

Good example of topics in indian philosophy critical thinking

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The manner in which a person behaves and thinks is solely determined by that person's inner self. The inner self propels and guides his daily activities. It is through developing a sense of confidence and self-motivation that an individual is able to achieve great things (Radhakrishnan and Moore 114). Physiologically individuals become what they are based on their inner selves and the need to cultivate desirable inner beings in themselves as it is voluntary. They are judged through their actions while their personalities reveal what they are and the consequences of what they portray.

Nyaya an Indian philosopher argues that the self cannot be felt. Recognizing oneself is not the origin of knowledge. Understanding oneself is the source of knowledge and forms the drive to conclude a person's dignity. The self cannot be recognized by its consequences as it lacks the notion of deciding what to do and what to avoid doing.

Agency and self are two related entities. It is impossible to disintegrate agency from self. Anything that one does is directed by that person. Any movement or thought is controlled by the self thus being impossible to separate the two. Nyaya's perception of the self tends to attract the audience's attention but is unverifiable by facts. His assumption of continuance of intelligent agents, instead of verifying their existence, is misplaced. The self guides the entire body as the charioteer does to his chariot (Radhakrishnan and Moore 167). It is the overall controller, but is attached to the agency, though separate. The desires which emanate from individuals define the individuals' nature and identity. The individuals are bound to such desires. It is possible, however for a person to manipulate or change his desires based on personal experiences.

Work Cited

Radhakrishnan, Sarvepalli and Moore, Charels. A sourcebook in Indian Philosophy. New York: Princeton University Press, 1957. Print.