



REVIEW OF LITERATURE ON PHILOSOPHICAL FOUNDATIONS OF MODERN INDIAN THINKERS

*Mary Kutty and **Dr. Manoj Sharma

*Research Scholar, Department of Philosophy, SunRise University, Alwar, Rajasthan (India)

**Research Supervisor, Department of Philosophy, SunRise University, Alwar, Rajasthan (India)

Email: jyotijames289@gmail.com

Abstract: Growing understanding of spirituality at the end of life demands more theoretical research on the subject. Empirical studies have highlighted the need for exploring philosophical and cultural concepts to facilitate a fuller understanding of spirituality at the end of life. This paper explores Indian philosophy to inform the conceptualisation of spirituality at the end of life in the Indian context. Three key themes from discourses on spirituality at the end of life have been analysed: the concept of the human person, the purpose of life and the meaning of death. The human person is from and of the Divine, eternal and is capable of cognition and experience. The purpose of human life is to unite with the ultimate Reality, the Divine, by living life righteously according to prescribed ways and by achieving detachment from the illusion of the world. Death is part of life and not that which ends it. The moment of death is an opportunity for the ultimate transformation, Moksha. Analysing these philosophical foundations can provide the contextual frame for understanding the spiritual needs of palliative care patients and their families and the possibility of developing culturally relevant approaches to providing spiritual care at the end of life.

[Kutty, M. and Sharma, M. **REVIEW OF LITERATURE ON PHILOSOPHICAL FOUNDATIONS OF MODERN INDIAN THINKERS**. *Rep Opinion* 2023;15(5):30-32]. ISSN 1553-9873 (print); ISSN 2375-7205 (online). <http://www.sciencepub.net/report>. 06. doi:[10.7537/marsroj150523.06](https://doi.org/10.7537/marsroj150523.06).

Keywords: Review of Literature, Indian, Thinker

Introduction

The modern Indian philosophy in *PR* is modern Indian philosophy in at least one sense; it was written by Indian philosophers working in the academic world that developed on the Indian Subcontinent from the end of the 18th century and throughout the 19th century. In addition, however, much of this work also draws on, and engages with, the more than two millennia old philosophical tradition that developed on the Subcontinent. (Full-length) papers that deserve to be termed modern Indian philosophy in the second of these senses cease to appear in *Mind* in 1926 and do not reappear there until at least 1970. Such papers cease to appear in *PR* after 1948. Further, Indian philosophers working on the Indian Subcontinent contribute no papers to *PR* after 1948. At most, three such papers appear in *Mind* between 1930 and 1970. One is published in 1937 and is by C. T. K. Chari (born 1909), and another is published in 1955 and is by M. Timur, who writes his contribution from Peshawar (birth date unknown). The third is a paper which A. Sen co-authors; it appears in 1965. H. N. Gupta has a paper in *Mind* in 68, but Gupta works in Canada and his paper does not engage with the Indian tradition.

First-generation modern Indian philosophers continue to be productive after 1948; they also continue to publish in Western journals

other than *Mind* and *PR*. The more or less complete disappearance from *Mind* and *PR* of work by first-generation, modern Indian philosophers, along with the complete disappearance of their work in these journals on the Indian philosophical tradition, is nevertheless easy to explain. The modern Indian philosophers publishing in these journals were strongly influenced by Absolute idealism. When it came to their work in Western journals, it often directly addressed the issues Absolute idealism was concerned with as well as defended variants of such idealism. When the work in question engaged with the tradition of Indian philosophy, it was often comparative in nature, bringing the concerns of traditional Indian philosophy and Absolute idealism together, as well as considering the advantages and disadvantages of each. Now, it was around about 1925 that G. E. Moore's editorial policies at *Mind* largely excluded, among other things, work supporting such idealism from its pages, precisely when modern Indian philosophy ceases to be welcome in the journal (See Katzav and Vaesen, 'Pluralism and peer review in philosophy'). *PR* continued to be a journal that was open to Absolute Idealism until around about 1948, when analytic editors, including, among others, N. Malcolm, M. Black and G. Vlastos, took over the journal and turned it into a mouthpiece for mid-century analytic philosophy (See Katzav and Vaesen, 'The emergence of American Analytic philosophy' [[recall](#)]).

yesterday's post--ES]). As we have seen, it is around about 1948 that *PR* ceases to welcome modern Indian philosophy. It thus appears that the fate of the work of the first generation of modern Indian philosophers in *Mind* and *PR* was the same as the fate of the work of Western Absolute idealists and, plausibly, is to be explained in the same way as the fate of the work of Western Absolute idealists. The fate of the work of the second generation of modern Indian philosophers cannot be explained in the same way. According to Deshpande, the second generation of modern Indian philosophers included, among others, M. Chatterjee (1925-), R. Prasad (1926-), M. P. Rege (1924-2000), Daya Krishna (1924-2007), K. J. Shah (1920-1994), S. S. Barlingay (1919-1997) and D. Y. Deshpande (1917-2005). As (Sharad) Deshpande reports, second-generation modern Indian philosophers were influenced by analytic philosophy; they engaged with analytic issues and authors, and did so in the appropriate style. Nevertheless, when this generation of modern Indian philosophers published in Western journals, it tended to be in journals which, like *the Journal of Philosophy* (prior to the early 60s), *Philosophy*, *Philosophy and Phenomenological Research* and *Philosophy East and West*, were open to more than analytic philosophy. Krishna was, as far as I can tell, the most successful in getting his work into Western journals. He manages to introduce a brief discussion note into *PR* in 1952 but does not, other than that, make it into *Mind* or *PR*. He does contribute a (full-length) paper to *the Journal of Philosophy* in 1956, one to *the Australasian Journal of Philosophy* in 1958, one to *Philosophy and Phenomenological Research* in 1969 and a number of papers to *Philosophy East and West* in the 1960s. No second-generation modern Indian philosophers publish full-length papers in *PR* or (at least until 1970 and with the possible exception of the above mentioned paper by Timur) *Mind*.

Review of Literature:

A.B. Purani: *The Life of Sri Aurobindo* (1978). The study of present book gives general information about Sri Aurobindo, his biography, life in Britain, foreign education, his arrival in India, his encounter with Indian sculptures, his Divine life in Pondicherry. Apart from that the book also highlights how Sri Aurobindo put himself on the journey of Spiritual consciousness and then his philosophical writing and deep account of his letters. *Sri Aurobindo: Autobiographical Notes and Other Writings of Historical Interest*. The present volume, it is about the appearance of the study of various statements which were made by different biographers and other writers about Sri Aurobindo, his life and some sort of his writings. It is also included Sri Aurobindo's autobiographical notes,

letters and other writings in a well organized manner.

Indrani Sanyal, Krishna Roy: *Sri Aurobindo and His Contemporary Thinkers*. The present book is about an anthology of Sri Aurobindo and His Contemporary Thinkers, in which discussed about inter disciplinary approach to bring to glow the status and ideas of Sri Aurobindo and his contemporaries. *Institute De Recherches Evolution, Paris & Mira Aditi, Mysore: India's Rebirth, A Selection From Sri Aurobindo's Writings, Talks and Speeches*. The book is about Sri Aurobindo's vision of India as it produce from his come back from England to his following political days in the starting years of the century and lastly to his forty year long removal from public view during which he thirsted into his genuine work of evolutionary action. Haridas Chaudhari: *The Integral Philosophy of Sri Aurobindo: A Commemorative Symposium*. The present titled study is about Sri Aurobindo's philosophy, in which the writer tries to illustrate Sri Aurobindo's major philosophy about Spiritualism, Integral Yoga, existentialism, cosmic integration and Sri Aurobindo's views on West and East in very artistic manner. For writer, the time was grown for the significance of Sri Aurobindo to be more and more identified to the wider public in different parts of the world.

Sheojee Pandey: *Sri Aurobindo and Vedanta Philosophy*. The present work is considered as an awakening of Vedanta philosophy, in which traces its long history in the scriptural texts in the form of its origin and beginning. The present work also point out about the last part of the Veda. It is about the Upanishads, addressed as the concluding part of the Veda. Ram Shankar Misra: *The Integral Advaitism of Sri Aurobindo*. The work is about 'Integral Advaitism' and its meaning and significance. Integral Advaitism makes apparent of two different negations, The Material rejection and the denial of the ascetic. There is also discussed some related parts of Integral Advaitism such as 'The Logic of the Infinite', 'The Absolute as Existence', 'The Absolute as Consciousness Force', 'The Absolute as Bliss' and 'The Absolute as Supermind'. Further, there is also discussion about 'Concept of Ignorance', 'Stage of Involution', 'Process of Involution from matter to Mind' and 'Evolution from Mind to Supermind and Saccidananda: The Triple Transformation'.

Kothari and Shelat (2015) stated that the course outline of TEP was like- philosophy and sociology of education, current problems and issues of secondary education, school management, principles and techniques of teaching as a combination of these courses differed from university to university. There were no provisions for training of the teachers for the subjects like art, craft and music while these subjects are very well

taught in schools. Goel and Goel (2012) noted mismatches between the subject and pedagogy and the profiles of the learners and their education, and the TEP needed to integrate life skills, info-savvy skills, techno-pedagogic skills, human development climate and spiritual intelligence dimensions. Kothari and Shelat (2015) showed isolation of each type of training institute to the other and stated that there is no integration among pre-primary, primary, secondary teacher education institutes. As a result, great variation has been observed in the area of curriculum, methods of teaching, levels of standards and administration. Goel and Goel (2012) noted that there is little parity amongst various modes of education, such as distance mode, e-mode, and faceto-face mode. Distance mode is diluted, e-mode is in its infancy, whereas, the face-toface mode is stagnant. There is no network amongst the various modes of teacher education. These are functioning more or less in isolation. Singh (2008) stated, "The teacher educators should emphasise on self and independent study of the trainees, group learning and group discussion methods, peer group tutoring, learning through field trips and excursion, problem-solving and preparation of projects."

The quest of self-realization has been there since the very dawn of the creation, more precisely since man attains consciousness. Man wants to unravel the mystery of the self and has attempted to realize it through various modes. All religions and philosophic thoughts are attempted at the realization of the self. This quest is central not only to philosophy and religion but to literature too. A bulk of contemporary literature deals with an individual search for 'the self' in the ruthless society. An individual develops a social identity or a self-definition which conforms how he conceptualizes and evaluates himself. For each individual this identity including unique aspects such as his name, family, occupation, racial trait, culture and nation. V.S. Naipaul's (1932) novels reveal an intense yearning to realize the self identity and roots' what gives unity to his work is the theme of searching his roots and identity. The main concern of my dissertation is to explore this thematic unity in his novels.

Scholarly communication is remarkably essential for the understanding of the genesis and progress of disciplines. There are various statistical tools used to explore the databases in library science. Among these, bibliometric have been developed as a tool for measuring and monitoring scientific output (Pritchard (1969), Nicholas et al. (1978)). The statistical models of scholarly communication flow can be established by bibliometric techniques using reference made to other documents i.e. citation analysis. Counting citations is often called "citation analysis". Information about the article's impact on its discipline can be gained by counting the number of times that article has been cited. If an article has

a high number of citations, then one can conclude that it has been the subject of discussion or criticism in its discipline. Thus, citation analysis is used to develop relationships between scholarly communications like documents, journals etc. Further it also can be used to identify the flow of topics within and among disciplines (Garfield (1955, 1978, 1979)). There have been numerous study conducted on citation analysis of various single and multiple journals in different fields (Sandison (1989), Clark (2009), Rana (2010), Singh (2013)).

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5/6/2023