vaisheshik darshan also believes that consciousness is not a necessary quality of soul but is merely accidental quality which the soul acquires through its association with body. Therefore, the dissociated soul has no consciousness. This school believes in two kinds of soul; Individual soul which is many in number and another is supreme soul, i.e. God. Further Nyaya and Vaisheshik both have accepted law of *karma*. According to Nyaya, the law of '*karma*' though by itself can be considered the sum of the moral merits and demerits of a man, which lacks any consciousness hence cannot itself apportion joy or sorrow to man. For its' apportion, it is therefore requiring the guidance of a supreme, intelligent and moral being, such being is indeed God.¹⁰ Thus, we see that both schools are based on scientific heuristic and logical style of all explanation which shows unique feature among spiritual ideologies and certainly being very effective in developing individuals with scientific temperament together with morality.

4. Purva- Mimamsa:

Purv Mimamsa ideology founded by Jaimini is prior to *Uttar Mimamsa* or Vedanta Darshan. In Mimamsa Sutra the sage Jaimini has elaborated Vedic expressions. There are twelve chapters in Mimamsa sutra and is supposed to be of Buddha's period. This school accepts and advocates the testimony of Vedas, but its concept of God is either pluralistic or it seems to be atheistic realism in nature, as it accepts the reality of material world. This darshan explains soul as one who gain experience, body is the place of experience and senses are the means of experiences. Experiences are of two types – internal (pleasure and pain) external- seeing various things. Soul is different from body, senses and intellect. Body is a mean for achievement of some goal far beyond itself. Soul conducts the body to achieve that goal and allow changes but itself it does not change.¹¹ This school has opposed the concept of soul as elaborated in Buddhism, where soul is nothing, but a series of thoughts connected to each other like a chain. Each loop of this chain acquires previous impression by its pre- discusser loop. In contrast to this explanation of soul, Mimamsa has claimed that there is an all-pervading continuous eternal, non-material and non-atomic soul who can bear impressions of thought of previous life and change its body. Soul involves in karma because karma is not only atomic but mechanistic (In motion) also. The power of soul is cause of body movement. Purva-Mimamsa school also belief in plural self, the liberated soul is only in true eternal monistic form. The free soul cannot express feelings which can only be expressed with body. The existence of soul is not being supposed due to any authority, so it seems to oppose existence of God, but the ethics of this school are based on existence of God.¹²

5. Vedant Darshan:

The literary meaning of Veda is wit and that of Vedant is the conclusion of Vedas, as presented in various Upanishads. This school of philosophy is also called Brahm Sutra, as mainly founded by the sage Badarayana, but developed by various other sages of different time i.e. Shankaracharya, Bhaskar, Ramanuja, Vigyanbhikshu etc. The Vedas are probably oldest scriptures in the world history. As all knows that Vedas are four in number i.e. Rig Veda, Sama

Veda, Yajur Veda and Atharv Veda. Each Veda has four parts the Samhitas, the Brahmanas, the Aranyaka and Upanishads. First three parts consists of rituals, sanctions and sacrifices. The last part Upanishad is related to knowledge. The literary meaning of Upanishad is to sit near teacher and seek knowledge. Other than this meaning, it also means destroy ignorance and illusions of man and bring them to know the ultimate reality. According to Rig Veda “the nature in all its diversity and multiplicity is not a chaos but is grounded by a basic cosmic law.”¹³ As we see that Vedic hymns and chants are in praise of various natural phenomenon such as air, fire, rain, thunder and sun etc., so it seems to be polytheistic in nature depicting an opportunistic approach, but a great ideologist of 19th century Max Muller had distinguished between polytheism and Henotheism. According to him “In Henotheism each God is the highest supreme or in the other words the supreme status of each God is governed by a belief that different Gods are manifestation of one single underlying reality.”¹⁴ In the quest of soul it accepts it as pure, eternal, unborn, uncreated and present in all being irrespective to their kind. Brahman and soul both are all pervading eternal, but some sages consider this relation as monism, and some seeks a dualism between these two. The ethical part of Vedant darshan also shows the same trend by following the law of *karma*. It explains the rebirth as due to previous karma, self is entangled with body and suffer pain and misery, or one can say that self is responsible for this state. Here the salvation of soul is totally dependent on person’s all good deeds together with full devotion for God. This spiritual view of life had much influence on ancient Indian society making them to work for society selflessly.

6. Jain Darshan

Jain darshan is an unorthodox atheist ideology flourished in ancient India. It is very old ideology which was systematically resuscitated by Vardhaman the 24th Tirthankara born in about 540 BC at Kundra Rama Bihar. The ontology of this ideology shows that it believes in dualism between soul and non- soul and at the same time it also shows pluralistic nature by elaborating infinite number of animate and inanimate substances. Jain ideology defines all substances as possessing two types of characteristics; (1) Essential characteristics, always existing, unchanging and cause of permanence of world. (2) Accidental characteristics- these may or may not be present at a particular time; these characteristics are the cause of changing world. Thus, the ideology concludes that both change, and permanence are genuine and real features of all existence. In this reference Jain ideology explains the soul as a substance possessing both characteristics, where the essential characteristics is consciousness and accidental characteristics are pleasure and pain. In this way it rejects the permanent unchanging nature of soul as described in Vedant and rejects the Buddhist concept of soul as absolute changing devoid of any thing abiding as pure flux. Here it is worth describing that knowledge is essential characteristic of soul. Thus, the free soul is omniscient, but in bondage with material body this knowledge becomes imperfect due to limitations of material body.

The ethical area of Jain darshan also seems to accept the universal law of *Karma* and gives an explanation in the form of cause-effect karmic bondage. A man is powerless over Karma, as if there is a cause there must be an effect no one can change this effect. His disciplined life, prudential knowledge and his good deeds may acknowledge his previous Karma and may help him to prevent further accumulation of Karma. There is no supernatural power or God who can decide the rewards or punishments of his Karma. Though atheist they allow the worship of Tirthankaras to seek inspiration and courage to face the consequences of one’s own *Karma*. The

high level of tolerance in ancient Indian society is its unique feature, which may also have a brilliant explanation in Jain darshan too. According to Jain darshan human is an un-liberated soul, so due to his bodily limitations he can seek only partial knowledge of any phenomenon known as *NAYA*. Jain ideology has elaborated these aspects in seven possible conditions, known as *Spata-Bhangi Naya* also called Doctrine of Relativity of Knowledge and Judgement. It develops we-feeling and acceptance for others' ideas too without any animosity. Thus, we can say that such brilliant elaboration has always affected our ancient Indian society through its motivational guidance.

7. Buddha Darshan

Indian ideological tree has one more branch full of flowers of blissful thoughts named as Buddhist ideology. It was founded by Gautam Buddha. He was a prince named Siddharth who left the palace to seek the knowledge of causes of all suffering and their cessation. After passing six years in ascetic practices he cannot fulfil his queries, leading him to reject harsh asceticism and meditated under Bodhi tree in Gaya Bihar. There he got enlightenment with blissful thoughts to serve humanity. The main literature of this ideology is called *Tripitaka* which means three baskets- *Vinay Pitaka*, *Sutta-Pitaka* and *Abhidhamma Pitaka*. Buddha's ideology is focussed on causes and cessation of suffering, so it never focussed on metaphysical and ontological question that's why this is also called Anti-Metaphysical Pragmatist. He propounded the theory of four noble truths.

- A) Life is suffering: Here suffering is related to all Impermanence, which is the root cause of all suffering i.e. cause of all pain is in pleasure, Pleasure is also not permanent. So, impermanence is basic reality of all existence and is suffering.
- B) Suffering has a cause: The doctrine of dependent organization (*Pratitya-Sam-Utpada-Vada*) which means nothing exist unconditional or absolute. In the doctrine of dependent organization Buddha has propounded twelve-fold chains of causes and their effect arranged in a cycle. These twelve folds are as follows- Ignorance- Karmic Impressions – Initial Embryonic Consciousness- Embryonic psycho physical organism- six sense organs (mind included)- Sense and object contact- Sense Experience- Thirst for Sense object Experience – Clinging- Will to be Born- Birth/ Rebirth- Suffering----- again Ignorance. Here one must note that Karmic impression of previous life is due to ignorance. This chain of causation is foundation of Buddha's teaching and is also called *Dharm-Chakra*, *Samsara-Chakra*, *Bhav-Chakra*, *Dwadasha-Nidanam* (12 remedies) and *Pratitya-Sam-Utpada-Vaad*.¹⁵
- C) Cessation of suffering: If there is any cause of suffering, it can be removed. Here ignorance is the main cause of suffering, so if ignorance is removed from life one can gain freedom from suffering.
- D) Path of Cessation of Suffering: This path is called Ashtanga Marg.

Thus, Buddha's philosophy avoids extreme asceticism and inactivity on one hand and frantic activities including extreme attachment to pleasure on the other. Buddhism believes in middle path and enlighten whole world through his blissful ideology.

8. Charvak Darshan or Lokayata Darshan

There is one unique materialistic ideology prevailing in ancient India named on its founder as Charvak or Lokayata darshan. This was basically sceptic view which rejects not only Vedas but also the concept of soul, God or creator of universe. The only goal of life is pleasure. The most important aspect of this ideology is its ethics. Which formulated the doctrine of Hedonism i.e. theory of pleasure and pain. Here it is important to note that though materialistic in nature Charvak ideology opposes crude and egoistic hedonism and favours refined and altruistic hedonism. Pleasure for any person should not contrast with the needs of society, Law and order. Indian materialism too was not malicious in nature but was laden with values like self-discipline and we- feeling in true sense.

After analysing such a treasure of ideologies full of variety, the most pertinent question arises that how they could live in such a harmony becoming an example for whole world? This was the land of so many religions and beliefs but all living like a well woven fabric of different colours. A society full of sentience, tolerance, encompassing self-reliant in such a vast diversity of ideologies is really a miracle for today's world, which is full of animosity, angst, writhing and craving. In such a world human is stuck in a frantic quagmire of annihilation. Indeed, the answer lies in ancient Indian philosophies, where being human is only thing which really matters.

Findings of the Study

All above analysis and interpretation of ancient Indian ideologies clearly depicts some common characteristics which reflected the basic essence of Indian culture and society. Here are some important findings of the study which need to be understood globally for the benefit of human and humanity. These are as follows-

- Indian ideology is basically divided in two categories i.e. orthodox and unorthodox, but within these two categories there is a huge diversity of thoughts.
- All six orthodox ideologies though accept Vedic knowledge but have very different ontological and metaphysical views.
- Samkhya is the oldest orthodox school, which is dualistic or pluralistic realism by nature and does not accept the existence of God but do accept law of karma.
- Yoga school is said to be complementary for Samkhya darshan, but it is theistic and accept the existence of God. It has presented a holistic picture of a very refine way of living.
- Vaisheshik and Nyaya schools are both complementary and supplementary to each other. Where Vaisheshik emphasises on meta-physics, Nyaya focuses on epistemology. Initially Vaisheshik was unorthodox school of philosophy due to not accepting Vedic knowledge but later it turned to orthodox. Ethically they both emphasise on law of karma and are theistic in nature.
- Purv Mimamsa is basically philosophical expressions of Vedic rituals. The concept of God is not very simple according to this school of philosophy. Either it seems to be pluralistic or atheistic realism by nature. This also believes in law of karma. Both Purv Mimamsa and Uttar Mimamsa are called to be complementary to each other.

- Uttar Mimamsa is basically called Vedant Darshan based on Upanishads. This is a foundation of pure hearted and refine way of life that enables all human to blossom with human values and eternal pleasure.
- Jain darshan is an unorthodox ideology of ancient India and is an atheistic ideology accepting priorities of human resolutions only. Without any acceptance of supreme power, it has effectively explained the universal law of karma and cause and effect Karmic bondage. The concept of *Sapta Bhangi Naya* of this ideology elaborates at least seven points of view of any phenomenon. This is also called Doctrine of Relativity of Knowledge and Judgement. This concept is unique to explain the phenomenon of 'VASUDHAIVKUTUMBKAM' the world-famous Indian identity.
- Buddhism is also an orthodox school of Indian philosophy. Opposing the extreme condition of both asceticism and fanaticism. Buddha paved the middle path to get blissful life. The ideology avoids any metaphysical explanations of universe but focuses on present life. The unique explanation of four Noble Truth, twelve Dharmachakras and Eight-fold path of living are really the ocean of humanity where everyone can be benefited with its jewels.
- At last, but not the least the Charvak or Lokayata darshan of Indian ideology is completely materialistic in nature, having no emphasis on metaphysics, ontology, existence of God or any creator of universe. The need is to know the way of day-to-day life for a lay man. The important point in its ethical explanation is its Hedonistic ideology, where it rejects rude hedonism of pure materialistic approach. It has favoured self-discipline and refined Hedonism. This picture shows that Indian materialistic ideology too had inculcated higher values in the lives of the-then dwellers, leading to a corruption free, animosity free, craving free society.
- With such a varying diversity the idea of unity is basically filters out from all ideologies in the form of pure hearted self-disciplined life full of values i.e. tolerance for all ideologies and laden with a feeling of VASUDHAIVKUTUMBKAM, means all dwellers of this earth are a family.

Conclusion and Suggestions

The study concludes that the ancient Indian prosperity, enriched culture, literature and flourishing society had resulted due to the impact of all ideologies prevailing in that aeon. Ideologies whether atheist or theist, orthodox or unorthodox, spiritual or materialistic, all were paid full respect where tolerance was the unique feature of all. The study also concludes that superiority was not the basic concern of all ideologies but was humanity. It resembles to different rivers tending to flow towards same ocean but with different tracks, different colours of water and different taste but without any conflict. It is well known fact that no one can work with a hand having fingers of same size, similarly a society without diversity will be colourless and lifeless entity. Thus, diversity is a unique feature of life, we should seek unity in that diversity which the ancient Indian ideologies explored in a very effective manner.

The study suggests that our enriched ancient past should be reflected through each and every aspect of our institutions. It should be covered through explicit and implicit curriculum of educational institutions. More debates, seminars should be organised on such topics together with presentation of these ideologies in the form of short films at the weekends and should be

made available worldwide to teach the lesson of humanity through it. Various school programs such as NCC, NSS, Rovers and Rangers should also be included to spread the valuable way of human life.

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