

THE CONTRIBUTION OF *BHĀRATIYA DARŚANA* TO INDIAN KNOWLEDGE SYSTEMS*

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आन्वीक्षिक्यांतर्कशास्त्रं वेदान्ताद्यं प्रतिष्ठितम्।
त्रयां धर्मो ह्यधर्मश्च कामोऽकामः प्रतिष्ठितः ॥

In philosophical discourse, logic is essential, incorporating *Tarkaśāstra* and *Vedānta*. The Vedas explore ethical and unethical behaviours, offering guidance for moral conduct. Moreover, the relationship between human desires and their absence highlights the complexity of human experience and the pursuit of fulfilment in the material world.

***Darśana* and Philosophy:**

Philosophical inquiry is a process where people build and improve their arguments. At the centre is a main idea, called a thesis, supported by reasons or evidence. This process relies on logical reasoning. It uses deductive methods, which draw specific conclusions from general principles, and inductive methods, which create general principles from specific observations. By carefully examining and critiquing existing arguments, philosophers push the limits of knowledge and question deeply held beliefs. This process leads to new ideas and areas for exploration, driving innovation and progress in many fields like ethics, metaphysics, epistemology, and political philosophy. Through their work, philosophers play a vital role in shaping human thought and promoting critical analysis and reflection, which are important for on-going intellectual growth. Philosophy serves as a foundational intellectual discipline, aspiring to elucidate the fundamental concepts, ideas, and principles that reside within the thoughts of both ordinary individuals and extraordinary entities. Its primary focus lies in the realm of the mind, exploring the faculties of reason, understanding, and critical thinking. It is essential to recognize that, while the European notion of Philosophy is often equated with the term *Darśana*, a more nuanced distinction exists between the two.

*In this contribution, I have incorporated some portions from the book *Essays in Analytical Philosophy* by Gopinath Bhattacharya, Sanskrit Pustak Bhandar, Kolkata, 1989, and my published paper ‘The Salient Features of *Bhāratīya Darśana* as Developed in the History of Ideas’ submitted to the project on *Importance of Bhāratīya Darśana on the History of Ideas in Comprehensive History of Bhārat*, by ICHR, New Delhi, 2024. I am obliged and express my gratitude to my teacher Prof. Pradyot Kumar Mukhopadhyay, Padmashree, Professor Kapil Kapoor, Former Chairman, IAS, Shimla, Professor Susmita Pandey, ICHR, New Delhi, for framing the ideas contained in this paper.

The term *Darśana* in Sanskrit primarily conveys the meaning of visual perception, extending further to encompass all forms of perception, sensory and non-sensory, tangible and abstract. *Darśana* signifies a profound, immediate realization of what is regarded as the ultimate truth, or the insight that leads one to enlightenment. As a secondary interpretation, *Darśana* also represents a rigorous intellectual discipline or *Śāstra* that facilitates this profound realization. Importantly, this discipline is not merely about intuition or instinctive understanding; rather, it embodies a form of mediate knowledge, referred to in Indian philosophy as *Parokṣa-jāna*. This type of knowledge serves as a pathway to illuminate the deeper aspects of the human soul, guiding individuals toward spiritual awakening and clarity.

Moreover, while *Darśana* as an academic pursuit is categorized as a *Vidyā* or a system of knowledge, not every *Vidyā* is acknowledged within the Indian tradition as a form of *Darśana*. This distinction underscores the broader significance of the European term Philosophy which encompasses a wide range of sub-disciplines including, but not limited to, Metaphysics, Epistemology, Ethics, Philosophy of Mind, and Philosophy of Religion. Thus, whereas *Darśana* focuses on illumination and realization, philosophy covers a broader spectrum of inquiry into the nature of reality and human existence (Bhattacharya, 1989). Throughout history, a multitude of thinkers have ventured into the depth of existence, posing fundamental questions that challenge the very foundation of our understanding. Their reflective journeys and the rich heritage of their writings serve as invaluable guides, illuminating our own paths as we seek to unravel the mysteries of ourselves and the vast universe that surrounds us. As early as 1500 B.C., the *Ṛgveda* resonate with a spirit of inquiry, inviting us to explore the essence of *Reality* and our place within it.

Darśana can be understood as a profound concept encompassing *Ānviṣṭiki Vidyā*, which relates to the exploration and inquiry into the nature of existence and reality. It also includes *Buddhi Vidyā*, which refers to the cultivation of intellect and wisdom that enables individuals to discern and comprehend deeper truths. Additionally, *Sādhana* plays a crucial role in this context, emphasizing practical methods and spiritual practices aimed at self-realization and the pursuit of enlightenment. *Darśana* signifies not just the knowledge of the self but also the capacity to perceive and interpret one's true essence and connection to the universe. Furthermore, it embodies the act of demonstration and teaching, where one shares

insights and understanding with others, thus, fostering a learning experience that enhances spiritual growth and development. The *Bhāgavata* (5.4.12) says, भागवतधर्मदर्शनानवमहाभागवतः(*bhāgavatadharmadarśanānavamahābhāgavatā*) *Darśana* is engaged in the act of looking intently, keenly observing the surroundings, and thoughtfully contemplating what she sees. She is focused on the intricate details of her environment, taking in the sights with a sense of curiosity and awareness. Each aspect reveals a new layer of beauty, drawing her attention to the subtleties that might otherwise go unnoticed. *Raghuvansam*, (Sarga-3.41) says अतीन्द्रियेष्वप्युपपन्नदर्शनोबभूवभावेषुदिलीपनन्दनः।

(*atīndriyeṣvapyupapannadarśanobabhūvabhāveṣudilīpanandanah*). *Darśana* means knowing, understanding, perceiving, and foreseeing. *Darśana* looks closely and observes her surroundings with care. *Darśana* focuses on the details around and takes in what it sees with curiosity and awareness. *Darśana* reveals beauty, helping us notice things that others might miss. *Raghuvansam*, (Sarga-8.72), again asserts प्रमदामनुसंस्थितःशुचानृपतिःसन्नितिवाच्यदर्शनात्।

(*Pramadāmanusamsthitaḥśucānṛpatiḥsannitivācyadarśanāt*).

Darśana means looking closely and carefully at something. It involves both seeing and analyzing an object or topic to gain a better understanding. This approach can be used in many areas, such as philosophy, art, science, and technology, where careful evaluation helps people learn and make informed choices. Whether it's studying a piece of art, testing a scientific idea, or observing cultural practices, *Darśana* is an important tool for thinking and understanding. The *Rājadharmaprakaraṇam* (7.223) of *Manu Smṛiti* says: बलानांदर्शनंकृत्वासेनान्यासहचिन्तयेत् (*balānāmdarśanamkṛtvāsenānyāsahacintayet*.) *Darśana* is an important concept that highlights the value of vision and insight in philosophy and spirituality. It involves seeing or understanding things not just physically, but also in a deeper, more intuitive way. This means grasping the true essence of a subject. *Darśana* is crucial in many Indian philosophies, as it represents the search for knowledge and the direct experience of the divine or ultimate reality. By valuing *Darśana*, one recognizes the deep link between perception, understanding, and the overall experience of life. *Śabara Bhāṣya* on *Mimāṃsāśūtra*

(1.7.36) says, दर्शनादर्शन-योश्चदर्शनंप्रमाणम्' (*darśanādarśana-yoścadarśanampramāṇam*).

Darśana can be understood as a profound method of analogy, drawing connections that illuminate deeper truths. This vivid imagery invites us to contemplate the interconnectedness of existence, emphasizing that everything emanates from a singular source. In the *Muṇḍaka Upaniṣad* (1.1.3), we encounter a question that resonates through the ages: –“What is that by knowing which everything is known?” This inquiry leads us to ponder the nature of knowledge itself, probing the essence of understanding that transcends mere information. The *Āchāndogya Upaniṣad* (6.1.4) presents a parallel perspective with an equally thought-provoking analogy: –“Just as the knowledge of one slab of clay grants us insight into all clay, what is that by knowing which everything else becomes known?” This analogy highlights the importance of foundational knowledge, suggesting that understanding one aspect can unlock the mysteries of the universe.

In this perspective, *Darśana* represents a *System* that ultimately guides us towards *Jāna*, or *Buddhi*. When we meticulously gather knowledge about a specific domain and organize it for purposes such as reflection and pedagogy, this structured body of understanding is referred to as *Vidyā* or *Discipline*. The *Muṇḍakopaniṣad* (1.1.4) enriches this discourse by categorizing the entirety of organized knowledge into two distinct sets: *Parāvidyā*, the higher knowledge that transcends the material world, and *Aparāvidyā*, the lower knowledge concerned with the tangible and empirical. This division invites seekers to explore both realms in their quest for understanding and enlightenment.

- *Parāvidyā* is the Knowledge of the ultimate principle, *paramātmā* or *Brahman*, *i.e.* the metaphysical domain, and,
- *Aparāvidyā* is the Knowledge that is secondary to the means by which one grasps *Aparā-Brahman*, *i.e.* knowledge of the worldly domain.

The *Vedas* hold a profound respect for the pursuit of scientific knowledge and the progress of technological innovation, considering these elements to be deeply sacred. They emphasize that understanding the natural world and mastering its principles is not just an intellectual endeavour but a spiritual journey that connects

humanity to the divine. The *Vedas* celebrate the interplay between wisdom and discovery, portraying scientific inquiry as a means of revering and honouring the grandeur of creation. Consequently, advancements in technology are viewed as extensions of this sacred knowledge, reflecting a harmonious relationship between the divine, humanity, and the universe. It says: यद्विद्याप्रसवंतत्सर्वमितिमन्वानाः। All that comes from knowledge is to be regarded as divine.

The *Upaniṣads* highlight the sacred essence of knowledge and the profound importance of scientific exploration. It portrays knowledge as not just a collection of information, but as a divine force that connects individuals to the broader universe. This ancient text advocates for a deep and meaningful approach to inquiry, suggesting that the quest for understanding is not merely an intellectual exercise, but a spiritual journey that leads to the realisation of one's true self and the ultimate truths of existence. It says: यत्रजायतेविज्ञानं तत्र देवाः प्रतिष्ठिताः। Means, where knowledge is born, there the Gods reside.

The *Gītā* invites individuals to delve deeply into the fundamental principles and profound truths that shape the natural world around us. It encourages a reflective journey to understand the intricate laws of nature and the universe, urging us to seek wisdom beyond the superficial aspects of existence. By exploring these higher truths, the *Gītā* aims to illuminate the interconnectedness of all life and the spiritual dimensions that underpin our everyday experiences. This exploration serves as a guide for personal growth and understanding, ultimately leading to a more harmonious relationship with us and the environment. It says: आत्मनः प्रकृतिं विद्यात्, प्रकृतेश्च परं गुणम्। - One should know one's own nature, and the nature that is beyond.

The *Upaniṣads* suggest that real innovation comes from understanding and exploring the basic principles and patterns that shape the natural world. They encourage us to observe how nature works together, helping us find the wisdom that exists all around us. This exploration shows us not only the laws that influence natural events but also inspires creative solutions that respect the environment. By connecting with these universal truths, we can create innovations that align with the essence of life itself. It claims: नोत्पादयन्नूनमुत्पादयेत्तत्त्वविदाम्। -The knower of the truth neither creates anything new nor destroys the existing.

Nāgārjuna in *Mūlamadhyamakakārikā*, explains that all things are known as *Dharma*, and it does not have a fixed existence or independent essence. This idea challenges the way we see objects and concepts as solid and unchanging. Instead, he argues that their existence depends on other things. The idea of *śūnyatā*, or emptiness, highlights that thoughts and realities are not static. They are always changing and their meanings shift depending on their relationships with other ideas, perceptions, and social factors. By understanding emptiness, we can see truth and knowledge as dynamic rather than fixed. This understanding invites us to think more deeply about the complexities of existence and the connections between all things, leading to a more flexible way of understanding reality.

Bhāratīya Darśana:

Bhāratīya Darśana offers a comprehensive exploration of essential inquiries related to the nature of reality, the concept of existence, the essence of consciousness, ethical frameworks, and the understanding of the self. It comprises six major systems of thought, notably Vedānta, which delves into the nature of ultimate reality and liberation; Sāṃkhya, known for its enumeration of the elements of existence; Yoga, which focuses on the practices of meditation and spiritual discipline; Nyāya, dedicated to logic and epistemology; Vaiśeṣika, which investigates the nature of reality and categorization; and Mimāṃsā, which emphasizes ritual and the interpretation of sacred texts. In addition to these, several systems are included within *Bhāratīya Darśana*, such as Buddhism, which explores the impermanence of life and the path to enlightenment; Jainism, which advocates for non-violence and truth; and *Ājīvāda*, which presents a materialistic perspective on life.

A defining characteristic of *Bhāratīya Darśana* is its unique holistic approach, which marries spiritual practices with logical reasoning and ethical considerations. There is a strong emphasis on *anubhava* and personal realization, which contrasts sharply with many Western philosophical frameworks that often prioritize theoretical abstraction over experiential understanding. The teachings derived from *Bhāratīya Darśanas* have a profound impact on various aspects of everyday life, shaping societal values and influencing social structures across diverse communities. This rich philosophical tradition continues to inform moral choices,

interpersonal relationships, and cultural norms, underscoring its enduring significance in the landscape of human thought.

Why to Study *Bhāratīya Darśana* and Indian Knowledge Systems?

Indian Knowledge System constitutes a holistic body of knowledge that encompasses *Darśana*, sciences such as mathematics, astronomy, and *Āyurveda*, as well as arts, linguistics, *Vāstuśāstra*, and *Arthasāstra*. Indigenous Wisdom embodies the indigenous ways of knowing, teaching, and learning that have been developed over millennia, adapted to Indian ecology, society, and culture. Indian Knowledge System emphasizes on sustainability and integration and harmony between humans and nature, community-centric learning, and holistic development.

Darśana forms the basis of *Bhāratīya Darśana* and is the key to Indian Knowledge System. The values and ways of understanding in Indian Knowledge System come from *Bhāratīya Darśana*. In the past, education in India brought together knowledge of science, art, health, and language, all linked to philosophy. For example, *Āyurveda* relies on Sāṃkhya and Vaiśeṣika philosophy. Studying *Darśana* helps us value our heritage and appreciate Indian civilization's depth. It challenges the view that Indian knowledge is unscientific or less important because of colonial perspectives. *Darśana* remains relevant today. By combining Indian Knowledge System and *Bhāratīya Darśana* in education, we can find sustainable solutions and create ethical frameworks for modern issues. Studying *Bhāratīya Darśana* and Indian Knowledge System together is crucial for understanding India's intellectual tradition. *Darśana* influences all areas of Indian knowledge. Knowing both gives us a complete view of India's contributions to global knowledge and offers insights for personal and social growth.

Contribution of *Bhāratīya Darśana* to Indian Knowledge Systems:

Bhāratīya Darśana fundamentally shapes Indian Knowledge Systems by providing a foundational ethical framework, a holistic and integrated worldview, and a sophisticated approach to epistemology. Rather than existing separately, philosophical concepts are woven into the very fabric of Indian Knowledge Systems, influencing everything from governance and medicine to art and daily living. Let us discuss some of the contributions in the following manner.

- *Bhāratiya Darśana* establishes a basic ethical framework where philosophy is the key to Indian Knowledge Systems. It is based on moral principles.
- *Bhāratiya Darśana* focuses on *Dharma*, influenced by Vedanta and Jainism. *Dharma* guides both individual and social behavior, encouraging the use of knowledge for the greater good, or *Lokasangraha*, instead of just personal gain.
- The philosophy discusses *Ahimsā*, a principle rooted in Buddhism and Jainism. *Ahimsā* promotes empathy, compassion, and respect for all living beings, which supports sustainable practices within Indian Knowledge Systems.
- *Bhāratiya Darśana* highlights resilience and responsibility, drawing from the *Bhagavad Gītā*. This promotes personal accountability and emotional strength, urging people to focus on their efforts rather than the outcomes, which encourages perseverance and moral integrity.
- *Bhāratiya Darśana* offers a holistic worldview, connecting spiritual, material, and ethical aspects of Indian Knowledge Systems.
- It emphasizes the integration of knowledge and life, blending science, religion, and philosophy. This perspective sees the pursuit of knowledge as a way to achieve both material success and *Mokṣa* and cosmic harmony.
- *Bhāratiya Darśana* stresses that all living things are interconnected. Concepts like Advaita focuses on non-duality, shaping ecological ethics in Indigenous Knowledge Systems. This underlines the importance of living harmoniously with nature.
- It also promotes holistic well-being. For instance, Āyurveda views health as a balance of body, mind, and spirit. This perspective, influenced by spiritual teachings, aligns with modern integrative medicine and broadens the understanding of wellness.
- *Bhāratiya Darśana* lays the groundwork for critical thinking and logic. It provides analytical and reasoning methods that help evaluate knowledge.
- The philosophy encourages systematic inquiry, as seen in the Nyāya *Darśana*, which uses logic and reason to emphasize questioning and debate. This tradition helps verify knowledge through reasoning.

- It accepts various sources of knowledge, called *Pramāṇa*. This means it recognizes valid knowledge from observation, inference, comparison, and reliable teachings from wise individuals. It combines practical observation with traditional wisdom to validate understanding.
- Self-inquiry is a key part of *Bhāratiya Darśana*. Practices in Vedānta and Yoga promote introspection, building critical thinking and deeper awareness of oneself and the world.
- *Bhāratiya Darśana* connects with cultural identity and heritage. It preserves cultural values, offering an alternative to materialistic views.
- It provides a different perspective from Western models by emphasizing community and *Sarvodaya*. This stands in contrast to Western knowledge frameworks that focus on individualism and material wealth.
- *Bhāratiya Darśana* also supports culturally sensitive education. By combining Indian educational philosophies with modern practices, it fosters empathy and relevance in education. This connection helps students take pride in their heritage.

Thus, *Bhāratiya Darśana* serves as a vital thread that connects Indian Knowledge Systems. It provides a strong ethical framework, a holistic view of life, and a thoughtful way of understanding knowledge. Its philosophical ideas influence many areas, including governance, medicine, art, and daily routines.

***Bhāratiya Darśana* Lays the Foundation for *Ānviṣṭiki* or Critical Thinking and Logic:**

The *Arthaśāstra* (1.2.12) of Kautilya asserts: **प्रदीपःसर्वविद्यानामुपायःसर्वकर्मणाम्॥ आश्रयःसर्वधर्माणांशश्वदान्वीक्षिकीमता॥** It means the mature handling of life is possible through self-introspection and self-introspection is possible only when *Ānviṣṭiki* is adopted in life as a part of knowledge. Apparently self-introspection helps in reviving the 'ethical self' of individual. *Ānviṣṭiki* is explained as श्रवणादनुर्दृक्षापर्यालोचनाप्रयोजनमस्याः। The purpose of *Ānviṣṭiki* is to be fully engaged in the process of hearing, seeing, and contemplating. *Nitisāra* of Kamandaka clearly states that a king, once he has mastered his senses, should focus on nurturing the following four areas of knowledge in collaboration with those who

are experts in these fields. *Ānviṣṣiki* is a discipline that relates to understanding oneself, which a king ought to grasp. This concept is mentioned throughout texts on *Dharmaśāstra*, including the *Manusmṛti*. In the *Arthaśāstra*, *Ānviṣṣiki* is depicted as the foundational principle for all sciences. The other fields of knowledge consist of *Trayi*, which includes the three *Vedas* - *Ṛig*, *Yajur*, and *Atharva* - along with *Vārtā* and *Dāṇḍaniti*.

Bhāratiya Darśana equips Indian Knowledge System with powerful analytical and reasoning tools, forming the bedrock of its logical frameworks and knowledge validation processes. Symbolized by *Nyāya Darśana*, which champions logic and systematic inquiry, this tradition elevates the discourse through rigorous debate and verification. Indian Knowledge System embraces a rich and sophisticated *Pramāṇa*, recognizing multiple avenues for valid knowledge, including perception, inference, comparison, and the authoritative voices of enlightened beings. This diverse methodology allows for knowledge to be validated through a seamless blend of empirical observation and rich tradition. Practices rooted in Vedānta and Yoga encourages introspection and self-inquiry, promoting reflective thinking and critical examination. This philosophical dimension propels individuals toward a deeper understanding of themselves and their connection to the world around them.

***Bhāratiya Darśana* Establishes a Foundation for an Ethical Framework**

At the core of Indian Knowledge System lies philosophy, anchoring its principles and practices in a robust moral foundation. Here, the profound emphasis on *Dharma*, rooted in Indian philosophies like Vedānta and Jainism, illuminates the path of righteous duty. The doctrines of *Ahimsā*, or non-violence, deeply inspired by Buddhist and Jain teachings, nurture a spirit of empathy, compassion, and respect for all living beings. This foundational principle is crucial for the sustainable and ecologically attuned practices embedded in Indian Knowledge System. Furthermore, the teachings from venerable texts like the *Bhagavad Gītā* foster resilience and responsibility, urging individuals to embrace their duties with steadfastness and moral integrity. This philosophy champions the value of effort over outcome, embedding the practice of perseverance into the very fabric of one's character.

***Bhāratīya Darśana* Creates a Holistic and Integrated Worldview**

Philosophical thought bestows upon Indian Knowledge System a beautifully integrated character, linking the spiritual, material, and ethical dimensions of existence in a dance of harmony. In stark contrast to Western traditions that often bifurcate science, religion, and philosophy, Indian philosophy crafts a unified tapestry where the pursuit of knowledge is viewed not only as a quest for material progress but also as a sacred journey towards *Mokṣa* and cosmic harmony. The concept of interconnectedness, epitomized by the Advaita philosophy of non-duality, highlights the inseparable web of life that binds all living beings together. This profound understanding shapes the ecological ethics within IKS, which emphasizes the vital importance of harmonious coexistence between humanity and nature. Moreover, *Āyurveda* advocates for a holistic view of health, perceiving it as a delicate balance between body, mind, and spirit. This comprehensive approach, steeped in spiritual and wisdom, resonates with modern integrative medicine, offering a rich and expansive perspective on human well-being.

***Bhāratīya Darśana* Grounds the System in Cultural Identity and Heritage**

Through its philosophical tenets, Indian Knowledge System becomes a vibrant guardian of cultural identity, offering a compelling alternative to materialistic worldviews that dominate the contemporary landscape. Philosophies that prioritize community-centric values and *Sarvodaya* serve as a powerful counter-narrative to the individualism and materialism often espoused by Western-centric knowledge frameworks. By integrating Indian educational philosophies with modern teaching methodologies, a more empathetic and culturally-sensitive education emerges. This approach fosters a profound sense of pride and identity, inviting learners to reconnect with the rich heritage of their heritage and the wisdom it holds.

Conclusive Remarks:

Does *Bhāratīya Darśana* Supersede Indian Knowledge Systems?

We are looking at whether *Bhāratīya Darśana*, with its rich *Dārśanika* traditions, provides a more complete and advanced framework than the classical Indian Knowledge System. This exploration looks at the ideas in *Bhāratīya Darśana*, focusing on the systems of thought like Vedānta, Nyāya, and Buddhism. We will also

examine how these traditions relate to the extensive knowledge that has developed in Indian intellectual history. By studying this relationship, we can gain important insights into the growth of these knowledge systems over time and their relevance today. Our goal is to demonstrate how *Bhāratīya Darśana* not only supports but also enhances traditional knowledge, covering areas like metaphysics, ethics, and epistemology. This inquiry could deepen our understanding of Indian philosophy and its broader impact on knowledge in today's world.

Bhāratīya Darśana is an essential foundation for the wide range of Indian Knowledge Systems, rather than something that replaces them. It is not just an abstract idea; it provides meaningful ethical, metaphysical, and knowledge-based insights. These insights support many fields within the Indian Knowledge System, including science, arts, medicine, and governance. At its core, *Bhāratīya Darśana* presents a holistic worldview that weaves together the intricate threads of various components of the Indian Knowledge System, creating seamless integration of knowledge. In stark contrast to Western thought, which has historically sought to categorise and separate science, philosophy, and religion into distinct silos, Indian philosophy embraces unity. Its integrated framework aspires to transcend mere material gains, aiming instead for deeper self-awareness, social welfare, and cosmic harmony. The ultimate aim found in many schools of *Bhāratīya Darśana*, such as Vedānta, is the quest to unravel the mysteries of existence- understanding the ultimate purpose of life and probing the profound nature of *Brahman* alongside the *Ātman*. This transcendental goal, often articulated as *moṅṣa*, serves as a central pillar of the Indian Knowledge System worldview.

Ethical principles stemming from this philosophical tradition establish the foundation for righteous living. Concepts such as *Dharma*, *Karma*, and *Ahimsa* form the ethical bedrock upon which all disciplines within the Indian Knowledge System stand, influencing everything from governance to healthcare. Throughout the centuries, various philosophical schools, known as *Darśanas*, have emerged, each contributing to the structural framework for intellectual engagement and societal organisation. The Nyāya, with its keen focus on logic and epistemology, pioneered rigorous methodologies for acquiring valid knowledge (*pramāṇa*) through perception, inference, and testimony. This scientific and rational ethos has invigorated critical thinking across all fields within Indian Knowledge Systems.

Yogadarśana embodies a transformative mind-body discipline designed for holistic well-being. With its tenets centred on mind control, meditation, and self-discipline, it beautifully complements the healing arts of *Āyurveda*, promoting a comprehensive approach to health and vitality. Sāmkhya and Vaiśeṣika delve into metaphysics and science, offering dualistic perspectives on consciousness and matter, and pioneering theories of atomism. These foundational ideas have indelibly shaped numerous disciplines, guiding the evolution of medicine and material science.

Bhāratiya Darśana is deeply embedded in practical applications throughout history; it has never existed merely in abstract thought. Instead, it has been intricately woven into the fabric of daily life. Ethical governance is exemplified by texts such as Kautilya's *Arthasāstra*, which meticulously explores the art of statecraft and imparts philosophical wisdom that encourages rulers to foster just societies rooted in *Dharma*. The *Gurukul* system sprang from these philosophical underpinnings. It promoted a holistic form of education that combined intellectual rigor with moral and spiritual cultivation, shaping well-rounded individuals whose contributions would resonate through time. In contemporary India, the philosophical principles that find their roots in the Indian Knowledge System continue to offer wisdom in addressing modern dilemmas. The enduring ideals of Gandhi, particularly around sustainability and non-violence, exemplify a strong alignment with the ethical and holistic worldview espoused by Indian Knowledge System, informing and inspiring approaches to contemporary environmental and social challenges.

Bhāratiya Darśana, plays a pivotal role in the broader context of the Indian Knowledge Systems. Rather than overshadowing or replacing IKS, *Bhāratiya Darśana* serves as its foundational core, providing essential philosophical, ethical, and spiritual principles. Indian Knowledge System is an extensive, multidisciplinary framework that integrates various fields, including science, art, medicine, and technology. It embodies a holistic approach to understanding knowledge, emphasizing the interconnectedness of different domains. In contrast, *Bhāratiya Darśana* offers the critical underlying worldview that informs and shapes these diverse areas of knowledge. It delves into metaphysical inquiries, exploring concepts of existence, consciousness, and the nature of reality while also promoting ethical considerations that guide human behavior and societal values.

Thus, we can assert that *Bhāratīya Darśana* is not merely an abstract theory but represents a bedrock that supports and enriches the comprehensive structure of the Indian Knowledge System. Its insights are crucial for navigating and contextualizing the various branches of knowledge within Indian Knowledge System, making it an indispensable component of this intricate and dynamic intellectual framework.

In conclusion, we would like to mention three questions that could improve future research. Exploring these queries could lead to valuable insights that help shape better philosophical research on Indian Knowledge Systems in the future.

- Some critics contend that Western philosophical traditions facilitate integration by providing perspectives that enhance, rather than oppose, Indian Knowledge Systems. What are the potential pathways through which a synthesis of these two philosophical frameworks could yield a more sophisticated understanding of intricate socio-cultural and ethical issues?
- What justifications can be formulated for those who maintain that the pursuit of material wealth and success constitutes a valid dimension of human existence, meriting inclusion in ethical discourse? In what ways can we reconcile the pursuit of material well-being with the quest for a profound ethical and spiritual life?
- It can be argued that not all elements of *Bhāratīya Darśana* are universally acknowledged or relevant across diverse contexts. How might varied interpretations of its core principles influence their significance and applicability in contemporary society, which is characterised by rapid change and diversity?

The approaches outlined above will help us create a detailed guideline for our analysis and arguments. This will enable us to thoroughly explore this complex topic, ensuring that we examine and explain all essential aspects. By doing so, we can uncover insights and develop a comprehensive understanding of the issues at hand.

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