

Problems of Knowledge : Indian and Western Philosophical Approach

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The structure of the philosophy is in theoretical form because it studies the ultimate reality. In the field of philosophy, instead of thinking in one aspect wholeness can be exercised and different problems are unriddled.

Philosophy is the study of basic problems concerning matters such as knowledge, knowledge concerning truth, values, reason, mind etc and deliberates problems like determination, oppression, environment etc. In the present paper I tried to unriddle the problem regarding knowledge.

What is knowledge ? What are the origins of knowledge. Adopted knowledge can be justified on the basis of truth. It is tried to unriddle as a fundamental problem in philosophy.

*Western approach regarding knowledge :

In western philosophy, questions, regarding knowledge, were asked by Greek philosophers like Sophistis, Socrates, Plato and they tried to answer these questions as well out of these two different streams of thought emerged. They were Empiricism and rationalism.

The word rationalism comes out from 'Ratio' which means intelligence or reason.

Any view appealing to reason as a source of knowledge or justification. According to them we can attain our concept and knowledge with the help of reason for example conceptual knowledge like kindness, beauty is not gained dependently of sense experiment. Through reason, we could attain definite and inevitable knowledge.

Rationalism was initiated by Plato and this philosophy is seen in the works of Descartes & Leibniz.

Descartes is considered father of rationalism (Modern philosophy). According to him, knowledge of ideas of fact that does not depend upon sensory experience that's why it is extraordinary.

Spinoza thought, knowledge including scientific knowledge is obtained with the help of reason but it is not possible to exercise in daily human affairs. World is an intelligent mind.

According to Leibniz, reason is the source of knowledge. Knowledge is compulsory structure of truth that is not being analyzed through experience. The world is such a structure that mysteries can be solved only by intelligence.

In the context of problem of knowledge, intellectuals accepted thought that knowledge is originated through reason.

According to Empiricism, sensory experiences are the ultimate source of all our ideas and knowledge. All knowledge is obtained through sensory experiences.

Empiricism is started by Bacon and accepted by John Locke, Berkeley, and Hume. A.Priori knowledge is denied and believed that a person's react is like a clean slate. The beginning and end of the knowledge is through experience.

According to John Locke, knowledge is achieved by sensing and inner observation. He explained two types of ideas. Simple ideas are the elements of thought that we passively receive through sensation and reflection. There are four types of simple ideas. Ideas derived from one sense, through more than one sense, through reflection and through sensation and reflection both.

Complex ideas are made up of simple ones as have been discovered to co-exist in nature. Locke believed that knowledge is produced through these two types of ideas.

According to Berkeley, we do not have to our sense, knowledge of its properties is to be achieved and set of its properties is existence of physical things. In short, existence precedes perception (*esse est percipi*).

By protesting to the view that knowledge is innate, he believed it is impossible to know things beyond sense. With this thought, he denied the existence of soul, God and outer world.

The roles that rationalism and Empiricism adopted in the contexts of the origin of the knowledge are contradictory. Western philosopher Kant tried to co-ordinate this problem. According to them, knowledge has began with experience, but it does not always bring about all knowledge from experience. The a priori basis for knowledge is in the form of human intelligence. Without that basis, only knowledge obtained by the senses will be nondirectional. Both Empiricism and rationalism needs each other in the production of the knowledge.

In philosophy four sources of knowledge are considered. They are perceptions, inference, intuition & testimony.

According to Russell, knowledge gained from acquaintance is perception. The knowledge of the physical universe that we get through the aid of the senses and mind, is the perception. Perception is the fundamental source of the knowledge. We can perceive all things through these sources. When considering the other quantities of knowledge, its estimation and word form one based on reality as well that's why it has more importance.

Intuition is the second sense of the knowledge. Intuition is the vision of thinking mind. Philosophers thoughts are emerged through intuition. Philosophers like Shopenhover, Shilling & Bergsan believed that we can know about things with intuition.

Inference is source of indirect knowledge. This is source coming out of the realm of reality. This is the realization going through direct knowledge to indirect knowledge. That is, this knowledge is acquired by mediocrity. Intuition is the process in which conclusions are based on evidences. In western thought, it is divided into two types, such as Deduction and Induction. Specific statements are drawn from common statements is Deduction whereas general statements are drawn from specific statements in induction.

Testimony is the source of indirect knowledge. Statement made by intelligent & honest person is testimony. Knowledge regarding the events that had happened in the past can be obtained through testimony. Indian approach regarding knowledge :

Indian philosophers like Charvak, Jain, Budha denied vedic philosophy whereas they accepted theory relating to Nyaya darshan.

It is believed that Charvak theory is empiricist. Whereas theory of Nyaya is rationalist. On the other hand, we can't say whereas mimanase darshan is empiricist or rationalist.

In the theory of Charvak, perception is considered to be the only one of the source of knowledge. On the basis of that, whatever opinion they have made about the nature of universe it is inexhaustible according to western method of philosophical trends. The reason that they rejected this estimation is that they have to take the basis of realization of knowledge through direct senses. The knowledge gained through conjecture in today's modern period is correct and therefore it cannot be ruled out. That's why charvak accepted it. So Charvak was referred as intellectual.

Nyaya theory has done a lot of analysis to logic and gave it respects. But for the reason, he is not a rationalist in addition he accepted four sources of knowledge out of that, he accepted Perception, and Intuition, Testimony and Inference are based on perception. Perception is gained through senses, but according to the Indian itself is not realized but it has to know its existence.

According to Nyaya, knowledge is one of the four quantities of the soul and there are two types of type of knowledge Savikalpa & Nirvikalpa.

From the nature of philosophy and the relation of objects in philosophy they have made two types of real knowledge, both worldly (Laukika) and supernatural (Aloukika) under the direct knowledge of the world. We have done two types physical and external knowledge. Due to the theory of Nyaya, Yoga is considered as a real knowledge that is not directly connected to the senses, hence it is considered rationalist.

According to Jain philosophy knowledge is attribute of Jiva. Whatever Indian philosopher considers perception, Jain told different aspect of preceptions. According to Tattvarth sutra without help of organ, destroying every hardle, Which knowledge 'Kevali' gets perception.

In Buddhist philosophy there are two types of knowledge. One is real (Yatharth) and second is inexhaustible (Ayatharth). There are two types of sources of knowledge. A perception and second Inference. Buddha did not believe intuition and testimony. According to him, the one who is unknowable. Which does not have any doubts it is perceptions.

Actually, 'Samkhya' philosophy considers perception, intuition and testimony are three sources for attaining knowledge. The knowledge gained by the combination of senses and objects is perception. The source based on the knowledge of the relation between the symbol and the marked object is intuition.

In Yoga philosophy, there are three sources of knowledge, preception, intuition and testimony like 'Samkhya', 'Philosophy'.

There are two sect of mimansa darshan and one of them is Kumaril Bhatt and Prahbakar Mishra. There is a difference in the theory of Mimansa in the field of knowledge. Jamine believed there are three types of sources, preception, Intuition and Testimony. Apart from these three Prabhakar considered 'Upman' & 'Arthapatti' are sources. In this way we can conclude there are six types of sources in 'Mimansa Darshan'.

Philosophy was produced in the sense of surprise. This is first of its kind the field of human knowledge. Abstract thinking made by going beyond specific context. Such intangibles can easily be said to discuss the basic issues of life.

Basically what is knowledge? What are the sources of knowledge? They have to ask questions as to when they are genuine. As for as possible, it became an important part of the philosophy. On the basis of its conclusions, two parts are formed to reach the final objectives. The first one is of Empiricism which was propogated by Becon, Lock, Berkeley & Hume and second one is of rationalism which was started by Descarte, Spinoza and Liebnitz.

Charvak philosophy is catagarized as Empiricism. Their stance is what their sensual experience is. Intuition, the source, has shown difficulties. Nyaya darshan is famous for discussing inference as a source of knowledge. In this theory includes the discussion on the sources like Perception, Testimony & Analogy.

If we can understand the fundamental problems of the universe that problem can be overcome. It is necessary to gain credit for living an enjoyable life by reducing the grief that created in human life by the efforts of western & Indian philosophers which have developed the problems of knowledge. From that there will be knowledge of the relation between individuals, Society, nature and creation of whole way approach to life.

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