

Higher Secondary Course

**PHILOSOPHY**

**Class - XII**



Government of Kerala  
Department of Education

State Council of Educational Research and Training  
(SCERT), KERALA  
2015

## The National Anthem

Jana-gana-mana adhinayaka, jaya he  
Bharatha-bhagya-vidhata.  
Punjab-Sindh-Gujarat-Maratha  
Dravida-Utkala-Banga  
Vindhya-Himachala-Yamuna-Ganga  
Uchchala-Jaladhi-taranga  
Tava subha name jage,  
Tava subha asisa mage,  
Gahe tava jaya gatha.  
Jana-gana-mangala-dayaka jaya he  
Bharatha-bhagya-vidhata.  
Jaya he, jaya he, jaya he,  
Jaya jaya jaya, jaya he!

## PLEDGE

India is my country. All Indians are my brothers and sisters.  
I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.  
I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.  
To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

*Prepared by :*

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Dear learners,

The State Council of Educational Research and Training (SCERT) is extremely happy to bring out the textbook for Philosophy for the second year higher secondary learners.

This textbook is an attempt to generate an awareness among the learners about different streams of philosophy spread over centuries; in both the west and the east. It also tries to provide an awareness about various ethical theories and moral codes that need to be followed by specialists in different professions. An earnest attempt has been made to create a positive understanding of essential philosophical teachings of universal religions which would help to develop a feeling of religious tolerance among the present generation.

We hope that this textbook will be received in the spirit of true enthusiasm for learning the subject. The SCERT is grateful to the team of practising teachers and subject experts who helped us in preparing the textbook. We welcome all creative and constructive suggestions and feedback for improving the quality of the content and design of this textbook.

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**Certain icons are used in this  
textbook for convenience**



**Let us check**



**Let us know**



# 1

## Philosophising

### SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- philosophise by taking examples from daily life
- explain the importance of doing philosophy
- list out the characteristics of philosophic concepts
- identify the requirements of learning philosophy
- explain norms of learning philosophy
- explain the uses of learning philosophy

### Key concepts

- 1.1 *Doing philosophy*
- 1.2 *Characteristics of philosophic concepts.*
- 1.3 *Learning Philosophy*
  - *Norms of learning philosophy*
  - *Uses of learning philosophy*

### Introduction

There are two parts in this chapter - 'Philosophising'. The first part is doing philosophy and the second is learning philosophy. Doing philosophy helps the students to understand philosophic issues and concepts like personal freedom and identity; it also lists out the characteristics of a philosophic concepts. The part 'learning philosophy' discusses skills to master philosophy, norms of learning philosophy and uses of learning philosophy.

## 1.1 Doing Philosophy

Doing philosophy involves deliberate philosophising. An important step towards philosophising is to recognise the concepts present in philosophical questions and discussions.

Let us do philosophy.

In order to do philosophy, one must ask questions. In a philosophical enquiry, the right question to ask is the one that moves it forward.

Socrates, the famous Greek philosopher would ask questions after questions to arrive at an answer. He used to help the questioners, question their own issues and thus enabled them to solve issues.

Some questions which have philosophical dimensions are given. They may have a 'yes' or 'no' answer. Still they are regarded as open questions because the answer begins a process of discussion rather than ending it.

- Are great extremes of wealth unjust? If so, should there be rules about maximum and minimum levels of wealth?
- Whom should I respect and why?
- Is democracy always the best form of Government?
- Is tolerance a virtue?
- Is pesticide essential for agriculture?
- Do I have freedom?
- Am I responsible for what I do?
- What makes me, ME?

Can you add similar questions?

- Choose any one of the above issues and find the philosophic concept in these issues.
- Let us form groups to do philosophy. Each group should philosophise the questions they have identified.

Here are two examples for doing philosophy.

### Example 1

Let us see a philosophic debate between a Guru and his disciple.

Disciple : Guru, Am I free to do what I desire to do?

Guru : What are you talking about?

Disciple : I am talking about my freedom and my desire.

Guru : What you mean by **freedom** and **desire**?

Disciple : By freedom I mean 'a state of being free and wherein I can do what I intend to do; and desire is a 'wish to achieve my want'.

Guru : Well, then the problem is if **your freedom** and **your wish** affect others' freedom and others' wish. As you are free, so are others, and as you have your own wishes, so do others have, isn't it?

Disciple : Yes, of course.

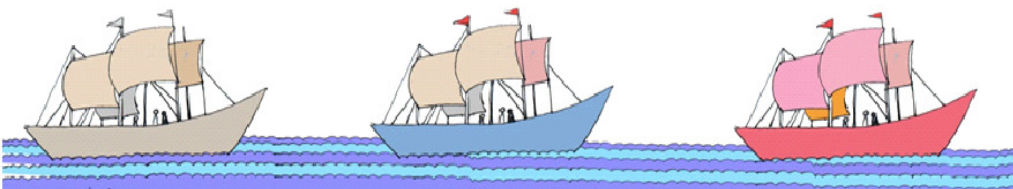
Guru : Then tell me; are you free to do whatever you desire/wish to do?

Disciple : Guru, now I realise that I am free only to an extent where I do not deprive others of this freedom.

### Example 2

Let us philosophise on "What makes me, Me?"

Thomas Hobbes, a British philosopher illustrated the ship of Theseus as a philosophical thought experiment. He drew the example from Plutarch, a Roman writer. Theseus comes from Greek mythology.



Theseus sailed around the ocean for many years in his own ship. During a long and dangerous voyage, the ship of Theseus needed several repairs. Eventually every single part of the ship was replaced. When he got back after the voyage, men on the shore thought that Theseus brought a new ship.

- Was that the same ship Theseus brought back or a different one?
- If it isn't, at what point did it become a different ship?

Read the news given.

### Binoy's hand writes for Manu

Saturday 31 January 2015 05:26 PM IST

**Kochi :** Manu, who had lost both his palms in a train accident started life by getting a pair of new palms, thanks to transplantation successfully operated by a team of doctors in a private Hospital in Kochi.

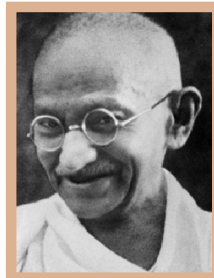
Palms of Binoy, who was killed in a bike accident and whose blood group matched was transplanted on Manu who had lost his palms in a train accident.

The path-breaking surgery, which was conducted on January 13, took almost 16 hours to complete.

Manu can use his new palms to engage in lighter activities like writing and moving things.

Do you think that any change to me/you, such as hands being removed and replaced with somebody else's hand, makes me/you a different person?

Look at the portraits of Gandhiji.



Are they different persons?

Scientists tell us that our cells are almost completely replaced every seven years or so. Does this mean that we are different persons every seven years? Or what is it that makes us the same person at different times?

Is it :

- Memory
- Thought
- 
- 

Reflect and discuss.

Thinkers of different era and area have philosophised the issue, what makes me, Me? Their answer was 'self'. That is the basic principle in an individual. The physical status changes continually as in 'Ship of Theseus' and Gandhiji. But *the unchanging reality is self*.

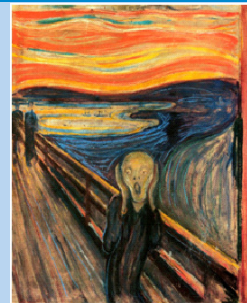
Painting, music, literature and other art forms also can provide us chance for doing philosophy. Collect them to philosophise.



### Let us check

Given figure (The Scream) is a famous painting by the Expressionist artist Edvard Munch.

- Philosophise and explore its concept.



## 1.2 Characteristics of Philosophic concepts

Philosophic concepts must be:

- **Common** : Concepts such as fairness, desert, beauty, knowledge, truth, time and the like are common because most people are at least aware of them. Therefore philosophising these concepts involves coming to know them in a more clear

way, and understanding how they can be applied to experience.

- **Central** : Philosophical concepts are central to human conditions, to fields of human endeavour or to existing issues.
- **Contestable** : Philosophical concepts walk with and against each other in relation that one is contestable and the other is with histories. Differences of judgement and interpretation cannot be resolved by reference to a single authoritative definition as foundational principle. Philosophical discussion will, therefore, work towards judgements by recognising complexity and appreciating what that may not be possible.



### Let us know

Doing philosophy requires that you abide by a number of simple rules. These are captured by simple series of words:

- **THINK** about what you believe.
- **EXPLAIN** why you believe.
- **LISTEN** to what others have to say about what you believe.
- **DECIDE** whether you agree or disagree with others, and why?

### 1.3 Learning philosophy

Here are some of the skills you need to master philosophy:

- **Analysing statements and arguments**

In a good philosophical essay, the statements will add upon the arguments, with premises and conclusions. The philosopher is arguing for, and the premises he uses are to establish them.

- **Imagining alternatives to familiar views and situations**

Nothing is more important to a philosopher than a good imagination. If you encounter a generalisation, you

should try to see if you can think of a counter example. If you encounter a view that seems strange or absurd, you should try to see if you can imagine what experiences would lead someone to hold that view.

- **Stating things explicitly and clearly**

Philosophers often express thoughts that go beyond the limit of language, because they want to consider unfamiliar ideas and odd situations. When doing this it is relatively easy to sound profound, but very difficult to be clear. But if you are not clear, you can't be sure that what you say is true. Therefore, clarity is what is essential in learning philosophy.

- **Thinking creatively**

A major part of philosophy is analysis and criticism: criticism of concepts and values you inherit, criticism of the ideas you encounter in the work of others, and criticism of your own ideas. But one of the most important values of the philosophical tradition has been the new concepts and values that emerge from stubborn reflection on old ones. At the beginning of virtually every social and scientific revolution, there stands a philosopher, who not only questions some idea or practice of his age, but suggests something better.

- **Approaching Rationally**

Philosophical concepts are generally subjective in nature. They are mostly opinions of thinkers. Therefore, it is wise to approach various philosophies with a rational temperament. Opinions need not be always correct, because they may include the influences of the thinkers' surroundings and their own personality. Therefore they should undergo thorough scrutiny before being accepted. Reason should be used to evaluate the philosophy of any thinker.



### Let us check

Content	I philosophised and the concept is ...	I could not philosophise because...
Example 1 [REDACTED]		
Example 2 [REDACTED]		
Painting [REDACTED]		

- **Norms of Learning Philosophy**

As beginners in philosophy where can we start learning philosophy?

This learning process can be led through different ways. These ways are the norms of learning philosophy. They can be classified as follows.

1. Geographical norms
2. Historical norms
3. System norms

#### **Geographical Norms**

Philosophy originated in the places where ever men lived. The natural surroundings, especially the geographical features, influence his thoughts. You have studied the geographical features of the earth. Are the geographical features, from pole to pole and east to west, the same?

We have plains, plateaus, mountains, valleys, desert, icelands and the like. As the geographic features differ, the life styles also differ. Thus, their issues and thought must also be different. The philosophers we know are all influenced by the above mentioned factors.

As per geographic norms the study of philosophy can be done on the basis East and West. Thus there are eastern philosophy



and western philosophy. Every geographical regions and countries have their own philosophies. The prominent among them are Indian philosophy, Greek Philosophy, European philosophy, American philosophy, Arabian philosophy and Chinese philosophy etc.



### Let us check

Can you complete the following chart?

Eastern	Western
• Chinese	• Greek
•	•
•	•

### Historical Norms

What are we striving for in our daily life in the present society?

- Pesticide - free vegetables
- Crimeless society
- .....
- .....
- .....
- .....

What were the early men striving for in their period?

- Food
- Shelter
- .....
- .....
- .....
- .....

The need of men in different ages made changes in thoughts of men in different era. The thought of early man probably confined to the procurement of basic needs such as food,

shelter and clothing. Language, certainly, must have been a hurdle. He had pondered on inventing methods for conveying his own thought to his fellow beings. That led to the development of language. The needs of present men are quite different. We long for pesticide-free and non-contaminated food, comfortable home to stay, fast communication strategy and the like. As the need of historic period was different, the thought too was different. Therefore, the study of philosophy during different era should be done separately.

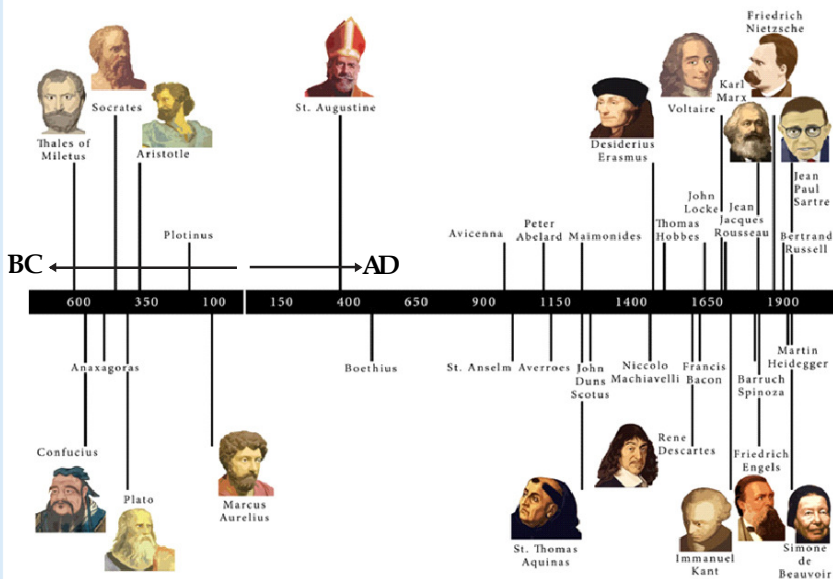
Hence the study of philosophy can also be made according to different historic periods such as ancient philosophy, medieval philosophy and modern philosophy.

Within these eras, the following major historical periods are often identified:

- Ancient** : (Till 5th Century BC)
- Medieval** : (6th AD - 16th Century)
- Modern** : (17th - 19th Century)
- Contemporary** : (20th Century)
- Post Modern** : (21st Century)



Let us check



- Study the time - line of world philosophers.
- List out the philosophers lived during the medieval period.

### System Norms

Thinkers lived in different eras and different regions. However, many shared common viewpoints. The group of thinkers who shared similar view points belong to certain schools of thought/systems of thought. When we examine the history of philosophy we come across many such systems.

*Let us get acquainted with various systems.*

Sl No	Schools	Proponents	Characterisations
1	Idealism	Plato : Berkeley, Kant, Hegel	Reality is spiritual or mental. Knowing is recalling; values, the absolute. We construct world.
2	Realism	Aristotle, James Aquinas, Kant, Spencer, Locke	Reality exists unperceived. Values are natural and absolute.
3	Naturalism	Rousseau, Hobbes, Spencer	Only Nature exists, nature is better than civilisation.
4	Empiricism	Spencer, Locke, Berkeley, Hume	Knowledge comes through the senses.
5	Existentialism	Kierkegaard, Sartre, Jaspers	Individuals construct their reality. We are what we do. Deciding precedes knowing.
6	Language analysis	Russell, Moore, Wittgenstein	Reality is what is verifiable. Truth corresponds to reality. Usage determines meaning.
7	Essentialism	Plato, Aristotle, Conant	Certain skills and knowledge are essential for rational living.

A brief details on few more systems is given.

### **Atomism**

Atomism is the theory that holds all the objects in the universe are composed of very small, immutable elements. This is the case for Western [i.e Greek] theories of atomism. Jainism also have well-developed theories of atomism, which involve momentary, or non-eternal atoms, that flash in and out of existence.

### **Deconstruction**

Deconstruction is a school which suggests a set of methods of textual criticism . It aims understanding the assumptions and ideas that form the basis for thought and belief. Its central concern is a radical critique of the metaphysics of the western philosophical tradition. Speech-thought (the *logos*) is a privileged, ideal, and self-present entity, through which all discourse and meaning derives.

### **Dualism**

Dualism is a set of beliefs that begins with the claim that the mental and the physical have a fundamentally different nature. It is contrasted with varying kinds of monism, including materialism and phenomenism. Dualism is one answer to the mind-body problem. Pluralism holds that there are even more kinds of events or things in the world.

### **Feminism**

Feminism is a diverse collection of social theories, political movements, and moral philosophies, largely motivated by or concerning the experiences of women, especially in terms of their social, political, and economic situation. As a social movement, feminism largely focuses on limiting or eradicating gender inequality and promoting women's rights, interests, and issues in society.

### **Materialism**

Materialism is the philosophical view according to which the

only thing that can truly be said to 'exist' is matter; that fundamentally, all things are composed of 'material' and all phenomena are the result of material interactions.

### **Monism**

Monism is the metaphysical and theological view that there is only one principle, essence, substance or energy. Monism is to be distinguished from dualism, which holds that ultimately there are two principles, and from pluralism, which holds that ultimately there are many principles.

### **Phenomenalism**

In epistemology and in the philosophy of perception, *phenomenalism* is the view that physical objects do not exist as things in themselves but only as perceptual phenomena or sensory stimuli (e.g. redness, hardness, softness, sweetness, etc.) situated in time and in space. In particular, phenomenalism reduces talk about physical objects in the external world to talk about *bundles of sense-data*.

### **Pluralism**

The area of philosophy that distinguishes a position where one believes there to be ultimately many kinds of substances in the world, as opposed to monism and dualism.

### **Postmodernism**

The philosophical movement characterised by the postmodern criticism and analysis of western philosophy. It was heavily influenced by the philosophers such as Friedrich Nietzsche, Martin Heidegger and Ludwig Wittgenstein. Within postmodern philosophy, there are numerous interrelated fields, including deconstruction and several fields beginning with the prefix "post-" such as post-structuralism, post-marxism, and post-feminism. In particular postmodern philosophy has spawned a huge literature of critical theory.

### **Pragmatism**

The philosophy that originated in the United States in the late

19th century. Pragmatism is characterised by the insistence on consequences, utility and practicality as vital components of meaning and truth. Pragmatism objects to the view that human concepts and intellect represent reality, and therefore, stands in opposition to both formalist and rationalist schools of philosophy. Rather, pragmatism holds that it is only in the struggle of intelligent organisms with the surrounding environment that theories acquire significance, and only with a theory's success in this struggle that it *becomes* true.

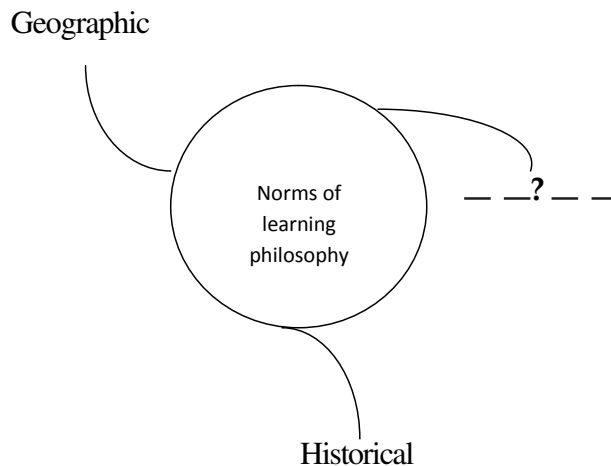
### Utilitarianism

Utilitarianism is the theory of ethics that maintains that an act is moral if and only if it maximizes welfare. It is a form of consequentialism and welfareism.



### Let us check

Complete the following concept map.



### Uses of learning philosophy

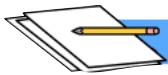
- Why should we learn philosophy?

Philosophy teaches how to think and how to analyse and communicate ideas in an understandable, balanced and well thought-out manner. Thinking about verities of thoughts instills

one with a broad perspective of the world around, equanimity, tolerance and the like. The study of philosophy provides students with a wide range of transferable skills, which are important in many career fields.

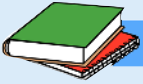
Learning Philosophy helps one to :

- analyse and construct sound arguments.
- distinguish differences between views and find common ground.
- present ideas convincingly through well-constructed, systematic arguments.
- generate ideas and come up with solutions to problems.
- be open to new ideas and ways of thinking.
- gain self-motivation and capacity for independent study and thought.
- have flexibility and creativity.
- identify, absorb and fix complex information.



### Summary

- Philosophising is exploring the concept present in philosophical questions and discussions.
- Doing philosophy is philosophising deliberately about issues in daily life situations.
- Philosophic concepts must be common, central and contestable.
- There are three norms of learning philosophy. They are geographical norms, historical norms and system norms.
- The requirements of learning philosophy are : Analysing statements, imaging alternatives to familiar views and situations, stating things explicitly and clearly, thinking creatively and approaching rationally.
- Learning philosophy enables one to develop broad mindedness, equanimity, a wide perspective of the world and the like.



### Let us assess

1. Find the odd one  
a) Descartes b) Aristotle c) Immanuel Kant d) Karl Marx
2. Choose the statement associated with empiricism
  - a. Reality is spiritual or mental
  - b. Reality exists unperceived
  - c. Knowledge comes through senses
  - d. Knowledge comes through innate ideas
3. List out the characteristics of philosophic concepts and explain?
4. Explain the norms of learning philosophy.
5. Differentiate doing philosophy and learning philosophy
6. What are the requirements of learning philosophy?
7. Explain the uses of learning philosophy



# 2

## Philosophy of Prasthanatraya

### SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- identify the origin of Indian Philosophy
- analyse the relation between Brahman and Atman and make conclusions
- recognize the importance of Nishkamakarma in our society
- list out the qualities of the Stitaprajna
- identify the concept of ultimate reality

### Key concepts

- 2.1 *Vedas*
- 2.2 *Upanishads*  
*Brahman - Atman relation*
- 2.3 *Bhagavat Gita*  
*Concept of Yoga*  
*Ideal of Nishkama Karma*  
*Stitaprajna*
- 2.4 *Brahma Sutra*

### Introduction

This chapter deals with Indian philosophy. Vedas constitute the oldest records of Indian thought. The later philosophical development in India is based on Srutiprasthana (Upanishads), Smrtiprasthana (Bhagavat Gita) and Nyayaprasthana (Brahma Sutra). This trilogy is called the *Prasthanatraya*.

## 2.1 Vedas

As scholars of philosophy, our journey of education is not complete without going through Indian thoughts. Indian Philosophy has been intensely spiritual and has always emphasised the need of practical realisation of truth. "See the reality in you" is the key note of Indian Philosophy. To know more about Indian Philosophy, we have to know it from the beginning.

You have studied about Vedas in your social science lessons.

- Can you prepare a write- up on your knowledge about Vedas?

The origin of Indian Philosophy has been traced back to the Vedas. Vedas are the earliest available Indian literature on record. Vedas are the spring board not only of Philosophy, religion and ritual, but also of many sciences. Indian philosophical speculation is greatly influenced by the Vedas. The word Veda is derived from the root word 'vid' which means 'to know'. Vedic seers expressed their intuitive knowledge of the ultimate reality in Vedic hymn.



### Let us know

#### **The Vedic period [1500 B.C to 600 B.C]**

It consists of Pre-upanishadic era. It expresses the philosophical mind of Aryans.

#### **The Epic period [600 B.C to 200 A.D]**

The age between early upanishads and the various systems or schools of philosophy. The two epics of Ramayana and Mahabharata, Buddhism, Jainism, Saivism, and Vaishnavism lie in this period.

#### **The Sutra period / the Scholastic period [ from 200 A.D]**

Scholars like Kumarila Bhatta, Sankaracharya, Ramanujacharya, Sridhara, Madhvacharya, Vacaspati, Udaayana, Bhaskara, Jayantha, Vijnanabhikshu and Reghunatha illuminate this age.

These hymns do not reflect the individuality of the seers. Hence they are considered to be '*Apauruseya*' (impersonal). Vedas are also called 'Sruti', means 'the heard' since they were transmitted from one generation to the next by word of mouth.

Traditionally it is accepted that there are four Vedas - *Rigveda*, *Yajurveda*, *Samaveda* and *Atharva veda*. The divisions are made on the basis of the subject and nature of hymns contained in each section. Each veda is composed of Mantras, Brahmanas, Aranyakas and the Upanishads.

Mantras are the poetic expression of sacred truths. Brahmanas are the utterances of priests relating to sacrifices. Aranyakas describe the sacrifices to be performed by the man who has entered the Vanaprastha stage. Upanishads are reflections of philosophers. The mantras and the brahmanas constitute karmakanda; concerned with sacrificial actions. The Aranyakas and the upanisads constitute the Jnanakanda; concerned with the knowledge.

The four Vedas are also called *Samhitas* (collection of Mantras). The four *samhitas* are said to be compiled to fulfill the needs of four main priests - Hota, Udgata, Adhvaryu and Brahma. Rig for Hota - who addresses hymns in praise of the Gods to invoke their presence and participation in the sacrifice. Yajur for Adhvaryu who performs the sacrifice according to the strict ritualistic code and gives offering to the Gods. Sama for udgata - who sings the hymns in sweet musical tones to entertain and please the Gods. Atharva is for Brahma - who is the general supervisor well - versed in all the Vedas.

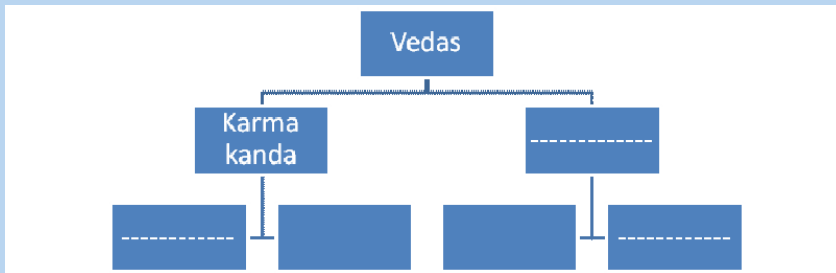
We find little philosophy in the early Vedic thought. But the seeds of important philosophical trends might be easily traced there. Moreover, there has been a gradual development of the philosophical thought from the mantras and the brahmanas through the aranyakas to the upanisads. It is said that we can notice a transition from a naturalistic polytheism through transcendent monotheism to immanent monism in the philosophy of upanishads. Naturalistic polytheism is worshipping the various powers of nature like fire, wind, sun

etc., in an anthropomorphic form. Monotheism is the belief in one supreme God. Monism is the belief in one power that is the whole of existence reduced to one fundamental reality.



### Let us check

Complete the flow chart.



## 2.2 Upanishads

Let us read the dialogue between Uddalaka (Father and Teacher) and Svetaketu (Son and Disciple) from the Chandogya Upanishads.

Uddalaka: "Place this salt in water, and in the morning come to me." Svetaketu did exactly so, and Uddalaka said to him in the next morning, "the salt that you put in the water last night, bring it hither". But while he grasped for it he could not find it, since it had completely dissolved.

Uddalaka : "Take a sip from the edge of it. What is there?"

Svetaketu : "Salt".

Uddalaka : "Take a sip from the middle. What is there?"

Svetaketu : "Salt".

Uddalaka : "Take a sip from the far edge. What is there?"

Svetaketu : "Salt".

Uddalaka : " Set it aside and come to me." And [the boy] did exactly that, [saying] " it is always the same."

Uddalaka : "Being is indeed truly here, dear boy, but you do not perceive it here.

That is Reality, That is the Self, and that is you, Svetaketu!"

➤ What were the Guru and the disciple talking about?

This topic deals with the Ultimate reality of the universe.

The etymological meaning of the term Upanishad is 'to sit nearby devotedly'. Upa [nearby] ni [devotedly] sad [sit]. It means the sitting down of the disciple near his teacher in a devoted manner to receive instructions about the highest reality which loosens all doubts and destroys all ignorance of the disciple. Since the Upanishads constitute the concluding portions of the Vedas, they are called Vedanta [end part of Vedas]. The principal Upanishads are said to be ten :

Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brahadaranyaka.

The Upanishad inquires reality in two dimensions, as the principle behind the universe and as the principle behind man. The upanishadic doctrine revolves round these two central ideas.



### Let us know

#### *Para Brahman- Aparā Brahman*

The Upanishads have described Brahman in two forms: the *Para-Brahman* and the *Apara Brahman*. They are but only two aspects of the same reality. The *Apara Brahman* is the lower, and the *Para Brahman* is infinite, it has no attributes, and does possess no names and form. It is beyond space and time; it is transcendent. It is *sat-chith-ananda* (pure existence, pure consciousness and pure bliss.)

*Parayude paalunukarnna bhagyavanmarkk-  
Orupathinayiramaandoralpaneram.  
Arivaparaprakrithikkatheenamayal oru  
Nodiyidaneram orupathinayiramandupole thonnum.*

(A ten thousand years is like few seconds for those who tasted the nectar of *para-knowledge*. Whereas a few seconds is like ten thousand years for those whose *knowledge apara*.)

(-Sree Narayana Guru in *Atmopadhesasathakam*)

## Brahman

The principle behind the universe called Brahman, is essentially indescribable. The Taittiriya Upanishads (2.4.1) notes it as, (*yato vacho nivartante aprapya manasa saha*) 'whence words return along with the mind, not attaining it.' The *Brahdaranyaka Upanishad* suggests that if you ask whether Brahman is like this, that or the other, the answer must be '*neti, neti*' meaning 'not this, not this'.

According to *Taittiriya Upanishad* all the elements are born in Brahman and culminate in Brahman. Brahman is the ultimate base or substratum of universe. The word Brahman is derived from the root word '*Brh*' means 'to grow' or "to burst forth". It is Brahman which has burst forth into the universe or that from which the universe has grown. In the *Chandogya Upanishad* Brahman is described as *Tajjalan*: as that (*tat*) from which the world arises (*ja*) into which it returns (*la*) and by which it is supported and it lives (*an*).

## Atman

The principle behind the man is termed as Atman. The word Atman originally meant 'breath' and then came to be applied to whatever constitutes the essential part of anything, which is its self or soul. The Mundaka Upanishad identifies four states of consciousness, wakeful (*jagrat*), dream (*swapna*), deep sleep (*sushupti*) and the fourth state *turiya*. The self is the ground of waking, dream and sleep states and yet it transcends them all. The eye, the body, the mental states, the stream of consciousness - are all mere instruments of the self. The self is universal, immanent as well as transcendent.

## The Central Teaching: Brahman - Atman Relation

Let us think upon the verses in Upanishads ;

"The little space within the heart,  
is as great as this universe.  
The heavens and the earth are there;  
the sun, the moon, the stars;  
fire and lightning and winds.....  
For the whole universe is in him  
and he dwells within our heart."

- *The Upanishads*

"As is the human body,  
So is the cosmic body.  
As is the human mind,  
So is the cosmic mind.  
As is the microcosm,  
So is the macrocosm.  
As is the atom,  
So is the universe."

- *The Upanishads*

Can you interpret the above verses?

What is it about?

Is it about a single entity or multiple entities?

If it is about multiple entities, are they one and the same?

If they are one and the same, how?

The ultimate goal of life according to Upanishads is self realisation. Upanishads prescribe a critical inquiry into the true nature of the self as a method for attaining self-realisation. *Brahdaranyaka* Upanishad suggests three steps in this process of inquiry. They are, careful listening (*sravana*), repeated and deep reflection (*manana*) and becoming completely absorbed in contemplation of Brahman (*nididhyasana*). Through these steps a person realises his self; Atman is identical with the universal self, the Brahman. As Chandogya Upanishad says, "these rivers in the east and in the west originating from the ocean themselves, though they do not know that they are so. So also all these people coming into being from the Being do not know that they have come from the Being. ... that which is the subtlest that is the self, that is all this, the truth, that *self thou art O Svetaketu*."

The same reality is called from the subjective side as 'Atman' and from the objective side as 'Brahman'. In the *turiya* state there is an extinction of all sorrows and the rise of fearlessness. The *Brahdaranyaka* Upanishad estimates that the bliss experienced in such a state is like a hundred quintillion times greater than the pleasure experienced by a healthy and stout young man who has everything that money and power can buy.

This fusing of two such outwardly different but inwardly similar conception into one is the chief point of the Upanishadic teaching. It is expressed in the Mahavakyas (the great saying) like:

- Tatoamasi* - "that thou art" (*Chandogya Upanishad - Sama Veda*).
- AhamBrahmasmi* - "I am Brahman" (*Brahdaranyaka Upanishad - Yajur Veda*)
- AyamAtma Brahma* - "This self is Brahman" (*Mandukya Upanishad - Atharva Veda*)
- Prajanam Brahma* - "Consciousness is Brahman" (*Aitareya Upanishad - Rig Veda*)



### Let us check

Look at the picture given

Are the seed and the tree really different?



Using the above simile, prepare a write-up on the relation between Brahman and Atman?



## 2.3 Bhagavat Gita

Listen the first verse of Gita :

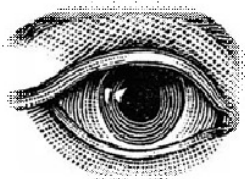
Dhritarastra uvacha, "*Dharma-ksetre kuru-ksetre samaveta yuyutsavalt mamakah pandavas caiva kim akuroata sanjaya*"

(Dhritarastra said : " O Sanjaya, what did my sons desirous of battle and the sons of Pandu do after assembling at the holy land of righteousness Kuruksetra?")

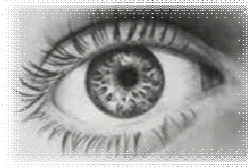
Only an ignorant person would discriminate children as his brother's sons and his own sons. Here, the character Dhritarastra is a symbol of ignorance. Krishna and Arjuna are important characters in the Gita. They represent the knower and the seeker respectively.



*Blind*



*seeker*



*knower*

The Bhagavat Gita is an episode in India's great epic, Mahabharatha. The main story of Mahabharatha is the war between the Kourava (Kouravas are 100 sons of Dhridharastra, led by the eldest son Duryodhana) and Pandava (Pandava are the five sons of Pandu, led by the eldest brother Yudhistira).

Was this a war of dharma against adharmas?

Does a war like this occur whenever we face a crisis?

In the midst of dharmayuddha can you see adharmas from the part of dharma seekers?

[Refer to the world famous hoaxes from literatures. Read the story of Aswadhama.]

### Concept of yoga

- Ask yourself

What am I good at?

Singing, dancing, drawing, cycling, swimming, planning, programming or sympathising.

➤ Check if your ability is same as your friends?

Gita says that man is a combination of intellect, emotion and will. He is a being who thinks, feels and wills. Gita suggests three different paths for man of varied nature to achieve the ultimate goal of salvation. Let us discuss them.

Bhagavat Gita uses the term 'Yoga' in the sense of 'union with God'. Realisation of God is the highest goal. It is the supreme end of human life. Bhagavat Gita lays down different paths for the realisation of God. Its teaching is universal and intended for all persons of different temperament. Some are predominantly men of action. They ought to follow the path of action or Karma Yoga. Some are predominantly men of emotions. They ought to follow the path of devotion or Bhakthi Yoga. Some are predominantly men of the intellect. They ought to follow the path of knowledge or Jnana Yoga. The various Yoga do not oppose each other, each one makes us perfect and leads to the same goal. Jnana Yoga says : there is nothing purer than knowledge. The fire of knowledge reduces all our relish and desire to ashes. Even the most sinful man can cross over the ocean of Samsara, the cycle of birth and death by means of the boat of knowledge alone. Bhakthi Yoga says : the external forms of worships are only secondary. What is essential is that one should offer oneself to God. The ideal devotee is one who is dedicated to the service of God. He sees the Lord in everything and everything in the Lord.

### **Ideal of Nishkama Karma**

The main teaching of Karma Yoga is the ideal of Nishkama Karma.

Let us discuss it.

As Wordsworth says,  
'The eye cannot choose but see,  
We cannot bid the ear be still,  
Our bodies feel where're they be  
Against or with our will'.

No embodied being can completely renounce actions. The universe itself depends on actions or Karma. Karma here stands not for mere action but for one's own duty. Ordinarily, all our actions are motivated by some desire for achieving some result. The result of action is called '*bhala*'. For Karma Yoga, the act should be viewed not as a means but as an end in itself. The idea of the result must be dismissed from the mind before as well as during act. Your concern is solely with actions; never with its fruit. This is *karma-phala-tyaga* or *Nishkamakarma*. The desire for result often misguides us. It may make us deviate from the right path. When desire of result is renounced we can act with balance of mind. Definitely, there must be a result for every action. It will automatically follow. Bhagavat Gita says: no one who does good work will ever come to a bad end neither here nor in the world to come. The Gita emphasises the importance of social duties. What is good for the individual sometimes may not bare with what is good for the society.

There are two ideals of life - pravriti and nivriti. Pravriti means performance of action. Nivriti means turning away from activity. Gita synthesises pravriti and nivriti. Gita says: you perform the assigned action, action is greater than inactions. You should never engage in action for the sake of reward, nor should you long for inaction. We have to give up not action itself but the selfish interest regarding the result. So Gita's teachings stand "not for renunciation of action, but for renunciation in action".

Action without motive! Is it possible?

Psychologically it is not possible. Then, what is the spirit in which one ought to do one's duty? Gita says that there are two supreme motives. One is *Atmasudhi* and the other is *Isvaraseva*. Do our duty to the best of our ability without selfishness. It will lead us to *Atmasudhi* or self purification. The goal reached through the *Atmasudhi* is self-realisation. And *Isvaraseva* help us to achieve God realisation. *Nishkama Karma* does not mean motiveless action; it only means the substitution of a higher or superior motive for a lower and inferior desire.



### Let us check

Identify the Yoga suitable for you and state the reason :

.....

.....

.....

.....

### Stitaprajna

The meaning of '*prajna*' is higher consciousness. Now let us discuss the meaning and concept of '*stitaprajna*' in Bhagavat Gita.

Stitaprajna is the man of steady wisdom. He is an ideal yogi. He always performs Karma only for Dharma. He keeps detachment in actions. He is an ideal person of Nishkamakarma who has engaged in actions, being free from ego and from motive. He is a man who has conquered his senses. He keeps equal distance from the dualities of life such as pain and pleasure, wishes and frustrations, joy and sorrow, honour and dishonour etc. He must be a *Mumukshu* - one who has escaped from the samsara (the cycle of birth and death). He is an ideal social worker. He has nothing to be done for him, but acts for the benefit of humanity. The Stitaprajna does not belong to a particular culture, sect, nation, or society; He is for all beings of all times. His presence purifies the land. He is a man

who embraces peace. The Stitaprajna is free soul, ever steady in knowledge of self. The Stitaprajna sees the presence of God not merely in the good and noble but also in the wicked and ignoble. Steady in wisdom, the Stitaprajna enjoys the constant bliss of the Self, irrespective of the changing phenomena of the universe. The rise and fall of mind and pain and pleasure of body never make the Stitaprajna waver in steadiness of wisdom. He is *Jivanmukta* - the liberated soul.



### Let us know

Prajñâ is often translated as “wisdom”, but is closer in meaning to “insight”, “discriminating knowledge”, or “intuitive apprehension”.

- Pra means “higher”, “greater”, “supreme” or “premium”, or “being born or springing up”, referring to a spontaneous type of knowing
- jñâ is “consciousness”, “knowledge”, or “understanding”.

## 2.4 Brahmasutra

Badarayana (500 B.C-200 B.C) initiated the great task of editing the Upanishadic philosophy. He is also known as Vedavyasa. The result of his efforts was one of the most illustrious works on *vedanta*. Badarayana's work is known as *Brahma-Sutra* or *Vedanta-Sutra*. It is also referred to as *Uttara-Mimamsa-Sutra*. *Sutra* literally means 'thread'. It also means principle, formula, rules and *aphorism*.

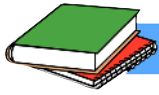
Most of the sutra are aphoristic and almost unintelligible at first sight. Hence, a number of commentaries were written to interpret them. Among these, the commentaries of Sankaracharya, Ramanujacharya and Madhvacharya are regarded authentic and are held in very high view. They are regarded as the greatest scholars of Indian philosophy. They are not only the principal commentators of *Brahma-Sutra* (*Vedanta-Sutra*) but are also its leading interpreters.

The *Brahma Sutra* consists of 555 aphorisms or *sutras*, in 4 chapters, each chapter being divided into 4 sections each. The first chapter (*Samanvaya: harmony*) explains that all the *Vedantic* texts talk of *Brahman*, the ultimate reality. The second chapter (*Avirodha: non-conflict*) discusses and refutes the possible objections against *Vedanta* philosophy. The third chapter (*Sadhana: the means*) describes the process by which ultimate emancipation can be achieved. The fourth chapter (*Phala: the fruit*) talks of the state that is achieved in final emancipation.



### Summary

- The *Vedas* are the earliest documents of Indian thought.
- The triple pillars of Indian Philosophy are *Upanishads*, *Bhagavat Gita* and *Brahma Sutra*.
- Upanishad traces the origin of the world to one fundamental spiritual principle termed as *Brahman*, and it is identified with the self - *Atman*.
- The essential teaching of the *Bhagavat Gita* is identical with that of the *Upanishads*.
- *Bhagavat Gita* advocates three paths - *Jnanayoga*, *Bhakthiyoga*, *Karmayoga* - for the realisation of God.
- *Nishkamakarma* is the performance of action without selfish desire for the fruits of it.
- The *Stitaprajna* - the man of steady wisdom - is the ideal *Nishkamakarmi*.
- *Brahma Sutra* is an attempt to synthesise the various thoughts of the *Upanisads*.



### Let us assess

1. Mantras and Brahmanas are together known as.....
2. Find the odd one out.
  - a. Mantra, Veda, Brahmana, Upanishad
  - b. Mantra, Brahmana, Aranyaka, Bhagavat Gita
  - c. Veda, Brahmana, Upanishad, Aranyaka
  - d. Mantra, Veda, Aranyaka, Upanishad
3. Path of devotion is
  - a. Bhaktiyoga, b. Jnanayoga c. Karmayoga
4. Write the correct meaning of Stitaprajna
5. Mahabharatha : Vedavyasa, Brahmasutra : -----
6. "Gita contains the quintessence of all Vedic teachings." This quote of Sankara is the topic for a seminar. Prepare a list of points to be included in the seminar paper.
7. Examine the statement 'Brahman and Atman are identical.'
8. Brahma Sutra is one of the earliest commentaries of Veda. Explain.
9. Re-arrange the facts given in the table in the correct order.

Tatvamasi	Brahdaranyaka Upanishad	I am Brahman
Aham Brahmasmi	Chandogya Upanishad	This self is Brahman
Ayam Atma Brahma	Aitareya Upanishad	Consciousness is Brahman
Prajanam Brahma	Mandukya Upanishad	That thou art

## 3

## Darsanas

SIGNIFICANT LEARNING  
OUTCOMES

After completing the unit the learner will be able to :

- identify the meaning of Darsana
- classify Indian philosophy into Orthodox and Heterodox
- distinguish various systems of Indian Philosophy
- analyse the theories of knowledge
- analyse the categories in Vaisesika Darsana
- compare the evolution theories
- practice the various steps in yoga
- analyse the importance of Dharma and make conclusions
- classify the Vedanta schools.
- discover and evaluate the four noble truths
- analyse the seven judgments in Jainism and make conclusions
- differentiate Charvaka with other schools of Indian Philosophy

## Key concepts

- 3.1 *Schools of Indian philosophy (Darsanas)*
- 3.2 *Orthodox schools*
  - *Nyaya Darsana- The theories of knowledge*
  - *Vaisesika Darsana - The concept of Categories*
  - *Samkhya Darsana - The Evolution Theory.*
  - *Yoga Darsana - Astanga yoga*
  - *Purva Mimamsa-The concept of Dharma*
  - *Uttara Mimamsa-Advaita Vedanta, Visishtadvaita, Dvaita*
- 3.3 *Heterodox schools*
  - *Charvaka- Materialism*
  - *Buddhism- Aryasatyas*
  - *Jainism- Syad Vada*

## Introduction

This chapter deals with different schools of Indian Philosophy-the orthodox and the heterodox. The orthodox accepts the authority of Vedas. The heterodox does not accept the authority of Vedas.



We have learnt the meaning of the *mahavakya* “*AhamBrahmasmi*” in the previous chapter which means ‘I am Brahman’.

Can you interpret this great saying?

- 
- 
- 

### 3.1 The schools of Indian Philosophy (*Darsanas*)

Later development in the field of the Indian thought focused mainly on the interpretations of the triple text (*Upanisads, Bhagavad Gita, Brahmasutra*) by great sages. Their visions are known as *Darsanas*. The term ‘*Darsana*’ is derived from the Sanskrit root ‘*Dris*’ which means ‘to see’. *Darsana* is the term used to describe a system of philosophy.

There were two streams of development in the post vedic period. They are Orthodox schools (*Astika Darsana*) and Heterodox schools (*Nastika Darsana*). One accepted the authority of Vedas and the other rejected. *Darsana* that accept the testimony of vedas are known as *Astika Darsanas*; that reject the authority of Vedas are known as *Nastika Darsanas*. These schools are also named as vedic schools and non-vedic schools. Orthodox schools include six philosophical systems which are collectively known as *Sad-Darsana*. They are:

- *Nyaya*
- *Vaisesika*
- *Samkhya*
- *Yoga*
- *Puroamimamsa*
- *Uttaramimamsa* (Vedanta)

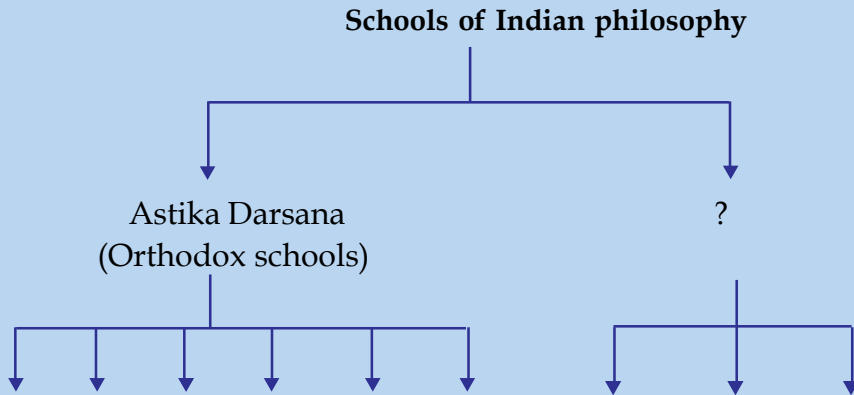
The heterodox schools includes three philosophical systems. They are :

- Charvaka
- Buddhism
- Jainism



### Let us check

Develop a flow-chart.



- **Nyaya Darsana**

How do we cognise or know the world?

- 
- 

What are the different sources of knowledge?

- 
- 

We get knowledge from different sources. *Nyaya Darsana* (Indian logic) discusses the source of knowledge. It gives more importance to epistemological issues.

*Nyaya* School of philosophy is famous for its pluralism and logical realism. The system holds that the objects of the world are not only independent of our knowledge but also independent of one another. This assertion makes the system pluralistic. It says that there are many ultimate realities which constitute the universe. The term '*nyaya*' stands for 'logical

reasoning'. It is also known by the name '*tarkasasthra*' or 'the science of reasoning'.

*Nyaya* holds that all the physical objects are the combinations of atoms. It is realism because it accepts the reality of external world. It seeks to establish the world view through logical reasoning. *Nyaya* system represents the ultimate development of epistemology in Indian philosophy. The basic text of *Nyaya* system is the '*Nyaya Sutra*' of Gautama, who is the founder of *Nyaya Darsana*.



### Let us know

*Nyaya sutra* was commented upon by Vatsyayana of 5th century AD in his *Nyaya Bhasya*. *Nyayasutra* consists of five chapters, which gives a brilliant exposition of *Nyaya* Philosophy.

### Theory of knowledge

*Nyaya* system states that whatever exists is knowable. According to *Nyaya* there are two types of knowledge. They are *Prama* and *Aprama*. *Prama* is valid knowledge; it is right comprehension of an object. Whereas *Aprama* is invalid knowledge and it is wrong apprehension of an object. For instance, a person mistakes a rope for a snake in dim light, it is *Aprama*. Later he realises his mistake in clear light and perceives rope only; it is *Prama*.

*Prama* is always the knowledge of an object. This object is the *prameya*. The subject who knows the *prameya* is the *pramata*. The way of getting *prama* is called *pramana*. In other words *pramana* is the valid source of knowledge.

- Illustrate the rope snake illusion and identify *prama*, *aprama*, *pramana*, *prameya* and *pramata*.

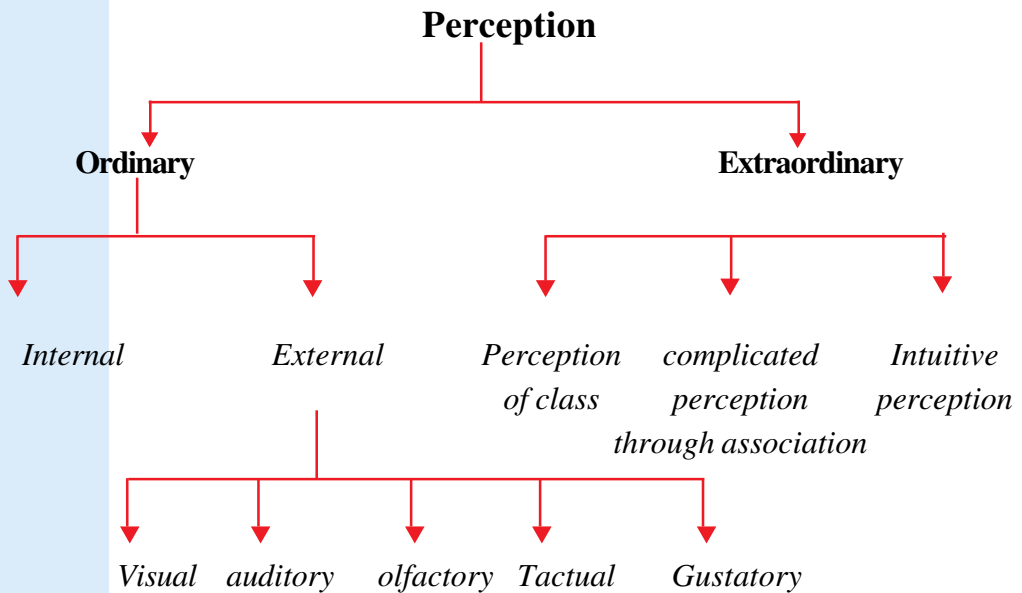
According to *Nyaya*, there are four valid sources of knowledge. They are called *pramanas*.

- Perception (*pratyaksa*)
- Inference (*Anumana*)
- Comparison (*upamana*)
- Verbal testimony (*sabda*)

Let us study them in detail.

### Perception (*pratyaksa*)

Perception is the source of getting direct knowledge. Gautama defines perception as 'non-erroneous cognition which is produced by the intercourse of sense organs with the objects, which is associated with a name and which is well defined'. Perception is immediate cognition. The scope of this perception is very wide and it is very useful. The following diagram shows the kinds of *pratyaksa*.



### Inference (*Anumana*)

The second source of valid knowledge is Inference. This source of knowledge is normally based on prior perception. According to *Nyaya* theory, there are three constituents of inference. They

are *paksa*, *hetu* and *sadhya*. *Hetu* is the middle term, *sadhya* is the major term and the *paksa* is the minor term.



### Let us know

Three kinds of inferences were identified in early Nyaya sutra. They are Purvavat, Sesavat, Samanyatodrista. Later Nyaya sutra says two kinds of inferences. They are Svarthanumana (convincing oneself) and pararthanumana (convincing others).

The *Nyaya* concept of inference has some resemblance with western syllogism. But it has five propositions instead of the three in western syllogism. *Nyaya* unlike the western system recognises both formal and material validity.

Five propositions of *Nyaya* inference

- *Pratijna* (there is fire on the hill)
- *Hetu* (Because there is smoke on the hill)
- *Udaharana* ( wherever there is smoke, there is fire)
- *Upanaya* (the smoke on the hill is invariably accompanied by fire elsewhere)
- *Nigamana* (therefore, there is fire on the hill)



### Let us check

Compare anumana with Aristotle's Syllogism.

.....  
 .....

### Comparison (*Upamana*)

According to *Nyaya*, *upamana* means the knowledge of the relation between a name and that thing so named. It is knowledge derived by comparison. For example, a person says that he has seen an animal named 'gavaya' in forest. You are curious to know about the animal. His response is that 'gavaya is a forest cow having resemblance with domestic cow'. Now you get the knowledge of the animal 'gavaya'

through comparison (*upamana*) but without having a direct perception of it.

Give more illustrations from life situations for *upamana*.

- *Gavaya* resemblances cow.
- Alligator looks like crocodile.
- 

### Verbal Testimony (*Sabda*)

*Nyaya* accepts *Sabda* as a valid source of knowledge. *Sabda* is the testimony of a trustworthy person or *apta*. A trustworthy person is one who knows the truth and communicates it correctly. Testimony is of two kinds, *vedic* or *vaidika* and *secular* or *laukika*. *Nyaya* asserts that the *Vedas* are valid source of knowledge because the author of *Veda* is none but the Ultimate reality.

- **Vaisesika Darsana**
- Do you remember learning about atom in school classes?

Atoms are the basis of the universe. This fact was identified by Indian philosophic school 'Vaisesika' centuries before. Let us know about the theory of *Vaisesika Darsana*.

Among the philosophical systems of India, *Vaisesika darsana* occupies a prominent position. The word '*Vaisesika*' is derived from '*visesa*' which means excellence, distinction or superiority. *Vaisesika* is interested in metaphysical issues. Kanada is the founder of Vaisesika School. His *Vaisesika Sutra* is regarded as the basic text of *Vaisesika darsana*.

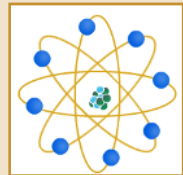


### Let us know

All matter is made up of tiny particles called atoms. Each atom is made up of smaller sub atomic particles: protons, neutrons and electrons.

The atoms of one element cannot be converted into the atoms of any other element by chemical reaction.

Atoms of one element have the same properties, such as average mass and size. These properties are different from the properties of the atoms of any other element.



## Concept of categories

The concept of categories is central to *Vaisesika* metaphysics. The universe is the combinations of seven categories. These categories are called *padarthas*. A *padartha* is that can be known and named. The seven categories recognised by *Vaisesika* system are:

- *Dravya* (Substance)
- *Guna* (Quality)
- *Karma* (Action)
- *Samanya* (General)
- *Visesa* (Particular)
- *Samavaya* (Inherence)
- *Abhava* (Non-existence)

### *Dravya* (Substance)

*Dravya* is a principal category in *Vaisesika* system. It includes all living and non living things. All things of the universe are derived from *Dravya*. *Vaisesika* identifies nine *dravyas*. They are earth, water, fire, air, akasa, time, space, self and manas. Among these nine *dravyas* the first five are called *Panchabhutas* or five elements. Each element has its own specific qualities.

### *Guna* (Quality)

*Guna* is the attribute of substance. It cannot be separated from the objects. It is an independent category. It is different from *dravya* but does not exist apart from *dravya*.



#### Let us know

There are 24 gunas in vaisesika system. They are Colour (varna), Taste (rasa), Smell (gandha), Sound (sabda), Touch (sparsa) Number (sankya), Size(parimana), Separation (prthaktva), Conjunction (samyoga), Disjunction (vibhaga), Remoteness (paratva), Nearness (aparatva), Cognition(Buddhi), Sukha (pleasure), Dukha (pain), Desire (iccha), Aversion (dvesa), Heaviness (gurutva), Fluidity (dravatva), Viscidity (sneha), Effort (prayatna), Predisposition (samskara), Merit (dharma), Demerit (adharma).

**Karma (Action)**

*Karma* is an independent category that manifest only when it belong to a *dravya*. Substances combine and separate because of action. It is inherent in *dravya* and activates objects. Action is movement. Movement is the sign of life.

**Let us know**

Actions are five kinds.

- Upward movement
- Downward movement
- Contraction
- Expansion
- Locomotion

**Samanya (General)**

It is a class concept, class essence or universal. It is the common character of the things which fall under the same class.

Eg : manness, cowness etc

**Let us know**

There are three kinds of samanya.

- Nominalism
- Conceptualism
- Realism

**Visesha (Particular)**

It is the ground of the ultimate difference of thing. The substances of the universe differ from each other because of *Visesa*. *Visesa* is an indivisible category.

Eg: Rationality is the differing quality of man from other animal.



### **Samavaya (Inherence)**

*Samavaya* is an independent category which means an inseparable, eternal relation or inherence. It is a set of permanent relations. According to *Vaisesika* relations are real. The following are permanent relations.

- The relation between substance and quality.
- The relation between particular and universal.
- The relation between substance and *karma*.
- The relation between atoms and object.
- The relation between parts and whole.

There are two types of *samavaya*.

- *Samanaya* (inseparable)  
Eg : relation between thread and cloth
- *Samyoga* (separable relation)  
Eg : relation between colour and cloth

### **Abhava (Non-Existence)**

Kanada has accepted only the six categories. *Abhava* is a category which is a later addition to *Vaisesika* system. *Abhava* is the absence of something from somewhere and not absolute nothing. For example,

Non perception of Moon during “amavasi night” doesn’t mean that there is no moon at all.



#### **Let us know**

Four types of Abhavas.

- Pragabhava (antecedent non existence.)
- Pradhvamsabhava (subsequent non existence)
- Anyonyabhava (material non existence)
- Atyantabhava (Absolute non existence)

- ***Samkhya Darsana***

You have already studied theories of evolution in your school classes. Darwin's theory of evolution is one among them. It is about the evolution of living beings. Here we study about an ancient evolution theory proposed by *Samkhya Darsana*.

*Samkhya* is the oldest of the orthodox philosophical system. *Samkhya* literally means, 'right knowledge' and 'enumeration'. In sanskrit the word '*samkhya*' also means 'reflection'. The founder of this school is Kapila. His *samkhyasutra* is the basic text of *Samkhya Darsana*. *Samkhya* Philosophy is essentially dualistic in nature. The dual realities of the universe are *Prakriti* and *Purusa*. *Prakriti* is the first cause of the universe. The objects of the universe evolve from *prakriti*. Since *prakriti* is the first element of the universe, it is called *pradhana*. *Prakriti* is constituted of three *guna*- *Sattva* (light), *Rajas* (activity) and *Tamas* (darkness).

Besides *prakriti* another eternal reality of the *Samkhya* philosophy is *Purusa* or self. *Purusa* is the self, subject and knower. It is neither the body nor the mind, neither ego nor intellect. *Purusa* is the basis of all knowledge. It is all pervading, formless, and eternal. *Purusa* is self illumination.

### **Theory of Evolution**

According to *Samkhya* philosophy the universe evolves. The evolution takes place because of the contact between *prakriti* and the *purusa*. There are two types of evolution in *Samkhya* philosophy. They are *Sajatitya parinama* (Homogeneous evolution) and *Vijatitya parinama* (Heterogeneous evolution)

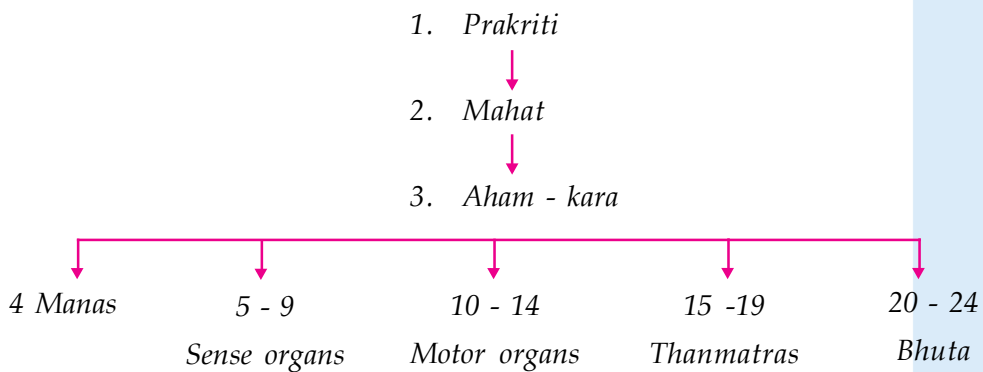
#### ***Sajatityaparinama***

At this stage of evolution the *sattva*, *rajas* and *tamas* evolve into themselves. It is the homogeneous state in which the three *gunas* are in perfect equilibrium.

### *Vijatityaparinama*

At this stage of evolution the *prakriti* evolves into various other states. This is the heterogeneous evolution. *Vijatityaparinama* occurs in two stages. At the first stage *prakriti* evolves from *mahat* to *panchabhutas*. In the second state of evolution the *panchabhutas* evolves into various objects of the world.

*Purusa* comes into contact with *prakriti* and evolution begins. There are twenty four principles of evolution. They are :



- **Yoga Darsana**

*Yoga* is the practical path for the realisation of the theoretical ideals of *samkhya* philosophy. Patanjali's name is associated with yoga system. He collected different yoga practices during his time and systematised diverse ideas on the subject in his '*Yoga Sutra*'. It was compiled around 400 BC. The opening sutra (principle) is "*Yoga Chittavrithinirodha*". This invokes the silencing of the mental modification or the '*chittavrithi*'. *Chitta* is the functional mind. *Vritti*, literally means "whirlpool", is the



fluctuating states of the mind. Thus *chittavrithinirodha* means silencing of the fluctuating state of the mind.

*Yoga* advocates control over the body, the senses and the mind. It does not want to kill the body. It recommends its perfection. A sound mind needs a sound body. Sensual attachment and passions distract the body as well as the mind. They must be conquered. To overcome them *yoga* gives us the eightfold path or *Astanga yoga*.



### Let us know

Patañjali divided his *Yoga Sutras* into four chapters or books (Sanskrit *pada*), containing in all 196 aphorisms, divided as follows.

**Samadhi Pada** (51 sutras). *Samadhi* refers to a blissful state where the yogi is absorbed into the One. *Samadhi* is the main technique the yogin learns by which to dive into the depths of the mind to achieve *Kaivalya*.

**Sadhana Pada** (55 sutras). *Sadhana* is the Sanskrit word for “practice” or “discipline”. Here the author outlines two forms of *Yoga*: *Kriya Yoga* (Action *Yoga*) and *Ashtanga Yoga* (Eightfold or Eightlimbed *Yoga*).

- *Kriya yoga*, sometimes called *Karma Yoga*.
- *Ashtanga Yoga* describes the eight limbs that together constitute *Râja Yoga*.

**Vibhuti Pada** (56 sutras). *Vibhuti* is the Sanskrit word for “power” or “manifestation”. ‘Supra-normal powers’ (Sanskrit: *siddhi*) are acquired by the practice of *yoga*.

**Kaivalya Pada** (34 sutras). *Kaivalya* literally means “isolation”, but as used in the *Sutras* stands for emancipation, liberation and used interchangeably with *moksha* (liberation), which is the goal of *yoga*.

## The Eight fold Path (*Astanga yoga*)

The eight limbs of *yoga* are:

1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dharana
7. Dhyana
8. Samadhi



### 1. Yama

It includes ahimsa, Satya, asteya, aparigraha and brahmacharya.

### 2. Niyama

An intending yogin must also practise external cleanliness (*saucha*), internal cleanliness - contentment (*santosha*), penance or practice of tolerance (*Tapas*), study of philosophy (*Swadhyaya*) and meditation on iswara (*isvarapranidhana*). These are collectively called niyama.

### 3. Asana

It means steady and comfortable postures. There are various kinds of body postures that help meditation. It is essential for the discipline of the body.

Eg: - *padmasana*, *veerasana*, *sirsasana* etc.

### 4. Pranayama

It means control of breath and deals with regulation- of Inhalation, retention and exhalation of breath. It is beneficial to health and is highly conducive to the



concentration of the mind. There are three main steps in *pranayama*. They are *puraka*, *kumbhaka* and *rechaka*.

1. *Puraka* – the first step in *pranayama* that is to take as much air as possible.
2. *Kumbhaka*– after the maximum amount of air is taken in, retain it for half of the time taken for inhaling it.
3. *Rechaka*– the third stage is to gradually exhale the air inhaled.

### 5. Pratyahara

It is regulating the senses and helps in withdrawing the senses from the objects. Our senses have a natural tendency to go to outward objects. They must be checked and directed towards the internal goal. It is the process of introversion.

### 6. Dharana

It is fixing the mind on the object of meditation. *Dharana* is the concentration of the *chitta* on some object. This object may be external like the image of some God. This is the beginning in the stage of *Samadhi*.

### 7. Dhyana

When the knowledge of an object of concentration is continued in a process it is known as *dhyana*. *Dhyana* means meditation and consists in the undisturbed flow of thought around the object of meditation. It is the steadfast contemplation without any break.

### 8. Samadhi

The last and most important stage in yoga is *Samadhi*. In *Samadhi*, the aspirant gets identified with the object of meditation. The subject-object duality is transcended in *Samadhi*. There are two types of *samadhi*; *sampranjata* and *asamprajnata*.



### Let us know

Two types of Samadhi.

Samprajnata Samadhi: the mind consciously concentrates on objects.

Asamprajnata Samadhi: the mind is without any object.

Do you think *yoga* is commercialised in present society? Discuss in group.

- **Purvamimamsa darsana**

The word '*Mimamsa*' literally means enquiry or investigation. It is 'revealed thought'. The part of *Mimamsa* deals with the earlier portion of the *Vedas* is *Purvamimamsa* and the part deals with the later portions is *Uttaramimamsa*. *Purvamimamsa* lays more emphasis on the ritualistic aspect of the *Vedas*, therefore, it is called *Karma mimamsa*. *Uttaramimamsa* gives more importance to the knowledge aspect of the *Vedas* and hence it is known as *jnanamimamsa* (*Vedanta*).

Jaimini is the founder of *Mimamsa* philosophy. The foundational text of this school is the *Mimamsa Sutra* of Jaimini. The main objective of the *Purva Mimamsa* School is to interpret and establish the authority of *Vedas*. Among the orthodox schools *Mimamsa* accept the maximum number of *pramanas*. *Mimamsa* accepts six *pramanas*. They are:

1. Perception (Pratyaksa)
2. Inference (Anumana)
3. Comparison (Upamana)
4. Verbal testimony (Sabda)
5. Postulation (*Arthapati*)
6. Non-apprehension (*Anupalabhti*)



### The concept of Dharma

There are four *purusharthas* in Indian philosophy. They are *dharma*, *artha*, *kama*, and *moksha*. *Dharma* is considered as the highest *purushartha* in *Mimamsa* philosophy. Jaimini defines *dharma* as a command or injunction which impels men to action. *Dharma* is the law of life. *Dharma* arises from action (*Karma*).

Vedas speaks two kinds of *Karma*- the good and the bad. The good actions are those which are sanctioned by the *Vedas*. The bad actions are those which are disapproved by the *Veda*. Good actions are of two kinds,

1. *Kamyakarma* (optional duties)
2. *Nityakarma* (obligatory duties)

*Kamya karmas* are sacrificial actions. *Nitya karmas* are those actions performed daily.

List out the *kamya karmas* and *nitya karmas*

- 
- 

- **Uttara mimamsa (vedanta)**



Do the leaves of this tree look alike?

Are the essence of these leaves same?



There is a system in Indian philosophy which approaches the problem of reality in this fashion. That system is the Vedantic system. Vedanta literally means 'the end of the veda'. Primarily the word Vedanta stands for the Upanishads. Afterwards the term Vedanta widened to include all thoughts developed out of the *Upanishads*. The commentaries of Brahmasutra are more relevant to the study of Vedanta. The author of each of these commentaries became the founder of a particular school of Vedanta. Thus we have the schools of Sankaracharya, Ramanujacharya and Madhvacharya. The most common questions on which the schools of the *Vedanta* are divided are "what is the nature of the relation between the individual self (*Atman*) and the cosmic self (*Brahman*)? Are they totally different entities?"

According to Sankaracharya *Atman* and *Brahman* are not two different entities. This view is called *Advaita Vedanta* (Non-dualism). To Ramanujacharya these two entities are related together as part and whole. This view is known as *Visistadvaita* (Qualified Monism). Madhvacharya says that these two entities are totally different entities. This view is called *Dvaita Vedanta* (Dualism).

### Advaita vedanta

*"Brahma satyam Jagat midhya  
Jivo Brahmaiva na apara"*

*Brahman* alone is real. The material world is nothing but an illusion and *jiva* (*Atman*) is not different from *Brahman*.

Contemplate on these concepts.

.....  
.....



Sankaracharya

These are the essential teaching of *Advaita*. Sankaracharya wrote commentaries on the principle *Upanishad* and *Bhagavad Gita*. His commentary on *Vedanta sutra* is known as *Sutra Bhasya*. According to Sankaracharya the Absolute Reality is *Sat*, *Asat* and is *anirvachaniya*.

Sankaracharya talks about three levels of existence. They are :

- *Pratibhasika* Level (Phenomenal Existence)
- *Vyavaharika* level (Empirical Existence)
- *Paramartika* Level (Absolute Existence)

When we walk through the shore you may mistake a shell for silver. This is *pratibhasika* level. Sankaracharya says that for all practical purposes world is to be considered as real but it is not absolutely real. (It is real only in the *Vyavaharika* level). In the absolute level *Brahman* alone is real (*Paramartika* level).

*Advaita* describes the world of experience as indefinable or *Anirvachanya*. The experience derived by means of sense organs, motor organs and the *manas* is neither real nor unreal. It is indefinable. We perceive the unreal world as real due to *maya*. *Maya* hides the real and projects the unreal. Thus *Maya* has two powers :

- *Avarana* (hiding)
- *Vikshepa* (projecting)

*Maya* hides the real *Brahman* and project the unreal world. Sankaracharya expressed that *maya* is the cosmic principle of illusion. It is indefinable concept of *Advaita*.

### Visistadvaita

The *Visista-advaita* teaches that the Supreme Being has a definite form. He is Vishnu and he possesses attributes. Ramanujacharya argues that *Brahman*



Ramanujacharya

and Atman are different in some aspects and are identical in some other aspects. So there are *Bheda* (difference) and *abheda* (absence of difference). According to him all knowledge involves distinctions and there is no undifferentiated pure consciousness. Pure identity and pure difference are unreal. Identity is always qualified by difference. Brahman is determinate and qualified. The world is the transformation of Brahman.

### Dvaita

Madhvacharya is the champion of unqualified dualism (*dvaita*). *Dvaita* Vedanta says that difference is the reality. Atman and Brahman are different and independent. They are not one but two. He admits *panchabhedas* or five types of basic differences.

1. The difference between God and soul
2. The difference between God and matter
3. The difference between Soul and matter
4. The difference between Soul and soul
5. The difference between Matter and Matter



*Madhvacharya*

### 3.3 Heterodox schools

In India there arose few systems of thought which are not at all accepting the authority of Vedas. Each of these systems developed from the insights of their corresponding founders. They are called *Nastika Darsanas*. The rise of these heterodox schools presupposes a long stretch of philosophical thinking. The most important among them are:

- Charvaka
- Buddhism
- Jainism

### Charvaka

In India most of the philosophical systems are spiritualistic in nature; But Charvaka is an exception. This school propagates strong theory of materialism.

Of the *nastika* systems of Indian philosophy none is so antivedic as the *Charvaka* School. It is more a philosophy of life than a theory of ultimate reality. *Charvaka* is the school of ancient Indian materialism. This school is also known as Lokayata, which means popular among the masses. Brahaspati is the founder of *Charvaka* school of thought. The term *Charvaka* is derived from the combination of two Sanskrit words – ‘*caru*’ and ‘*vak*’, which mean ‘sweet tongued’. The central teaching of *charvaka* philosophy is that the ultimate reality is matter.

According to the *charvaka*, perception is the only valid means of knowledge. It does not accept inference or *anumana* as a valid *pramana* because it lacks perceptual certainty. What is known through perception alone is real. Perception conveys knowledge about only matter. The *charvaka* rejects inference on the ground that there is no warrant for assuming the validity of the inductive truth from which it proceeds. Among the five elements *Charvaka* accepts only four, they are : earth, water, fire and air. *Charvaka* do not recognise the existence of *Akasa* because it is not an object of perception.

According to *charvaka*, pleasure is the ultimate end of life. A good life is a life of maximum enjoyment. There is no other world. There is no soul. Out of the four human values – *dharma*, *artha*, *kama* and *moksa*, *charvaka* accepts only *artha* and *kama*.

Pleasure is regarded as mixed up with pain. The aim should really be to minimise pain and maximise pleasure.

## Buddhism

- Death
- Diseases
- Dissociation with the pleasant ones
- Association with the unpleasant ones

All the above facts causes suffering in human life.

Do you agree with this statement? Can you suggest a solution to this?

- 
- 

Buddhism had developed as a distinct system of philosophy in the 6<sup>th</sup> century BC. It was founded by Gautama, the Buddha. He was primarily an ethical teacher and a social reformer than a theoretical philosopher. He repeatedly told his disciples that human existence is full of misery and pain. Our immediate duty is to get rid of this misery and pain. Buddha wrote no book and



*Buddha*

there is no fixed teaching. Teaching of Buddha were oral and we get information about his philosophy from works that were compiled by his followers long time after his death. The works which serve as the basis of our knowledge of early Buddhism are written in pali. These works are based Tri- *pitaka*. They are:

- *Suttapitaka* (Utterances of Buddha himself)
- *Vinayapitaka* (rule of discipline)
- *Abhidhammapitaka* (philosophical discussions)

### **Tri-pitak (Tipitaka in Pali)**

Tri-pitaka is the collection of the teaching of the buddha in 'Pali language. The moral 'pitaka' in pali language means basket.

The main teaching of the Buddha is three-fold. They are,

1. The four Noble Truths.
2. The Noble Eight-fold Path.
3. The Doctrine of Dependent Origination.

### **The four Noble Truths (*Arya satyas*)**

'*Aryasatya*' is derived from two Sanskrit words '*Arya*' means Holy/noble and '*satya*' means truth. The four noble truths in Sanskrit is known as '*Chatvari arya satyani*'. They are ;

- There is suffering (*dukkha*)
- There is a definite cause for suffering (*dukkha karana*)
- There is a cessation of suffering (*dukkhanirodha*)
- There is a way leading to the removal of suffering (*dukkha nirodha marga*)

### **There is suffering (*dukkha*)**

Life is full of misery and pain. Even the so called pleasures are really fraught with pain. Poverty, disease, old age and death, selfishness, greed, anger, hatred, quarrels, conflicts etc involve pain. None can deny that life is full of suffering.

### **There is a cause of suffering (*dukkha karana*)**

Everything has a cause. Nothing comes out of nothing. So *dukkha* has a cause. According to Buddha suffering arises from attachment which itself is the result of ignorance of the suffering.

### **There is a cessation of suffering (*dukkha nirodha*)**

There is a cessation of suffering because everything arises depending on some causes and conditions. If the cause and conditions are removed the effect must cease. Since ignorance is the root cause it must be removed to get rid of suffering.

### **There is a way leading to the removal of suffering (*dukkha nirodha marga*)**

There are definite paths that lead to the removal of sorrow. These are the ethical and spiritual paths to remove misery. This

is the noble eight-fold path. These paths are known as “*Astanga Marga*”.

The eight-fold path or *Astangamarga* are the most important contribution of Buddhism to humanity. They are,

- Right vision
- Right mindedness
- Right speech
- Right action
- Right livelihood
- Right effort
- Right thought
- Right concentration

The Eight-fold path leads to Nirvana.

### **The doctrine of dependent origination or *pratitya samutpadavada***

It is contained in the second and third noble truth. It says that everything in this world arises depending on the cause and is, therefore impermanent. Buddha believes that suffering, which resulted due to ignorance, led to the endless cycles of births and deaths. Only knowledge can break this cycle and liberate us.

### ***Nirvana***

The goal of the above discipline is to ‘*Nirvana*.’ The literal meaning of the word *Nirvana* is annihilation. That means nirvana is the annihilation of desires. Some Buddhist scholars interpret *Nirvana* as a condition of eternal happiness, a concept similar to the *Upanisadic Moksha*. To some *Nirvana* means freedom from suffering.



## Jainism



*Mahaveera*

Jainism has given 24 *tirthankaras* or 'founder of the faith'. The first *tirthankara* was Rishabhadeva and the last Mahavira, whose teachings are the foundation of modern Jainism.

Let us read a story of six blind men who went to see an elephant.

*The blind men put their hands on the different parts of the elephant and each tried to describe the whole animal from the part touched by him. Thus the man who caught the ear said the elephant was like country made fan, the person touching the leg said the elephant was like a pillar the holder of the trunk said it was like a python. The feeler of the tail said that it was like a rope. The person who touched the side said the animal was like a wall and man who touched the forehead said the elephant was like the breast. And all six quarrelled among themselves each on asserting that his description alone was correct. But he who can see the whole elephant can easily know that each blind man feels only a part of the elephant which he mistakes to be the whole animal.*

- Is the explanation of elephant correct?
- Is the explanation complete?
- Is there any chance for more explanation?

Similarly each and every object in the world cannot be explained completely. Only partial explanation is possible. In India, the Jania philosophy says about this in the theory of *SyadVada*.

### **Syad vada**

*Syad vada* or the theory of relativity of knowledge says that reality has innumerable aspects. Human knowledge is finite and



cannot comprehend them. All our judgments can never be absolutely affirmative or negative but only relative. The Jaina logic distinguishes seven forms of judgments. They are;

- *Syad asti* (May be it is – Relatively a thing is real)
- *Syad nasti* (May be it is not – Relatively a thing is unreal)
- *Syad asti nasti* (May be it is and it is not – Relatively a thing is real and unreal)
- *Syad avaktavyah* (May be it is indescribable – Relatively a thing is indescribable)
- *Syad asti ca avaktavyah* (May be it is and is indescribable – Relatively a thing is real and is indescribable)
- *Syad nasti ca avaktavyah* (May be it is not and is indescribable – Relatively a thing is unreal and is indescribable)
- *Syad asti ca nasti ca avaktavyah* (May be it is, is not and is indescribable – Relatively a thing is real, unreal and indescribable)

Gandhiji says that *syad vada* principle is the great lesson of tolerance.

### **Anekanta vada**

The Jaina metaphysics is realistic and relativistic pluralism. It is called *Anekantavada* or the doctrine of the plurality of reality. There are innumerable material atoms and souls. Matter and spirit are separate and independent realities.

### **Jaina ethics**

According to Jainism ignorance is the real cause of bondage. It can be removed only by right knowledge. Right knowledge is achieved by right faith and right conduct. Hence these together form the path of liberation. These three, right faith, right conduct and right knowledge, constitute three jewels of Jainism (*Tri-ratnas*).

The practical discipline of Jainism is the five great vows. They are;

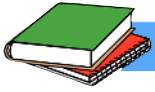
1. Non-injury (*Ahimsa*)
2. Non- uttering of falsehood (*satya*)
3. Non- stealing (*Asteya*)
4. Abstention from self indulgence (*brahmachariya*)
5. Non- possession ( *Aparigraha*)

Jainism is a religion without God. But it is spiritualistic and ethical. Though Jainism denies God, it accepts godhead. Only this godhead is exemplified in each and every perfected soul.



### Summary

- *Darsana* is the term used to describe a system of philosophy. The goals of these systems are to improve life.
- The schools of Indian philosophy are classified into Orthodox and Heterodox. The Orthodox schools are six – *Nyaya*, *Vaisesika*, *Samkhya*, *Yoga*, *Puroamimamsa*, *Uttaramimamsa*.
- The *Nyaya* system gives much importance to epistemological problems.
- The *Vaisesika* explains the seven categories that constitute the universe.
- *Prakriti* and *Purusa* are the basic doctrine in *Samkhya* philosophy.
- The basic contribution of *Yoga* system is the *Astanga Yoga* that leads one to harmony and liberation.
- The Heterodox schools are – Buddhism, Jainism and Charvaka.
- *Charvaka* is the school of Indian materialism that recognises perception alone as the source of knowledge. God, soul etc are rejected. Pleasure is the ultimate end of life.
- The main teachings of Buddhism are the four Noble Truths, the Eight-fold path and the Doctrine of Dependent Origination.
- In Jainism matter and spirit are regarded as the independent realities.



### Let us assess

1. Read the following statements and find the correct judgement given below.
  - i. Orthodox system accepts the authority of Vedas.
  - ii. Heterodox system accepts the authority of Vedas.
  - iii. Heterodox system does not accept the authority of Vedas.
  - iv. *Nyaya, Vaisasika, Samkya, Yoga* and *Mimamsa* are orthodox schools.
  - v. Buddhism, Jainism and Charvaka are Heterodox schools.
  - vi. *Nyaya, Jainism, Samkya* and *Buddhism* are Orthodox schools.
    - a. i, iii, iv, and v are correct.
    - b. i, ii, iv, and v are correct.
    - c. ii, iii, iv, and v are correct.
    - d. i, iv, v and vi are correct.

2. Match the following.

A	B	C
Nyaya	Patanjali	Categories
Vaisesika	Kanada	Chittavrittinirodha
Samkya	Goutama	Evolution theory
Yoga	Kanada	Indian Logic

3. Find out the differentiating point between Orthodox system and Heterodox system from the following statement.

Orthodox admit vedas but Heterodox do not admit vedas.

4. Name the *pramana* accepted by Charvaka.  
(Inference, Verbal Testimony, Perception)

5. Choose the school on which Anekandavada is related.  
(Charvaka, Jainism, Buddhism)
6. The school of thought founded by Ramanuja is \_\_\_\_\_  
(Dvaita, Advaita, Visistadvaita)
7. \_\_\_\_\_ is the only one materialist school in Indian thought.
8. The word meaning of *Darsana* is \_\_\_\_\_.
9. The highest *purushartha* of *Purvamimamsa*.\_\_\_\_\_.
10. What are the two stages of evolution in *Samkhya* system?
11. The *Vaisesika* accepts \_\_\_\_\_ number of categories.
12. Complete the following table.

Dvaita	?	?
?	Ramanuja	?
?	?	? Abheda

13. Does *Charvaka* accept *Akasa*? Substantiate your answer?
14. Explain the main teachings of Buddhism?
15. Prepare a chart of categories of Jainism?
16. Prepare a chart of evolution theory of samkya system?
17. *Yoga* system prescribes a systematic and detailed scheme that an individual can practise for attaining liberation. Examine how *yoga* system says about it through its eight steps.

## 4

## Contemporary Indian thinkers

SIGNIFICANT LEARNING  
OUTCOMES

After completing the unit the learner will be able to :

- list out the main characteristics of Modern Indian Philosophy
- develop their own views regarding universal religion
- evaluate Gandhian concepts of Satyagraha , Sarvodaya and Education
- develop their own definition of education
- differentiate between integral yoga and other yogas
- explain the nature of their own self
- compare the ideas put forward by different thinkers in Kerala

## Key concepts

## 4.1 Modern Indian philosophy

- Swami Vivekananda  
*Universal Religion*
- Mahatma Gandhi
  - i) *Satyagraha*
  - ii) *Sarvodaya*
  - iii) *Education*
- Sri Aurobindo  
*Integral Yoga*
- Sir Mohammad Iqbal  
*Nature of the Self*

## 4.2 Thinkers in Kerala

- St. Kuriakose Elias Chavara
- Chattampi Swamikal
- Sree Narayana Guru

## Introduction

In this chapter we discuss modern Indian thinkers and their contributions to modern thought. We will examine the prominent thinkers like Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo, Sri Mohammad Iqbal, St. Kuriakose Elias Chavara, Chattampi Swamikal, and Sree Narayana Guru. From their writings we can extract a universal philosophy that applies to all people in all times.

We had a glorious past, but why did our country degenerate during 18<sup>th</sup> century?

List out the causes

- Untouchability
- 
- 
- 
- 

The above conditions are the reasons for the failure of our great past. Since the beginning of 19<sup>th</sup> century there began a renaissance in Indian thought. At that time thinkers like Swami Vivekananda, Mahatama Gandhi, Sri Aurobindo, Sri. Mohammad Iqbal and the like emerged and wanted to remove all those social evils and restore our great ancient glory. This period is known as renaissance period in philosophy.

#### **4.1 Modern Indian philosophy**

Modern Indian philosophy tries to reconcile the forces of tradition with those of modernity. It is an attempt to construct a system based on the synthesis of east and west, the matter and spirit.

The Modern thinkers were struggling with the old problems of the ancient Indian philosophy. For example, the concepts of karma, rebirth, moksha etc. They tried to relate these notions to actual life and experience and they took examples from real life. The philosophers of 20<sup>th</sup> century tried to apply Vedanta in practical life. It is known as 'Practical Vedanta'.

The chief characteristics of modern Indian philosophy are its positive outlook, cosmic view, reconciliation of theism and absolutism, new approaches to salvation, humanism etc. Modern Indian philosophers are very liberal and dynamic in outlook. According to them all religions are true and they all serve as different ways to the realisation of God.

Modern Indian philosophy based on the realisation that it is man himself who can shape his own destiny. They give more emphasis to the life on earth and well being of society. The impact of west, the scientific advancement and human values mould the mind of the Modern Indian thinkers.

### Swami Vivekananda

“Arise, awake and stop not, till the goal is reached”. Are you familiar with these words?

It is a call to the youth for motivation by Swami Vivekananda.

Swami Vivekananda was one of the eminent leaders in Indian renaissance. His philosophy is based on *Advaita Vedanta*. He emphasised the need of re-interpreting *Vedanta* in accordance with the demands and needs of the time. This view is called *Neo-Vedanta*. His teaching paved the way for a social revolution in India.



Swami Vivekananda

### Universal Religion

According to Swami Vivekananda all religions are essentially one. But they have varieties of form produced by different circumstances. The religions of this world are not contradictory to each other but they are supplementary to each other and all religions indicate the same thing.

Universal religion already exists just as the universal brotherhood of man. The watchword for universal religion to Vivekananda is ‘Acceptance.’ Acceptance is not just tolerance. The believer can enter and offer his prayer anywhere in a temple or a church or a mosque or any other place. The believer in universal religion should be broad-minded and open

hearted. He should be prepared to learn the scriptures of all religion.

A universal religion must open its gates to every individual. It must be able to give satisfaction and comfort to every religious sects. A really universal religion must be broad and large enough to supply spiritual guidance to all religious institutions. There is a positive acceptance of every religion. Every religion speaks of same truth and they are all one.

According to Swami Vivekananda 'Truth is God'. God is the common point of every religion. God may be described as the universal existence or the ultimate unity of the universe. Every religion is consciously or unconsciously struggling towards the realisation of this unity of God. This unity of God may be said to represent the ideal of universal religion. It is acceptable to all minds.

Let us have a discussion on the basis of the relevance of universal religion in the present context.

### **Mahatma Gandhi**

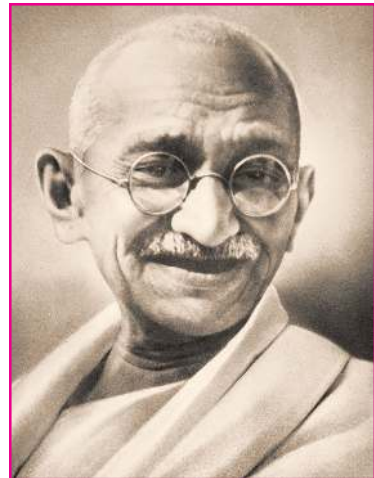
" My life is my message." This is a famous quote by Gandhiji.

Can you analyse the quote?

Share your view points

•

Mohandas Karamchand Gandhi was a great freedom fighter, sage and the father of our nation. The whole world bowed to him in reverence. Even his opponents held him in great respect. He was a man with sincerity, honesty and truthfulness. His philosophy is mainly based on truth and non- violence. His life is his message to the whole world.



Mahatma Gandhi



Gandhiji said “ I have nothing to say, the principles of truth and non-violence are as old as the hills.”

### i) Satyagraha

Satyagraha is an Indian word coined by Mahatma Gandhi. Satyagraha is a word to describe the technique Gandhiji first used in South Africa and continued to develop in India. It is the method of conducting fighting without violence.



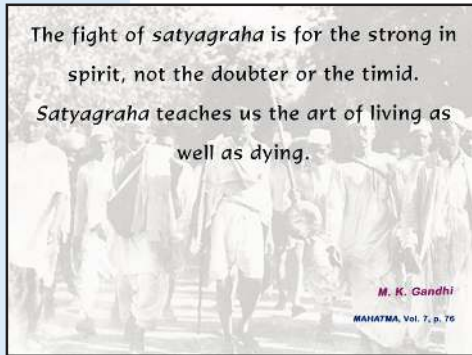
*Gandhiji and his followers on Dandi March*

The word Satyagraha is a compound of two Sanskrit words. *Satya* (truth) and *Agraha* (insistence). Therefore the term satyagraha means insistence on truth or truth force. He mentions the root meaning as holding fast to truth. He also called it as love force or soul force.

Therefore the meaning of Satyagraha is;

- (a) It is a new technique of soul change.
- (b) It is a way of life.
- (c) It is a philosophy of life and action

To Gandhiji Satyagraha means a moral weapon to fight untruth with truth and violence with non-violence. The beauty of this weapon is not to harm the opponent but to transform him. Thus



the opponent becomes a new man with a new vision of truth and justice. Gandhiji employed this technique successfully in his fight against racial discrimination in South Africa and with British domination in India. Satyagraha brought about a radical social change.

### Qualities of a *Satyagrahi*

- 1) A *satyagrahi* must be basically honest and sincere
- 2) He must be open minded
- 3) He must be a disciplined soldier
- 4) *Satyagrahi* must be completely fearless
- 5) Fearlessness leads to another virtue, sacrifice. He must be prepared for the greatest possible sacrifice.
- 6) He is required to practice truthfulness and non- violence not only in his actions , but also in thought and speech.

### Techniques of *Satyagraha*

Gandhiji believes that *Satyagraha* is one simple technique which can be used differently in different situations. There are many dimensions of *Satyagraha*. Some of the techniques of *Satyagraha* are disobedience, non - cooperation, non-violent direct action and fasting.

- Disobedience means protest against unjust laws.
- Non-co-operation is cleansing process. It gives the *Satyagraha* power to face evil and to endure suffering.
- Non-violent direct action is conceived as open and mass rebellion
- Fasting (self-purification) is last weapon of *Satyagrahi* and it should be practised only as the last resort; only when other means have failed.

Gandhiji believes that these techniques are universal in its

application. It can be practised by children and adults, by men and women, by individuals and communities and, by societies and nations. It can be used in domestic life, social relationship and political situations. Its universality is designed from the fact that it is the way to God.

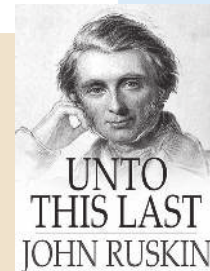
## ii) Sarvodaya

Sarvodaya means welfare of all or upliftment of all. The fundamental concept in Sarvodaya philosophy is the supremacy of the spirit. His main ambition was to realise God. His political, social and economic programme was oriented through the service of the poor. Gandhiji has great faith in the divine being. The movement of Sarvodaya is based on the principle of change of heart.



### Let us know

The famous Book of Ruskin "Unto this Last" is the fundamental inspiration for Gandhiji to mould the concept of Sarvodaya.



## Features

Sarvodaya is a strong ideology for prevention of socio-economic ills of the society. It stands for creating high moral character in the society. It is only possible by truth, non-violence, self-sacrifice, purity etc. It aims at adopting self-sacrifice for the sake of others, taking and giving to others. Self sacrifice is the best principle in Sarvodaya. It pleads for self-sufficient village communities. It attempts to a society of producers. It stands for national unity and solidarity.

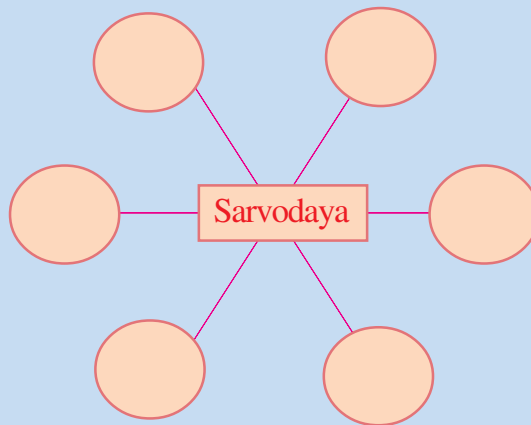
In Gandhian concept, Sarvodaya refers to the ideal state. This ideal state is casteless and classless society. Freedom, equity, justice and fraternity form the basic parts of Sarvodaya. In Sarvodaya there is no space for politics of power. The aim is to change the heart of the people. Social good, rationality, and

communal harmony are the basic principles of Sarvodaya. Therefore it accepts the universalisation of Self-government. Thus Sarvodaya is a powerful intellectual attempt to build a plan of political and social reconstruction on the basis of metaphysical idealism.



### Let us check

Prepare a chart on the main features of Sarvodaya.



### iii) Education

Education is the backbone of society and is largely responsible for its upliftment. Here is a famous quote of Gandhiji. "By education, I mean an all-round drawing out of the best in child and man in body, mind and spirit".





### Let us know

NaiTalm – is a spiritual principle which states that knowledge and work are not separate. It can be translated with the phrase 'basic education for all'.

The basic tenets of Gandhiji's idea of education are;

- (a) **Free Primary Education** : Gandhiji advocated for free and compulsory education for all boys and girls between 7 and 14 years of age. Education should be imparted at the primary level in the student's mother tongue.
- (b) **Vocational Education**\_: A love for manual work should be injected in the mind of children. This is not a compulsion but the child will learn it by doing. 'Earning while learning was the motto of this education.
- (c) **Emphasis on morality** : A student should adopt certain moral ethical codes like truth, non-violence, charity etc. Thus, a character building through education was a prime concern for Gandhiji.
- (d) **Non participation in politics** : Gandhiji wanted to keep the students away from politics.
- (e) **Women education** : He advocated that there should be no distinction in equality of status between men and women in society. He emphasised the need of women education to improve the society.

Gandhiji's idea on education was a novel one. His idea of vocational education was unique, which is being promoted even now by the Government of India.

### Sri. Aurobindo

Sri Aurobindo was a great scholar and philosopher of the modern age. He has made great contribution in the field of spirituality. He greatly valued the rich and ancient Indian spiritual heritage. His realistic approach to the problems of life and his grand vision of human perfectibility give a new hope to the mankind.

### Integral yoga

Sri. Aurobindo believes in the concept of yoga and make it consistent with the general nature of his philosophy. He admits that life process itself is a yoga, because every activity is an activity towards the realisation of unity. Integral yoga aims at the divine transformation of an individual. It includes *Sarvamukthi* or the collective liberation of the mankind.



Sri. Aurobindo

According to Aurobindo yoga means union with the divine. His integral yoga is a yoga of synthesis, i.e. it is to harmonise the paths of *karma*, *Jnana*, *Bhakthi* as described in the Bhagavat Gita.

Aurobindo's view of yoga is an inner yoga. It requires some disciplines of purification and spiritualisation that everyone can practice. He believes that the spiritual union with the divine can take place in this body itself. All yogic philosophies state that the aim of yoga is the liberation of the individual. Sri. Aurobindo says that it is not the only aim. He gives importance to the emergence of divine life on earth.



### Let us know

For attaining divine life Aurobindo uses some unique techniques that are different from usual yogic disciplines. It consists of three-fold process. They are psychicisation, spiritualisation, supramentalisation. These three are conceived as three steps of inner yoga.

- (a) **Psychicisation :** It involves an effort to realise the centrality of divine in man. i.e. *Jivatma*. Sri. Aurobindo feels that the first step is to awaken it. In this step consciousness has to turn inwards and it has to reform the physical, vital and mental aspects.
- (b) **Spiritualisation :** As a result of the Psychic transformation, light, peace and power are drawn into the body, transforming all of its parts-physical, vital and mental. This is the spiritualisation or the spiritual transformation.



- (c) **Supramentalisation** : It is the third step. In this process consciousness is fully divinised and the entire point of view changes. All forces of disunity and duality are vanished and the vision of complete unity emerges.



### Let us know

Auroville was founded as a project of the Sri. Aurobindo Society on Wednesday 28 February 1968 by Mirra Alfassa, “The Mother”. She was spiritual collaborator of Sri Aurobindo, who believed that “man is a transitional being”. Mother expected that this experimental “universal township” would contribute significantly in the “progress of humanity towards its splendid future by bringing together people of goodwill and aspiration for a better world.” Mother also believed that such a universal township will contribute decisively to the Indian renaissance (Ref. *Mother’s Agenda*, Vol. 9, dt.3.02.68). The Government of India endorsed the township, and in 1966, UNESCO also endorsed it inviting the member-states to participate in the development of Auroville. UNESCO re-endorsed Auroville four times more in the course of the last 40 years.

In the middle of the town is the Matrimandir, which has been acclaimed as “an outstanding and original architectural achievement”. It was conceived by “The Mother” as “a symbol of the Divine’s answer to man’s aspiration for perfection”. Silence is maintained inside the Matrimandir to ensure the tranquility of the space and entire area surrounding the Matrimandir is called Peace area. Inside the Matrimandir, a spiralling ramp leads upwards to an air-conditioned chamber of polished white marble referred to as “a place to find one’s consciousness”. The surface of the dome has 56 kg (123 lb) of Gold, which was sandwiched between as thin sheets. At its centre is a 70 cm (28 in) crystal ball in a gold mount which glows with a single ray of sunlight that is directed on the globe from the top of the structure. According to Mother, this represents “a symbol of future realisation.”



## CONTEMPORARY INDIAN THINKERS

Sri. Aurobindo claims that his yoga is integral or inner because it comprehends all forms of yoga. Sri Aurobindo feels that what is needed is an all-round and total development of the being - the mental, the vital and the physical. It aims at the complete transformation of every aspect of being. This is the aim of Sri. Aurobindo's yoga and therefore it is called integral.

**Let us check**

You have studied the concept of yoga in Bhagavat Gita. Compare integral yoga of Aurobindo with yoga mentioned in Bhagavat Gita.

**Sir Mohammad Iqbal**

Sir Mohammad Iqbal occupies an important place in modern Indian philosophy. He tries to apply academic philosophical standards to Islamic thought. The basic concepts of his metaphysics are derived from Islam religion.



*Sir Mohammad Iqbal*

Sir Mohammad Iqbal's explanation of the word 'self' is not much different from the general meaning of that word. The word self denotes the entity that unifies the experiences into one unit. He uses the word 'Ego' for the self. The word self gives the impression of being something over and above the body. The word Ego denotes the complete individual comprehending the physical and spiritual propensity.

According to Sir Mohammad Iqbal, The Quran emphasises three aspects of man.

1. Man is the chosen area line of God.
2. Man is meant to be the representative of God on earth
3. Man is the trustee of a free personality.

An emphasis on these characters demonstrates the centrality of man. To Sir Mohammad Iqbal self is not something simple,



indivisible and immutable. It is not something over and above the mental states.

It is difficult to understand the nature of ego. Psychology has not explained what is ego and its nature. Since it is concerned with the surface activities of the ego, Psychology reduces ego to a series of process like sensing, thinking, feeling etc. Nature of ego can be grasped only by an intuitive insight. The people who do not care to cultivate such an insight tells us that there is a unity of inner life or the mental states and that is the ego. Ego keeps all experiences organised in a unity. The activity of the ego is private and personal. My pleasures, pains, desires and thoughts are exclusively my own. My desire for a certain thing is my desire and it cannot satisfy the other. For example, the dentist may sympathise with my tooth ache, but cannot experience my feeling of tooth ache.

To Sir Mohammad Iqbal, body and soul are systems of acts and as activities they are close to each other. The activities of the body are repetitive and mechanical and that of the soul, are spontaneous and free. The activities of the soul initiates the body. The self is a series of activities. So it needs environment on which it will act and react. In his action and reaction, he will utilise even the body and important characteristics of the self is freedom. The ego is that which is organised and disciplined by its own experience. Everything ultimately depends upon its own choice and decision. Man can change his environment and make it conform to its needs.

Another character of the self is its immortality. Immortality is the nature of the self and it is the ultimate destiny of the human. The self survives death. Death is not the end of the soul. It is the state in which the individual realises complete egohood. In this state all the potentialities of the ego reaches the highest point of intensity.

To Sir Mohammad Iqbal, God is the Supreme Ego; the ideal of egohood. Sir Mohammad Iqbal, following the Quranic description, interprets God as light. He thinks that light is the

nearest metaphor for understanding the nature of the Absolute ego. The supreme ego is infinite in its sense that it has infinite creative possibilities within it. Creation is only an expression. The supreme ego is conceived as the guiding creative progress of the world.

## 4.2 Thinkers in kerala

### St.Kuriakose Elias Chavara

St. Kuriakose Elias Chavara was a great sage of Kerala of 19<sup>th</sup> century. The transformation of Catholics in kerala is indebted much to the works of St. Chavara. He was a spiritual Luminary and a radical social reformer. He accepts asceticism (Tapas) as the way for purification of mind. He followed the three classical ways of spirituality; Jnanayoga (wisdom), KarmaYoga (Action) and Bhakthi Yoga (Devotion) to attain salvation. He believed that knowledge (Jnana) leads to devotion (bhakthi) and devotion leads to service (karma). All his activities are based on his inner divine experience. He remained basically a man of God and God inspired him deeply into the affairs of the people around him.



*St.Kuriakose Elias  
Chavara*

St. Chavara had a refined vision on education. He was a great educator. He was the main spirit behind popularising 'Pallikoodam' attached to the parishes. He had a view that education is one of the essential means for the upliftment of community in general and the upliftment of women in particular. According to St. Chavara, woman is the formator of the child, she is a person of prayer and one who creates a domestic church at home.

St. Chavara realised the value of education in the reformation of the society even in the early 19<sup>th</sup> century. He firmly believes that

progress of the man was possible only through education.

### Chattampi Swamikal

SreeVidyadhiraja Parama Bhattaraka Chattampi Swamikal was a sage and social reformer. His thoughts and works influence the launching of many social, religious, literary, political organisations and movements in Kerala. Swamikal along with his contemporary SreeNarayana Guru strived for the caste ridden Hindu society of the late 19<sup>th</sup> century Kerala.

Chattampi Swamikal had a liberal social outlook. He used his pen as an instrument of social change. He always has a profound faith in the philosophy of Ahimsa and non-violence. According to Chattampi Swamikal, ahimsa was not only the expression of kindness and sympathy towards the victim of Himsa, it was a lifestyle based on brahmacharya. He himself set an example for the practise of ahimsa.



*Chattampi Swamikal*

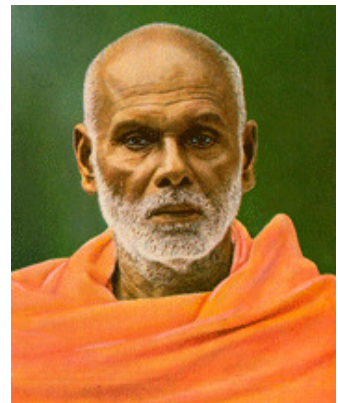
Swamikal travels extensively in kerala to eradicate the evil customs and practices in society. His vast vedantic knowledge helped him in this process. He questioned the legitimacy of the upper caste hindus. He disliked casteism. He stayed and dined with the untouchables. Through all his life he put into practice what he preaches.

Swamikal visualised a universal family of man without the barriers of caste and creed. With his abundant love and compassion for all created things, he started a new epoch in spiritual regeneration. Swamikal also worked for the education of women and encourage them to come to the forefront of society. He also promoted vegetarianism. He sowed the seed of oneness among different communities.

### Sree Narayana Guru

Sree Narayana Guru was one of the greatest mystical philosophers of the modern world. He was a great social reformer. Guru's philosophy is based on *advaita Vedanta*. He attempted to bring the true advaitic teaching into the realm of practical life. In the days of Sree Narayana Guru, castism, inequality, untouchability, slavery etc. surfaced in Kerala. To be an advaitic he realised that all men are equal and the ultimate status of man is equivalent to the status of Brahman. Guru always used the term '*Arivu*' (knowledge) for denoting the ultimate reality.

The central objective of the Guru's Philosophy is to eliminate all the duality, and also he demands the race, caste, language, custom etc. must be eliminated. Acceptance of the non-duality of the individual self and divine self lead to the assertion that there is absolutely no difference between one man and another. If the same universal spirit glows in all human beings, how can be difference between one man and another. Any

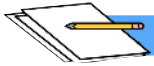


Sree Narayana Guru

difference like colour of the skin, dress, language, caste or even religion is superficial. The caste system is against the spirit of *advaita*. It is absolutely baseless. This must be broken down. People do not think, say or ask about caste.

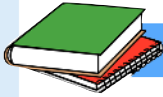
He arrived a logical conclusion that there is only one caste-Humanity, one religion-Humanism and one God-the Universal Spirit. His philosophical teachings are expressed beautifully through his poems in Malayalam, Tamil and Sanskrit. His *Atmopadeshasadakam* and *Advaitadeepika* explain philosophical principles in Malayalam. *Darsanamala* is a philosophical treatise in Sanskrit. By the slogan "One caste, One Religion, One God

for Man “ what he meant was happiness to all . The world of one religion is still a distinct dream. In the present days, one should practise one's ideologies with sincerity and an open mind to attain progress and lead a good life. Throughout his life, he has performed a great miracle in transforming the lives of millions of people.



### Summary

- The 20<sup>th</sup> century philosophers tries to synthesis the traditional philosophy with those of modernity. It is no merely repetitive, but an attempt to construct a system.
- The basic aim of this philosophers is to cultivate a world view. These thinkers believe that philosophy is essentially tied up with life.
- Universal religion of Swami Vivekananda is the ideal religion, it must harmoniously balance all the aspects of religion.
- Sri.Aurobindo feels that his integral yoga is an all round and total development of the physical, mental and vital aspects of the being.
- Gandhiji's concept of Sathyagraha, Sarvodaya, Education are based on his philosophy of life.
- According to Sir Mohammad Iqbal, self denotes the entity that unifies the experiences into one unit.
- Thinkers like St. Chavara, Chattampi Swamikal, Sree Narayana Guru tries to build up a socio-spiritual philosophy of their own experiences.



Let us assess

1. According to Swami Vivekanda Truth is :  
a. Love, b. God, c. Soul, d. Matter
2. A Satyagrahi must be  
a Narrow minded, b Honest c. Selfish d. Coward
3. The term 'Pallikoodam' is associated with  
a. Sree Narayana Guru b. Chattampi Swamikal,  
c. St. Kuriakose Elias Chavara
4. Sree Narayana Guru uses the term 'Arivu' to denote  
a Caste, b. Religion, c. Man, d. Ultimate Reality
5. 'Integral yoga' is related to:  
a. Swami Vivekananda, b. Sri Aurobindo, c. Gandhiji,  
d. Sir Mohammad Iqbal
6. The watch word for universal religion to Swami Vivekananda is .....
7. The word satyagraha is derived from two Sanskrit words.....and.....
8. Sarvodaya means .....
9. The three - fold process of Aurobindo's integral yoga are ....., ..... and .....
10. Sir Mohammad Iqbal uses the word..... for self
11. In a group discussion Amal states that universal religion is a solution to religious conflicts. Do you agree with this statement? Substantiate.

12. Prepare a note on the advantages of Satyagraha and Sarvodaya.
13. Write down your own definition on education.
14. Differentiate integral yoga and other yogas .
15. Discuss the nature of self in Sir Mohammad Iqbal's philosophy.
16. Explain the contributions of St. Chavara, Chattampi Swamikal and Sree Narayana Guru.
17. Explain the thoughts of contemporary Indian thinkers.

## 5

## Greek Philosophy

SIGNIFICANT LEARNING  
OUTCOMES

After completing the unit the learner will be able to :

- compare the philosophical views of ancient Greek and make his own view about fundamental substance
- narrate the development of philosophical thought in ancient Europe
- evaluate the views of early Greek Thinkers and comment on it
- interpret allegories and use them in their creative works
- differentiate the idealistic view of Plato and Aristotle
- critically evaluate different philosophical thoughts

## Key concepts

- 5.1 *Thales*
- 5.2 *Anaximander*
- 5.3 *Anaximenes*
- 5.4 *Pythagoras*
- 5.5 *Heraclitus*
- 5.6 *Parmenides*
- 5.7 *Zeno*
- 5.8 *Socrates*
- 5.9 *Plato*
- 5.10 *Aristotle*

## Introduction

**I**n this chapter we explore the thoughts of Greek Philosophers. Right from the thoughts of the father of philosophy Thales to Aristotle are discussed here. Thales, Anaximander, Anaximenes, and Pythagoras thought and declared certain phenomena as the reality. Heraclitus, Parmenides and Zeno argued on the problem of change and permanence. Whereas Socrates, Plato and Aristotle contemplated on ideals, forms and matter.



If someone says that “Moving arrow is not moving!” what will you think?

Note down your reflections.

- 
- 
- 

*At each moment we are at the edge of paradox known as “the arrow”, first described 25 hundred years ago by the philosopher Zeno of Elea. Starting logically with the premise that nothing can be in two places at once, he reasoned that an arrow is only in one location during any given instance of its flight. But if it is only in one place it must momentarily be at rest. The arrow must then be present somewhere at some specific location, at every moment of its trajectory. Logically, then motion per se is not what is really occurring rather it is a series of separate event.*

The above given is the activity of Zeno to prove his philosophical view in early Greek period. The common element we observe in all the philosophical activities of the Greek is to wonder about the reality. The remarkable thing about the Greek is that they are the only people who advanced beyond mythological stage and developed virgin philosophy. This philosophy has led European civilisation for about a period of 2000 years.

Greek philosophy has three dimensions. The earliest among is mythological explanation about the world. The Gods are the creators, sustainers and destroyers of the world and therefore they are realities.

The second dimension is reflection based on empirical observation. In this stage Greek thinkers were concerned with two interdependent problems regarding the universe:

1. The problem of substance.

The main issues in the problem of substance;

- a. What is the basic substance of this universe?
- b. How are the objects of the world constituted?
- c. From where do the substance originated?

The earliest philosophers who addressed the above issues belong to the Milesian Schools. They are Thales, Anaximander and Anaximenes.

## 2. The problem of change

The main questions related with this problem is;

- a. Are the objects ever changing?
- b. Are the objects permanent?

The problem of change emerges in a reduced form in Heraclitus and in Eleatic School, of which Parmenides is the chief exponent. For Heraclitus change is the ultimate and for Parmenides permanence is fundamental and change is mere appearance.

The third dimension of the development of Greek philosophy starts with Sophists and Socrates. In this period philosophical speculation from constitution and origin of the external world turns its attention exclusively to the problem of man – to human knowledge and conduct.

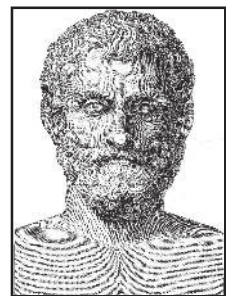
### 5.1 Thales

If you were living at the city state during the period what would be your thought regarding the realities of the world?

- 
- 
- 

Let us see how Thales, the father of philosophy, reflected on reality.

Thales lived at Milesia, a small city state in Greece. Unlike his predecessors Thales put philosophical question directly. He



*Thales*

answered the philosophical question without reference to mythical being. Thales declared that water is the primary substance. Water has the capacity of assuming solid, liquid and vaporous forms. Water evaporates in the heat of the sun. To Thales it was the transformation of water into fire. Water comes down again in the form of rain and is absorbed into the ground. This could be regarded as the transformation of water into earth and finally water is necessary to life.



### Let us know

#### Features of Greek state in 5<sup>th</sup> century

- Geographically Greece is a mountain peninsula.
- Number of harbours in this peninsula encourages navigation and commerce of its natives.
- Its economic progress accumulated wealth among its natives.
- This development led to division of labour.
- They believe that
  - Earth is the centre of the Universe.
  - Sun is the farthest star.
  - Earth floats on water.

## 5.2 Anaximander

The pupil of Thales, Anaximander, rejected the theory of his teacher. He reasoned that the primary substance was boundless or infinite. It was conceived as eternal, out of which all things were made and to which all things returned. He did not define specifically this space filling animate mass. But he regarded that all qualities were derived from it. From this indefinable mass different substances were separated in consequence of internal motion.

The first living being arose out of the moist elements. In the course of time some of these creatures came out of the



*Anaximander*

water upon the drier parts of the land and adapted themselves to their new surroundings.



### Let us check

Read the following and compare the crude theory related with origin and development of the world of Anaximander with modern findings.

‘Substances are derived from their undefinable mass because of its internal motion. First the hot and then the cold, the hot surrounding the cold as a sphere of flame. The heats of the flame turn the cold into moister, and then into air which expand and break up the sphere of fire into wheel shaped rings. The ring have openings like the holes of the flute, through which the fire streams and these are the heavenly bodies which by the air surrounding them forces to move around the earth. The sun is the most remote body in the heaven, next comes the moon, and then the fixed stars and planets. The earth which is the centre of the system is a cylindrical body. The first living being arose out of the moist elements. In the course of time some of these creatures came out of the water upon the drier part of the land and adapted themselves to their now surrounding. Man, like every other animal, was in the beginning a fish.’

### 5.3 Anaximenes

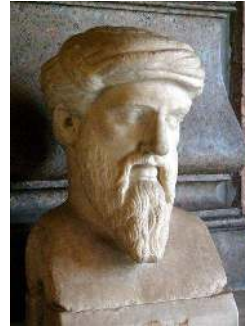
According to Anaximenes the first and underlying substance is one and infinite. Unlike his teacher, Anaximander, it is not indeterminate. It was air, vapour or mist. To him substance is in between fire- the warm and dry element, and water – the cold and moist element. Moreover it was the principle of life in our bodies. Since it is the life giving element in man it is the principle of universe. The air or breath surrounded and sustained the whole world. From air all things arose by the process of rarefaction and condensation. When it was rarefied air became fire; when condensed it became wind, cloud, water, earth and stone.



*Anaximenes*

## 5.4 Pythagoras

Pythagoras was impressed by the facts or forms and the relation in the world. They find measure, order, proportion and uniform recurrence, which can be expressed in number. Without number there can be no such relation, uniformity, order or law. Hence number must be at the basis of everything. Numbers are the principle of things; not as the being/substance of thing in the Milesian sense. Rather it constitutes their formal or rational structure. Things are the copies or imitation of numbers.



*Pythagoras*



### Let us check

Prepare a chart comparing the philosophical contributions of early Greek thinkers.

## 5.5 Heraclitus

The earlier Greek philosophers were interested in substantial nature of things. Pythagoras - qualitative relation, order, harmony and number. All these philosophers spoke of the change, transformation in an objective way. But Heraclitus took change as the central concept in his system.



*Heraclitus*

He noticed the change in the world and constitutes it the base of the universe. According to him universe is in a state of ceaseless change. "One cannot step twice into the same river". As a matter of this, he chooses fire as the first principal substance. It is something which never comes to rest. This ever living fire sometimes called by him vapour or breathe and they are vital principles in the organism. The fire for Heraclitus is not the

abiding substratum of his predecessor. To him it is constantly transforming into other things. Fire changes into water and then into earth, and the earth changes again into water and fire - way upward and way downward are one. All things are changed for fire and fire for all things - as wares are exchanged for gold and gold for wares. Everything is changed into its opposites and everything therefore, is a union of opposite qualities.



### Let us know

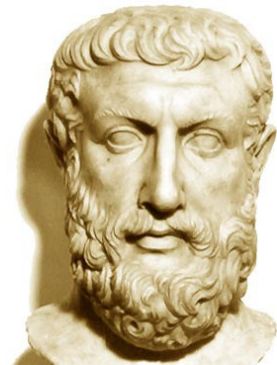
#### Eleatic school

Heraclitus is impressed with the phenomenon of change and motion. But the Eleatic insists that change and motion are unthinkable. The principle of things must be permanent, unmoved and never changing one. The important philosophers among them are;

1. Parmenides
2. Zeno

### 5.6 Parmenides

Parmenides in his poems argues against the philosophies of Heraclitus. His central philosophical claim concerns the nature of reality. According to him time, change, motion and plurality are all illusions. Our senses have access only to the world of appearance. It cannot produce us the knowledge of reality. True knowledge is obtained only by the intellect - by our reason. Ultimately there is nothing but the permanent one, a timeless changeless whole. Everything including the observable cosmos belong to the way of appearance is an illusion. According to him it is impossible to talk about or think about - what does not exist. Parmenides supposes that the act of talking and thinking about something is parasitic. It means, that which can be thought and spoken of and that which exist were the same. Accordingly he



*Parmenides*

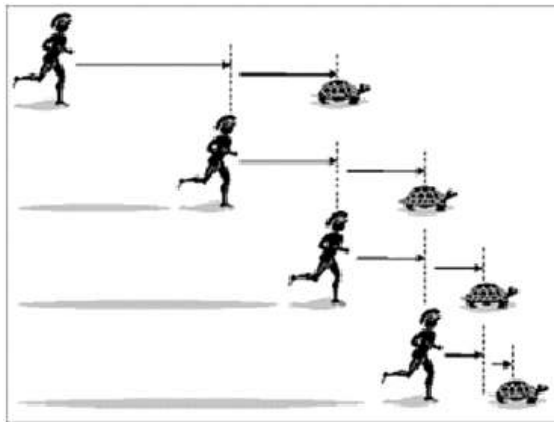


argued, that there is no plurality, no movement, no change and no coming into existence or ceasing to be.

### 5.7 Zeno

Zeno with his paradoxes, Achilles and tortoise, the arrow and the dichotomy shows that Parmenides was right to deny the reality of motion. Suppose a runner wishes to get from the start to the finishing line of a race. To reach the finish point he must first run to half way point. But to reach the half-way point he will need to complete the first quarter of the race, before completing the first quarter of the race he must complete the eighth and so on without end. Likewise in order to complete the race he must cover infinite number of finite distance and that is impossible. No matter how many of this distance he covers, there will always be another to complete. There is no last and final distance to cover. Therefore the runner can never complete the race.

This case can be repeated in all instances. To cover any given distance our runner would have to cover infinite number of finite



distance. Since it is impossible he cannot cover any distance at all. That means the runner cannot move. Indeed nothing can. So he concluded that movement was impossible.

### 5.8 Socrates

Read the allegory given.

*A group of prisoners are sitting in an underground chamber/ cave looking at shadow on the wall made by person holding up cut-out figures of objects in front of a fire. The prisoners have*

*never seen anything but the images. For them that is reality. One day a prisoner is released and is led upward. Because he is accustomed to the dark, at first he is blinded by the light of the fire. But his eyes start to adjust and recognise what is before him. He sees people carrying models, statues of animals and other object before the fire. He recognises that these objects are the true source of the shadow cast down on the wall below. He knows how he had previously been deceived. What he had taken to be reality was nothing more than a shadow world. Then again he had led upward towards the entrance of the cave. There his vision is blinded by the sun, but as his eyes adjust themselves, he sees real object, the realities he never seen. He stunned before the reality but grasp the difference between reality and appearance; image and real things. He then returns to the cave to deliver the truth to his fellow prisoners. But they do not want to hear that - What they think is that reality is only a dim shadow of the real. So they kill the messenger and are content to remain in ignorance.*



Write down your best interpretation of this allegory.



### Let us know

A symbolic representation which can be interpreted to reveal a hidden meaning. An allegory has several level of meaning.

The above said allegory is taken from Plato. At one level Plato uses it to explain why the citizen of Athens executed his teacher Socrates. Socrates was accused of corrupting the youth by leading them to question the existing views and authorities.

He questioned the existing wise men, the sophists. They were travelling philosophical teachers. Wealthy young students were



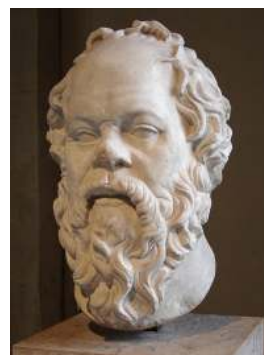
trained by them to lead an aristocratic life. In order to fit him for a good career it was necessary for young man to be mastered in dialectics, grammar, rhetoric and oratory. Sophists taught such subjects with narrow practical ends in view. When the moral earnestness of the time declined, some of the sophists, to make their pupil efficient, often went to extreme. The objectives of their instruction was to teach their pupils how to vanquish an opponent by fair or foul means. They tried to confound the opponents all sorts of logical fallacies and fallacious reasoning. As a result sophists become a team who render ridiculously.

According to sophists there is no truth. Knowledge is unattainable. Man differs from one another. Opinion is set against opinion and one opinion is good as another. To them man is the measure of all things. Socrates admits the diversity and tried to discover beneath the clash of opinion a common ground or agreement on which all can stand.

Socrates was born in Athens in 469 BC. He is one of history's most influential philosophers and a mysterious personality. He himself never wrote any of his ideas down, but rather engaged his wealthy young students in endless conversations.

Socrates enjoyed engaging anyone and everyone in philosophical debate. He was often dirty and barefoot and had very few possessions. But his philosophical discussions included personal hygiene. Through this the very question what is personal hygiene comes to our mind.

His aim was not telling truth, but to help others discover it for themselves as best as they could. For this he used to question current concepts. Typically he starts with a question asking "what is beauty?" "What is justice?" "What is friendship?", "what is courage?" He believes that answer to all these



*Socrates*

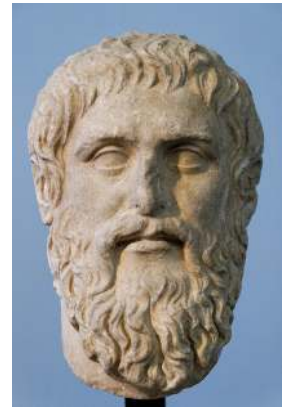
questions are within us. The method Socrates used is **the dialectical method**. He said that, he did not teach, but rather served, like his mother, as a mid-wife to extract truth that is already in us. He used the method of questioning. Upon the answers thus received, he would again put questions and ultimately arrived at the right answers.

Socrates wanted that each and everybody should be his/her own philosopher, should be critical and think for himself/herself. Every person had in him the germ for rational thought. The aim of philosophy was to bring rational thought to full blossom in everyone.

### 5.9 Plato

We have already seen in the allegory of cave the unchained prisoner experienced different things as real in different occasions. Isn't it confusing? Can you solve this problem? Discuss in group and consolidate your solution.

Plato's Theory of Ideas is his most original philosophical achievement. He is considered as idealistic. Plato divides reality into two. On the one hand we have ideas or ideal. This is ultimate reality, permanent, eternal spiritual. On the other hand there are particular things, which is manifestation of the ideal. Particular things are appearances – things as they seem to us. They are all associated with matter, time, and space. Particular things are illusion which decay and die. Ideals are unchanging, perfect.



*Plato*

Take the example of a table. Suppose you are sitting in front of a table. Do you think the table 'in front of you' is a perfect one? If your answer is yes what about the other one behind you? Now you are in confusion whether, the table 'in front' or 'behind' is perfect. The only table that is perfect is what exist in your mind, which is an ideal table. Our attempt is always to reach the



### Let us check

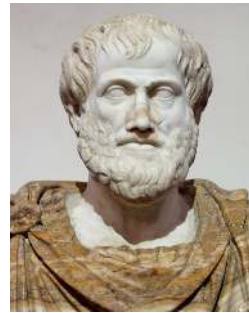
Do you agree with Plato's philosophical theories of ideal?

How can you substantiate it?

perfect state or the ideal state.

### 5.10 Aristotle

Even though Aristotle presented so many views contradicting the view of his master, he was undoubtedly the greatest Platonist. His philosophy was in a way a purer and better form of Plato's theory of Ideas. The span of knowledge covered by Aristotle was very great. It includes not only Philosophy, Logic and Ethics but also Natural and Physical sciences. According to Frank Thilly, "In its scope, Aristotle's philosophy is perhaps the most comprehensive synthesis of knowledge ever achieved by the mind of man. No other thinker, ancient, medieval, or modern - with the possible exception of the German philosopher Hegel has incorporated into this system; so great a bulk of knowledge".



*Aristotle*

### Aristotle's Form

Aristotle rejects the Platonic theory of Form. Unlike his master Plato, Aristotle denies that form can exist independently of particulars. According to Aristotle, each of the particular things we see around us is a fusion of Form and Matter. To him the form of each and every particular thing is fundamental and essential feature of it. For example a particular swan is a synthesis of form and matter. It is because this particular swan possesses the form of the swan, that it has this sort of beak, these sorts of feathers, that sort of size, and so on.

In Aristotle's view the basic realities are concrete particulars, such as this swan or that table. He calls it primary substances.

Neither form nor matter can exist on their own. For matter to exist it must take on some form or other. And for the form, to say, peacock, to exist, it must be realised in some particular, material peacock. So since we have killed all dodos, the forms of dodos are gone too.

Aristotle founded a system of Logic which was the basis of logical studies until 19<sup>th</sup> century. He regarded logic as a kind of general tool for the study and acquisition of knowledge of all kinds. His writings on the subject are known as Organon. The main feature of this logic is syllogism.



### Summary

- Thales starts reflective thinking in Greece. According to him water is the primary substance.
- Anaximander, pupil of Thales, reasoned primary substance is boundless or infinite. He did not define this space filling animate mass.
- To Anaximenes, the underlying substance is one and infinite. That is air to him.
- Pythagoras considered number as the basis of every thing.
- Heraclitus noticed change in the world and it is the base of universe. So fire is the primary substance.
- Eleatic school countered Heraclitus. According to Parmenides change is an illusion and permanence is real. Zeno with his paradoxes disprove Heraclitus and give evidence to the arguments of Parmenides.
- Socrates, who stood against Sophists and their argument. Man is the measure of all things!. He used dialectical method by which he ask questions to discover themselves truth which are already in us.
- Plato, the idealist divide reality as ideas/ideal and particular (form and matter). Out of this, particular are illusion and ideals are unchanging and perfect.

- Aristotle, the greatest Platonist, reject his teacher, Plato's theory of form and matter. According to him particular things are fusion of form and matter.



### Let us assess

- Plato vs Aristotle on **form and matter**.  
Critically evaluate the views.
- Match the following.

A	B
Thales	Primary substance is infinite or boundless
Pythagoras	Air is the primary substance
Anaximander	Water is the primary substance
Heraclitus	Number lies at the base of everything
Anaximenes	Change is the base of the universe

Parmenides

Motion is an illusion

- Examine how Plato uses *the allegory of cave* to depict his world of ideas.
- Write a note on how **Socrates** differs from **Sophists** in their philosophy.
- Prepare an imaginary report on the application of Dialectical method of Socrates about any of the issues in your day to day life.
- Critically evaluate the statement "One cannot step twice into the same river".
- Prepare a short note on the **abiding substratum** of Heraclitus.

# Modern Western Philosophy

## 6

### SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- find out the importance of rationalism
- to compare the different types of rationalism
- to find out the importance of method of doubt
- distinguish the relation between mind and body
- elucidate the ideas of Spinoza
- find out the importance of monads in Leibniz philosophy
- distinguish the difference between rationalism and empiricism
- classify the ideas of George Berkeley
- find out the importance of the ideas of David Hume
- explain the ideas of Kant
- construct chart containing Hegel's concept of Geist
- construct views related to dialectical materialism

### Key concepts

6.1 *Systems of Modern Western Philosophy*

6.2 *Rationalism*

*Rene Descartes - Cogito, ergo, sum - Concept of dualism -*

*Beruch De Spinoza - Concept of substance - Concept of modes -*

*Mind -body relation - Pantheism -*

*Gottfried Wilhelm Leibniz -*

*Monads - Mind body relation*

6.3 *Empiricism*

*John Locke - Rejection of innate ideas - Theory of knowledge-*

*George Berkeley - Negation of abstract ideas - God and self -*

*Subjective idealism/solipcism - esse*

*est percipi - David Hume -*

*Scepticism - Impressions and ideas -*

*The external world and self*

6.4 *Idealism*

*Immanuel Kant - Synthetic apriori*

*judgements - G.W.F Hegel -*

*Dialectics*

6.5 *Materialism*

*Karl Marx - Dialectical materialism*

## Introduction

This chapter introduces modern philosophy and discusses various ideologies of modern philosophers. It discusses major thoughts of the philosophers during the modern period. In this chapter we reflect on the thoughts of rationalists like Descartes, Spinoza and Leibniz; Empiricists like Locke, Berkeley and Hume; Idealists like Kant and Hegel; and Materialist philosopher, Marx.

### 6.1 Systems of Modern Western Philosophy

Where do we get the most dependable information and knowledge from?

How do we get information and knowledge?

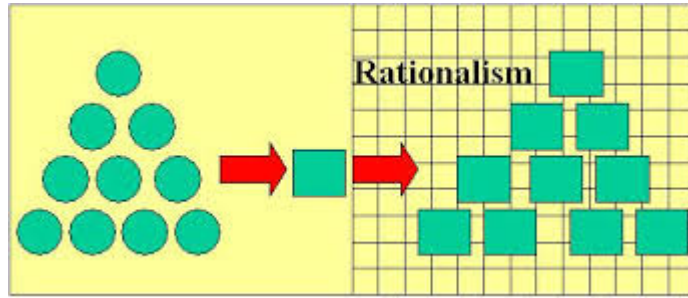
- *through reason*
- *through sense experience*

Western philosophers of the modern period focused on epistemological issues and so it was natural for them to be concerned with the origin of knowledge and norms of clear and certain knowledge. It developed independence in its search for truth. Modern philosophy is characterised by reflective spirit, freedom of thought and expression, revolt against authority and traditions. It developed rationalistic, naturalistic and scientific approaches. Rationalism, Empiricism, Idealism and Materialism are significant trends of this period.

### 6.2 Rationalism

Rationalism is the system of thought that emphasises the role of reason in obtaining knowledge. The word 'rationalism' is derived from the latin word '*ratio*' which means '*reason*'. The basic assumption of rationalism is the existence of certain self evident ideas in human mind, at the time of birth (knowledge is given at the time of birth). This type of a self evident idea is called '*innate idea*' or '*apriori idea*' (prior to any experience). The 17<sup>th</sup> century French thinker Rene Descartes had developed rationalism into a systematic philosophy.





The origin of rationalism can be traced back to great Greek thinker Pythagoras who stressed mathematical order of reality. Plato had recognised the presence of innate knowledge of geometrical principles in all rational beings. Aristotle emphasised the logical certainty of knowledge arranged under a self-evident principle.



### Let us know

#### Types of Rationalism

Rationalism recognises apriori, self-evident principles in logic, mathematics, metaphysics and ethics. The major types of rationalism are:-

- 1 Epistemological rationalism
  - 2 Ethical rationalism
  - 3 Religious rationalism
- Rene Descartes founded his epistemological rationalism upon the innate idea of one's own self, and asserted "I think therefore I am" (cogito ergo sum) by applying the method of rational doubt. He proved that the idea of thinking self is most clear and certain knowledge.
  - Immanuel Kant developed ethical rationalism and he argued that man's ability to know the distinction between good and bad, right and wrong lay in the form of innate ideas. His ethical ideas recognised the ability of reason to grasp moral truth.
  - According to Leibniz religious rationalism emphasised the innate knowledge of eternal and infinite God without reference to experience.



## Rene Descartes

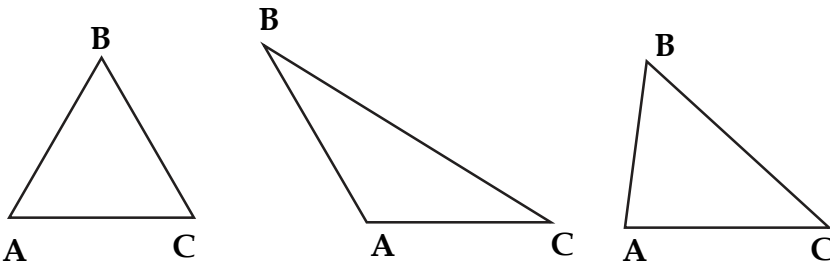
You know that a straight line is the shortest distance between two points.

It is an axiom in geometry. Axioms do not require any proof. They are self-evident principles.



*Rene Descartes*

Here is another example.



$$\angle A + \angle B + \angle C = 180^{\circ}$$

The sum of the angles of a triangle is always equal to  $180^{\circ}$ .

Can you find out similar axioms in other areas?

Mathematics seemed to be a model of elegance and certainty. Descartes, the father of modern western philosophy considered that by imitating the method of mathematics, philosophy could be well reconstituted on a better foundation. The need to achieve certainty was the principal philosophic concern of Descartes. After Descartes, the Dutch philosopher Baruch De Spinoza and German Philosopher Wilhelm Leibniz had attempted to bring mathematical precision in philosophy. Husserl and Russell were attracted to Mathematics as a possible model for certain kind of philosophical enquiry.

Rene Descartes, the French philosopher, scientist and mathematician is regarded as the father of modern western philosophy and founder of systematic rationalist doctrine.

According to him, metaphysics could be built upon the strong foundation of certain *apriori* principles, which every rational being could grasp without the help of sense experiences.

### **Cogito, ergo, sum**

Descartes describes the process of arriving at the certainty in his 'First Meditation'. Descartes explored all grounds of doubt in order to overcome doubt. He proceeds to doubt everything. First he doubts his own sense experiences because senses often deceive one, for example mirage, delirium, delusion. Secondly, how can one be sure that he is not at the very moment dreaming, that you are not really reading this book, but only dreaming that you are reading it?



Amidst all this, one thing is very sure that one is doubting. Doubting is a mental activity or thinking. As Descartes says, 'from the fact that I think, I can conclude that I exist'. Here is the axiomatic truth: '*cogito ergo sum*' which literally means 'I think, therefore I am'.

The dictum "*cogito ergo sum*", the very foundation of metaphysical reasoning led to (1) self evident idea of absolutely perfect, omniscient, omnipresent and omnipotent being, that means God and (2) innate or rational self. These self evident ideas are known to every rational being without the help of sense experiences, it is known as '*apriori*'.

Descartes method is called Cartesian method and it is synthetic because it begins with innate, self-evident axioms and passes to other particular propositions in terms of logical necessity. His method is popularly known as Initial Scepticism; the doubt will lead to the concept / dictum "*cogito ergo sum*."



### Let us know

Descartes suggested that we have to follow certain principles in our method:-

- Never accept anything as true which is not found to be so.
- Start with simple proposition, and then we can pass on to more and more complex ones.
- We have to divide each of the difficulties into as many parts as possible and then we can analyse them in detail.
- Make our enumeration so complete that we can be sure that nothing is omitted.

### The concept of Dualism

According to Descartes there is one absolute substance, and that is God. A substance is a self existing entity. In this sense God is the only one substance or the absolute substance. The two relative substances accepted by Descartes are mind and body, which are independent of each other, but dependent on God.

- What, in your opinion is the relation between mind and body?
- Are they different entities?

According to Descartes, mind and body are two separate substances. Mind does not occupy space. It is not extended as it is not matter. But it can think. Whereas body is matter and it occupies space. Descartes states that the body is subject to destruction and mind is endowed with freedom. Even though mind and body are opposed to each other they meet in the pineal gland in the brain. Here they react upon each other. Therefore, Descartes' theory of relation between mind and body is called *interactionism*.



### Let us know

#### Proofs for the existence of God

Descartes has given following proofs for the existence of God

- (1) **Ontological proof** :- According to this argument the existence of God follows from the very idea of a perfect being, just as the totality of 3 angles of a triangle is equal to 2 right angles follows from the very idea of triangle. This idea of a perfect being, according to Descartes cannot be thought apart from his existence.
- (2) **The causal proof** :- According to this argument there must be cause for any effect, and God is existing as the cause of the universe.
- (3) **Cosmological proof** :- This can be proved only with the help of the idea of a perfect being, who has created everything else in the world.

### Beruch De Spinoza

#### Concept of substance

In his famous work "*Ethics*" Spinoza defines the substance as 'that which is in itself and is conceived through itself'. That means we can make a conception of a substance independent of any other substance. This substance is infinite, and it is God. God is eternal and ultimate substance; it cannot be created or destroyed. God is not a creator of the world; he is the cause of the world.



*Baruch De Spinoza*

#### The concept of modes

According to Spinoza mode is the modification of substance. There are two types of modes, finite and infinite. The various objects of sense experiences are the examples of finite modes. The attribute of thought is revealed in the finite modes of

intellect and will. The attribute of extension is represented by the finite modes of motion and rest. Finite modes are contingent while infinite modes are eternal. The universe is the totality of finite and infinite modes, it is called "*Natura naturata*". In Spinoza's philosophy, there are two stands points; the temporal and eternal. From the temporal point of view, the attributes, modes and God are all real as we experience them in everyday life. But from the eternal point of view the attributes and modes are mere intellectual superimpositions upon God, and hence unreal.



### Let us know

*Natura naturans means God; Natura naturata means world.*

### Mind-body Relation (Psycho-Physical Parallelism)

Spinoza made an important distinction between mind of man and mind of God. The mind of man is dominated by personality and self consciousness. God as infinite substance is not subject to volatile thought and desires. He regarded mind and body, extension and thought as two of the many inseparable aspects of single, all inclusive reality. The two, therefore, cannot interact, but they run parallel to each other. They are infinite but independent of one another, each capable of expressing God infinitely in its own way. Parallelism excludes materialism as well as idealism, for matter cannot explain mind, nor cannot mind explain matter.

### Pantheism

Pantheism is the doctrine according to which the thing or mode has no existence of its own. They are mere illusion or abstraction drawn by imagination. The definition of pantheism lays down that God alone is real and all other finite things are suppressed or annulled in the existence of God. The single, eternal, infinite,

self caused and necessary principle of thing is called God or nature. God is in the world and the world is in Him. He is the source of everything. God and world is one and the same thing. This view is known as pantheism, or “all is God” theory.



### Let us check

Compare the following statements.

Rationalism	Empiricism
<ul style="list-style-type: none"> <li>• apriori.....</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>• aposteriori.....</li> <li>•</li> <li>•</li> <li>•</li> <li>•</li> </ul>

## Gottfried Wilhelm Leibniz

### Monads

According to Leibniz the ultimate realities of these universe are centres of forces. Force, activity and energy are the main characteristics of universe. This energy is not determined by anything from outside. This centre of force is called Monads. Each monad must differ from each other, because no two beings in nature are exactly alike. The monads



*Gottfried Wilhelm Leibniz*

differ into degree of representation of the universe. Internal characteristics determine the differentiation. Internal principles make change in monads, because they are windowless. This universe is constituted of a number of monads.

### Mind-body Relation (Pre-established Harmony)

Leibniz assumed that the harmony between monads has been pre-established by God. He has so arranged a series of monads in the hierarchical order that the change in one is proceeded and followed in other monads harmoniously. So the harmonious relation existing between mind and body is pre-established in nature.

### 6.3 Empiricism

The word empiricism is derived from the Greek term '*empeiria*' which means experience. Empiricism is the philosophy which considers empirical experience as the sole source of knowledge. According to empiricism knowledge is *aposteriori* (after experience). We get knowledge only after experience. The empiricist does not admit the existence of anything which is not subject to sense experience.

#### John Locke

John Locke, the British philosopher and political thinker is considered as Father of modern empiricism. He developed empiricism as a systematic theory of knowledge. His theory of knowledge is presented in the work "*An Essay Concerning Human Understanding*."



John Locke

#### Rejection of innate ideas

John Locke does not accept the theory of innate ideas of rationalism. According to Locke human mind at birth is a '*tabula rasa*', meaning empty capsule or blank slate. There is not a single sign or idea upon mind at the time of birth.

The question now is, how does it come to be furnished?

"Experience"



No ideas are innate. All knowledge is acquired. It is learnt from experience. Locke does not deny the mind's power of acquiring knowledge is innate. Man's mind acquires knowledge through two sources : sensation and reflection/thought. Sensation means perception. Through sensation we arrive at knowledge of the sensory qualities of objects; colour, taste, etc. Reflection provides man with knowledge of internal ideas; pleasure, pain, emotions, belief, etc. Hence knowledge is received either through sense organs or through the mind's action upon sensory experiences. Locke also concludes that ideas of reflection occur only after the ideas of sensation.

Locke argues that a child is coming into the world without any definite innate ideas. As one lives on, one acquires more and more experiences and the sensation or impression are recorded into the mind. We can't think of a blind man having any idea of the different colours or deaf man conceiving different sounds.

### **Theory of Knowledge**

Man's knowledge, according to Locke, depends upon experience. Sensation and reflection provides the material of our knowledge. All knowledge is gained by these two processes. Sensation takes on the shape of ideas in the mind. There are two types of ideas. They are simple and complex ideas. Simple ideas enter our minds by sensation only, for example, ideas of colour, taste, cold, heat etc.

Locke showed how complex ideas were derived from simple ideas, first through 'combination', second through 'relation' and third through 'abstraction'. This process takes place through the laws of association of ideas. John Locke describes it in a strictly empirical manner. Complex ideas again fall under three classifications. We have complex ideas of substances, relations and modes.





### Let us know

#### Three grades of knowledge

The clarity of man's knowledge depends upon the correlation between the ideas in his mind. In the process of correlation of ideas, at times this relation becomes obvious almost immediately but, another time it takes a longer period. On the basis of this Locke has given three grades of knowledge.

- (1) **Intuitive knowledge :-** Sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves, without the intervention of any other and this, we may call intuitive knowledge. This knowledge is most clear and certain and is the highest kind of knowledge.
- (2) **Demonstrative knowledge :-** Next in the degree of knowledge comes the demonstrative knowledge, in which we perceive the agreement or disagreement between two ideas by the meditation or intervention of other ideas. For example we see that A and B are equal to one another because each is equal to C. We express the reasoning like this

$$A = C$$

$$C = B \quad \text{Therefore } A = B$$

- (3) **Sensitive knowledge :-** Anything that comes to acquire the certainty of intuition or demonstrative knowledge is knowledge and anything which comes short of it is not knowledge, but an opinion.

### George Berkeley

#### Negation of abstract ideas

Berkeley rejected the doctrine of abstract ideas on logical and psychological grounds.

#### God and self

The essence of things as distinguished from that of spirits, consist in being perceived. Were spirit nothing but ideas? Then everything would be reduced to mere succession of ideas and no permanence could be established. The very essence of spirit



*George Berkeley*

consists in activity, in its active principle of producing motion and change. There are three kinds of spirit.

- (1) Myself
- (2) Other finite spirit
- (3) Infinite spirit/God

### **Subjective Idealism/Solipcism**

According to Berkeley, existence of objects in universe has meaning only when they are known by some perceiving mind. In other words, things exist only when they are the subjects of perception. Anything that is not the subject of mind cannot exist. Subjective idealism also holds that the qualities of an object have existence as elements in perception, not otherwise. Ideas of objects depend upon the human mind and objects have existence since they are perceived by some human mind or God. Subjective idealism reduces the whole world to ideas in mind. Berkeley's subjectivism leads to an unacceptable philosophical theory of solipcism, a theory which holds that my soul and its content alone exist.

### **Esse est Percipi**

According to Berkeley any object is existing only when it is perceived by a mind; either a human mind or the mind of God. That means "*existence is identical with perception*", or "*esse est percipi*".

To exist means to be perceived by a mind or to be in the mind. Here Berkeley says that it is a contradiction to say that matter exists unperceived by any mind.

Berkeley's system is idealistic : since it teaches that reality consists of spirit and their ideas only. However he establishes this idealistic conclusion as the implication of his famous maxim : "*esse est percipi*" means 'to be is to be perceived'. Things exist only when they are the objects of perception.

## David Hume

According to Hume perceptions are personal. That is, the perceptions of any two persons may be similar, but never identical. Perception, according to Hume, is the activity of the mind. There are two types of subjects in the mind. Some subjects are very much lively and powerful. Hume calls them impressions. The subjects in the mind other than this impression are ideas. These ideas are indistinct images or indistinct impressions. Impressions are the basic knowledge while ideas are its copies.



David Hume

For Hume man's mind is nothing more than a continuous stream of ideas. He says that whenever he look within himself he perceives only ideas. There are only ideas coming and going but does not find any soul or mind. Hume is not prepared to accept the existences of anything other than ideas. According to him there is possibility of error in perception. There can be illusion regarding the object. Moreover for Hume perceptions are constantly changing. Each perception is continually being substituted by another perception.



### Let us know

#### Read the following incident.

One evening I was in a restaurant. I ordered dinner but I asked the waiter whether the food was spicy hot. "I do not tolerate any spicy hotness in my food". The waiter assured me it was not hot. He served several dishes of rice, meat and *curry* before me. I suspiciously sampled – HOT. I called the waiter and informed him that the food was all too hot. He reached down and took same meat from one of the dishes and tasted. No 'not hot'. I dipped into the same bowl and tasted 'yes very hot'. Such is the tyranny of language. Both of us pointed to the dish of meat and said "the meat is hot/not hot.

## Scepticism

In Hume's philosophy pure empiricism culminates in scepticism. For Hume no knowledge can be definite and factual at the same time. We can have the definite and non factual knowledge in mathematics and factual knowledge in science only. The laws of mathematics are *apriori*; and therefore not factual. But the laws of science are factual because they are based on experience. Philosophy claims to present proposition which are factual as well as *apriori*. According to Hume this is impossible. He criticises the law of causality. According to him phenomenon of cause and effect is not an invariable law of causality. But our faith in the phenomenon of cause and effect is an invariable law of causality. It is our every day experience. So Hume is a skeptic. He presents negative and sceptical conclusion regarding the capacity of human mind. The characteristic of scepticism is that it does not present any theory. But it shows that there is no logical relation between the real nature of belief and its form existing in our mind. Hume led empiricism to its climax in the history of British empiricism. Through this sceptical approach empiricist tried to clarify the elements inherent in knowledge.

Hume is regarded as the most significant empirical philosopher. His thought of moral religion is treated as highly significant in contemporary philosophy.

## Impressions and ideas

Hume points out that there are two kinds of contents of the world, namely, impressions and their ideas. These are only perceptions which compose the human mind. First, impressions and ideas have been divided into simple and complex. Secondly, impressions may be divided into sensation and reflection.

## The external world and self

According to Hume any knowledge, in order to be real, must

have elements corresponding to some impressions. Now if there is something permanent as the supporter of qualities, then it must be traced to some sensation or reflection. The ideas of substance means that a collection of simple ideas united by imagination, which have a common name assigned to it. Hume's concept of human mind is that of a system in which different perceptions which are linked together by the relation of cause and effect and that mutually produces, destroys, influences and modifies each other. So self is nothing but a heap or collection of passing sensation.

## 6.4 Idealism

### Immanuel kant

#### Synthetic *a priori* judgements

Kant synthesises rationalism and empiricism. According to him the content of our knowledge is derived from experience (empiricism), whereas mind thinks these experiences in rational ways (rationalism). The senses furnish the material of our knowledge, and mind arranges them in ways made necessary by its own nature. Kant says : "Percept without concept is blind and concept without percept is empty."



Immanuel Kant

Kant's Distinctions	
<b>Analytic</b> <b>Apriori</b> All Bachelors are unmarried males All triangles have three sides	<b>Aposteriori</b> Synthetic
<b>Synthetic</b> $7 + 5 = 12!!!!!!$	eg : it is rainy outside

Kant says that knowledge always appears in the form of judgements in which something is affirmed or denied. But not every judgement is knowledge. In an analytical judgement the predicate merely elucidates what is already contained in the subject. He defines genuine knowledge as universal and necessary. Analytic judgements are always *apriori* that we know without going to experience. But they do not add to our knowledge; for example, body is an extended thing. Where as synthetic judgements add something to our knowledge. Synthetic judgements are *aposteriori*, derived from experience. Universality and necessity have their source not in sensation/ perception but in reason that is *apriori*. So Kant claims that knowledge consists of synthetic *apriori* judgements. We demand certainty in our knowledge and such certainty is possessed only by *synthetic apriori* judgements.

*According to Immanuel Kant, the ancient Greek used the word dialectic to signify the logic of false appearance or resemblance. In classical philosophy dialectics is a form of reasoning based upon dialogue of arguments and counter arguments.*

### G.W.F.Hegel



*G.W.F.Hegel*

Hegelianism is the philosophy of Hegel , which can be summed up by the dictum that “the rational alone is real” which means that all reality is capable of being expressed only in rational categories. His goal was to reduce reality to a more synthetic unity within the system of absolute idealism.

### Absolute Idealism

Hegel’s philosophy can be branded as the philosophy of the Absolute or Absolute Idealism. According to Hegel, the reality is the product of thought or reason. The world is real thought

process. We have to find out the laws of thought to know the laws of reality. Hegel described the absolute idea as a rational world process. Hegel's notion of the absolute is not a principle of negation, as many believe, on the contrary, it represents the highest and the most complete affirmation.

### Dialectics

Hegel's dialectics often appears divided, for convenience, into three moments called 'thesis', 'anti-thesis' and 'synthesis'. He used this system of dialectics to explain the whole of the history of philosophy, science, art, politics and religion.

Dialectics, from ancient Greek, is a method of argument for resolving disagreement that has been central to European and other countries. The word dialectics originated in Greece and was made popular by Plato in Socratic dialogues. The dialectical method is discourse between two or more people holding different points of view about a subject, who wish to establish the truth of the matter guided by reasoned arguments.

Hegelian dialectics is based upon four concepts:

- (1) Everything is transient and finite existing in the medium of time.
- (2) Everything is composed of contradictions (opposing forces)
- (3) Quantitative change leads to qualitative change.
- (4) Change is spiral, not circular.

### The concept of Geist

Geist or spirit is the key notion of Hegel. The Absolute is the world - spirit at work in the form of dialectic process. World-spirit rises to self-consciousness in a man through his science, morality, religion and philosophy. The notion of spirit is best seen in its triple movement.

- (1) **Thesis** : The spirit in itself is undisturbed identity or unity within self, which as yet is oblivious of its objects.



- (2) **Anti-thesis:** The spirit expresses its other, in the form of nature and life. On the surface, nature with organic and inorganic elements appears to be opposed to the spirit.
- (3) **Synthesis :** There is a final movement in which the spirit reduces nature to the inwardness which the spirit itself is only at this stage rises to self-consciousness in man.



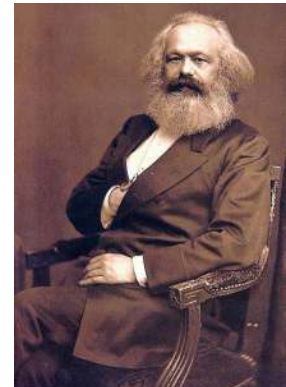
### Let us know

Dialectics can be defined as “a mode of thought or a philosophic medium, through which contradiction becomes a starting point for contemplation”. The process comprises of three dialectical stages of development; a thesis, giving rise to its reaction, an anti-thesis, which contradicts or negates the thesis, and tension between two being resolved by means of a synthesis.

## 6.5 Materialism

### Karl Marx

Karl Marx was a German philosopher, economist, social scientist, historian and revolutionary socialist. His works in economics laid the basis for much of the current understanding of labour and its relation to capital and subsequent economic thought. His major works are the *Communist Manifesto* and *Das Capital*.



Karl Marx

### Dialectical materialism

In contradiction to Hegelian idealism, Karl Marx presented dialectical materialism. Karl Marx intends to use Hegelian dialectics but in revised form. Dialectics was not a formula for pre-determined outcome; but it was a method for the empirical study of social process in terms of inter relations, development



and transformation. The main idea of dialectical materialism lies in the concept of the evolution of the natural world and the emergence of new qualities of being at new stages of evolution.

Dialectical materialism stresses the importance of change, and accuses idealism of championing a static view of life. It is a practical form of philosophy. The function of thinking is not descriptive; it's to be applied concretely to social phenomena.



### Let us know

The law of dialectics played a large role in the philosophy of Karl Marx. According to him, all history is a struggle from thesis to anti-thesis and to synthesis. He made it clear that there was a categorical opposition between capitalism and socialism, and that throughout history there has been no common interest between the ruling class and the proletariat.

Karl Marx argued that class antagonisms under capitalism between the bourgeoisie and proletariat would eventuate in the working class' conquest of political power and eventually establish a classless society, communism; a society governed by a free association of producers. Marx actively fought for its implementation, arguing that the working class should carry out organised revolutionary action to topple capitalism and bring about socio-economic change.

#### **Historical background of materialism**

Dialectical materialism is but an aspect of the broader subject of materialism. Marx's doctoral thesis concerned the atomism of Epicurus and Democritus, which is considered the foundation of materialist philosophy.

Materialism (or physicalism) asserts the primacy of the material world: in short, matter precedes thought. Materialism is a realist philosophy of science, which holds that the world is material; that all phenomena in the universe consist of "matter in motion," wherein all things are interdependent and interconnected and develop according to natural law; that the world exists outside us and independently of our perception of it; that thought is a reflection of the material world in the brain, and that the world is *in principle* knowable.

### Indian dialectics

#### **Brahmanism and Vedic period:**

Like western thought, Indian philosophy also discusses dialectics. The two complements *purusha* (active cause) and *prakriti* (passive nature) bring everything in to existence. They follow the *rta/dharma*, the universal law of nature.

#### **Jaina dialectics**

*Anekantavada* and *syadvada* are sophisticated dialectic traditions developed by Jainas to arrive at truth.

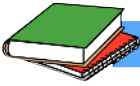
#### **Buddhist dialectics**

Buddhism has developed sophisticated and sometimes highly institutionalised traditions of dialectics during its long history of Nalanda and later Tibetan school.



### Summary

- Rationalism, empiricism, idealism and materialism are the significant systems of thought in modern western philosophy.
- Rationalism emphasises on reason in obtaining knowledge.
- Descartes, Spinoza and Leibniz are the major rationalist philosophers.
- Empiricism argues that experience is the source of knowledge.
- The empiricist philosophers are the Locke, Berkeley and Hume.
- Immanuel Kant synthesises rationalism and empiricism.
- Kant and Hegel are idealist philosophers.
- Karl Marx is a materialist philosopher. His major contribution is Dialectical materialism



**Let us assess**

**Fill in the blanks**

1. The Latin word ..... is the root of “rationalism”
2. John Locke rejected ..... ideas.
3. .... is the system that recognises the priority of apriori ideas.
4. Hegel’s philosophy is called .....

**Define the following**

5. Rationalism
6. Empiricism
7. “*Cogito ergo sum*”
8. Dialectical materialism

**Answer the following**

9. Define rationalism and bring out Descartes contribution to it.
10. Define Hegelian dialectics.

# Recent Trends in Philosophy

7

## SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- construct different types of examples for phenomenological reduction.
- identify the characteristics of existentialism
- distinguish theistic and atheistic existentialism
- explain the theory of pragmatism
- identify the theories of logical positivism
- identify the theory of logical positivism
- analyse language and different use of language and make conclusions

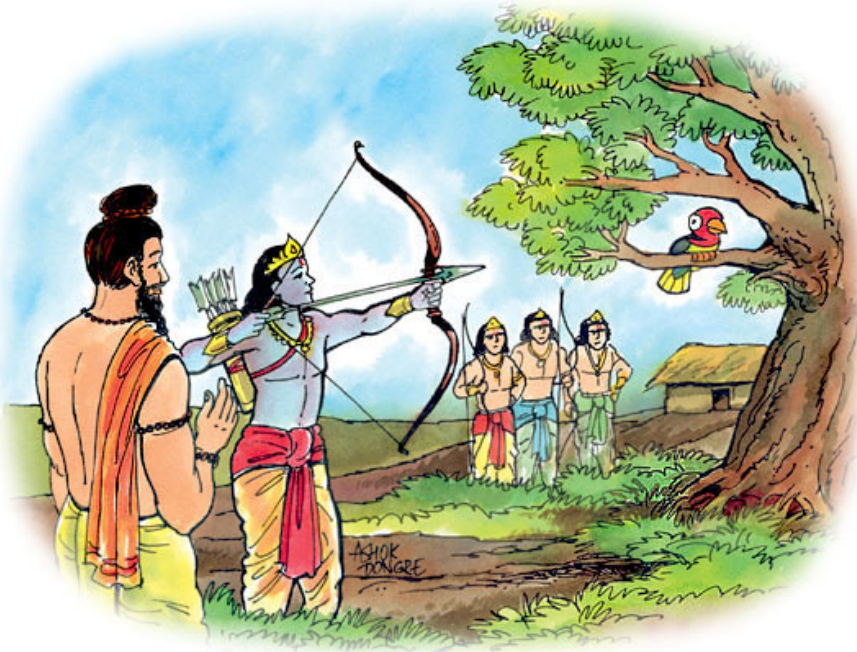
## Key concepts

- 7.1 *Phenomenology*
- 7.2 *Existentialism*
- 7.3 *Pragmatism*
- 7.4 *Logical Positivism*
- 7.5 *Logical Atomism*
- 7.6 *Linguistic Philosophy*

## Introduction

The 20<sup>th</sup> century witnessed the emergence of different new and bold trends in the field of Philosophy. The process of system building, in the line of rationalism, empiricism, idealism etc. ceased to be a fashion in philosophy. The prominent philosophical trends thus emerged are Phenomenology, Existentialism, Pragmatism, Logical positivism, Positive atomism and Linguistic philosophy.

## 7.1 Phenomenology



*A picture from the Mahabharatha*

Observe the picture and read the dialogue

Dronacharya , the teacher asked Arjuna, the student.

Dronacharya : What you can see Arjuna ?

Arjuna : I can see only the eye of the bird.

Dronacharya : Can you not see the trees and the sky ?

Arjuna : No sir, All I can see is the eye and nothing else.

Here, he only sees what he wants to see. The same method can be seen in Phenomenology.

Phenomenology is the 20<sup>th</sup> century philosophical movement. Etymologically, the word Phenomenology means science of phenomena. In Phenomenology, a phenomenon is anything that

is directly presented before the consciousness. It manifests itself immediately in consciousness. It is grasped in an intuition that precedes any reflection or any judgment. The phenomenon is a reality in itself. Phenomenology is free from dogmatism. It is a method of acquiring truth. It is a pure descriptive science of observable phenomenon. It is concerned with systematic analysis of experience. Phenomena according to phenomenologists are things as they appear to consciousness.

According to the phenomenologists philosophy must be free from all forms of relativism and aims at attaining absolute certainty. They say that the fundamental aim of a philosophical method is to provide us with the most reliable access to being. Many philosophers have expressed the opinion that the nature of a thing that we know is only relative to us.

Edmund Husserl was the founder of modern phenomenology. According to him phenomenology is an



*Edmund Husserl*

investigation of phenomena. Phenomena is displayed or found in experience. Husserl believes that phenomenology is a return to the things themselves. Husserl never considered phenomenology as metaphysical study or ontology. It is a philosophical method which will help go to the foundations of sciences and other section of knowledge. Basic aim of phenomenology is the search for foundation. It tries to describe the structures that are essential to experience.

## Phenomenological Method

Husserl brings forth three techniques or methods to explain Phenomenology. They are :

- 1) Phenomenological reduction
- 2) Eidetic reduction
- 3) Transcendental reduction.

Let us go through an example.

Mr. Arun is waiting for his friend Vinod travelling in the Coach no.5 of Nethravathi Express. When the train arrives at the station, Arun is concentrated only one coach no. 5 and all other coaches are bracketing out. This is the method of phenomenological reduction. Thus phenomenological reduction means that of reducing the object of knowledge into the status of a phenomenon. Only what is immediately presented to our consciousness is to be considered. Everything else should be bracketed out .

After finding out coach no. 5 Arun tries to find out his friend Vinod. At that time coach no. 5 and other passengers are not a concern for him. He is concerned about only his friend. This is the method of abstracting essence underlying the Phenomena of consciousness.

Then what is essence?

Phenomenologist says that essence is the intelligible structure found in consciousness.

## 7.2 Existentialism

Among the philosophical trends, Existentialism holds the most prominent position. Its influence goes beyond the line of pure philosophy and imprinted strong marks on fields like, literature, art etc. The story is not much different from Phenomenology or Deconstruction.

Read the words given.

Freedom

Choice

Will

Anxiety

Despair

Dread

Fear

Anguish

Death

Authenticity

Nothingness

What do these words refer to;

.....  
 .....

All these words are related to man and his existence. This shows the different existential experiences of man. Existentialism is a philosophy that deals with divergent issues faced by man in existing in this concrete world. This philosophy gives outmost emphasis on the existential experience of man. Existentialism is the most publicised philosophical trend of 20<sup>th</sup> century. In its popular form it emerged in France at the end of 1st half of 20<sup>th</sup> century. But its roots go back to the writings of the Danish thinker of 19<sup>th</sup> century Soren Kierkegaard. The prominent existentialistic thinkers were Nietzsche, Marcel, Jasper, Sartre, Heidegger etc. They had divided themselves between two camps : theistic camp and atheistic camp. Sartre, Albert Camus, Nietzsche etc. are the prominent atheistic thinkers. Kierkegaard, Jasper. Marcel, etc. were regarded as the important theistic thinkers.



*In Indian Philosophy Budhistic thought is closely related to existentialism. Theory of Aryasathya, Pratityasamutpada shows human nature, feelings anxiety, sorrows, desire and existential experience.*

### General characteristics of existentialism

1. **Existential experience** : The common characteristic among various existentialistic philosophers is the fact that their philosophy arise from the so-called existential experience which assumes a different form in each one of them.
2. **Existence is supreme**: All existentialists affirm the priority and primacy of " Existence " over " Essence". Existence is a unique fact. Essence is a general character.
3. **Existence precedes Essence** : All existentialists agree in one thing that there is at least one being who exists before he can be defined by any concept and that being is man. First of all man exists, and only afterwards he defines himself.
4. **Subjectivity** : To exist means the special quality of living and acting as a man in the self consciousness of one's own destiny. And this self conscious existence is subjectivity.
5. **Freedom and Responsibility** : Freedom is identical with existence. This freedom carries with itself a responsibility.
6. **Dignity of man** : All existentialists give emphasis to the dignity of man.

Jean Paul Sartre is mainly responsible for the popularity of this trend. He expressed his philosophy through different literary forms like novels, short stories, plays etc. which gave a wider acceptability and popularity for this new trend of existentialism. Yet to get a clear vision about this trend, we have to understand the basic notion of the founder of this philosophy, Soren Kierkegaard.



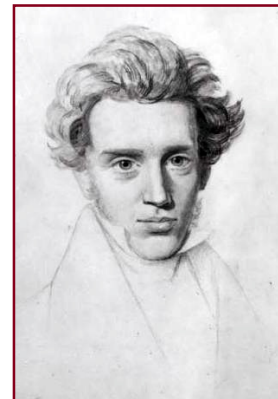
### Let us know

#### Other characteristics are

- Criticism of Idealism
- Criticism of Naturalism
- Criticism of Scientific Philosophy
- Born in despair
- Importance of subjectivity
- Emphasis on the problem of inner conflict

The important concepts discussed by Kierkegaard can be listed as follows.

1. The meaning and nature of existence.
2. Existence is prior to thinking.
3. Truth is subjective and inward.
4. Existential self realisation.



Soren Kierkegaard

According to Kierkegaard, man alone is existing in the real sense of the term 'existence'. By existence, Kierkegaard means the conscious participation in an act by an individual. A self conscious involving or participating being alone actually exists. Human existence is particular and concrete. Human existence can claim priority to any form of thinking. Man is existing first, then he is involving in a definite act. That way only he gets an identity or essence. So in the case of man, existence precedes essence. Instead of *cogito-ergo-sum*, we have to say that *est-ergo-cogito* (I exist therefore I think). Existence is the prior factor in man. Truth, said Kierkegaard, is subjectivity. He argued that the highest truth is realised according to one's own personal experience. Eternal truth is related to the existing individual.

Subjective development of the individual is described by Kierkegaard as a moment from the existential self to essential self. This subjective development explained through three stages 1) aesthetic state 2) ethical stage 3) religious stage. In aesthetic stage, a person behaves according to his impulses and emotions. In this stage he is governed by his senses. The second level is the ethical stage. The ethical man does recognise and accept rules of conduct that reason formulates. He takes a firm stand on the moral questions. 'The third is the most important stage that is religious stage. The secret of religious consciousness, says Kierkegaard is that the existing individual cannot pursue God in an 'objective way'. God is the subject and therefore exist only for subjectivity of the individual. The relationship between God and each individual is a unique and subjective one. Kierkegaard maintains that God being a spiritual principle cannot be intellectually understood.



### Let us check

Fill the appropriate term used by Kierkegaard to show the subjective development of existence.

- A person behaves according to his feelings and emotion . . . . .
- A person accepts the rules of conduct that reason formulates . . . . .
- God is subjective, a person realises by his faith that. . . . .

Sartre developed his existentialism in the most exciting and complex style. His existentialism became popular through his captivating style of short stories, novels and plays.

Sartre was pre-occupied almost solely with the existence of the individual. His classical formulation of the basic principle of existentialism namely 'existence precedes



*Jean Paul Sartre*

essence' is a reversal to traditional metaphysics. He says that we cannot explain the nature of man.

Sartre believed that there is no God, there is no given human nature, no God created human nature. Man as such exists and only later becomes his essential self. To say that existence precedes essence, means that man first of all exists, and then makes definite choices in life.

Sartre's existentialism is subjective. Each man can make of himself anything he wishes. His chief point here is that man has greater dignity than other beings. The most important consequence of placing existence before essence in human nature is not only to establish that man creates himself but also that he alone is responsible for what he is. Existentialism puts the entire responsibility for his existence upon each man.

Man is what he makes of himself. Man chooses in the process of making of himself. He chooses not only for himself but for all men. He is therefore, responsible for all men. According to Sartre, apart from his existence there is nothing. There is only the present. What is not present does not exist. To say there is nothing besides the existing individual means that there is no God, no objective system of values, no built-in essence, and most important of all, there is no determinism. Man is free. Sartre says that "Man is condemned to be free". Condemned because he finds himself thrown into the world, yet free because he is conscious of himself. He is responsible for everything he does. Man is responsible even for his passions and feelings.

The conclusion of Sartre's existentialism is, therefore, that if a man expresses his genuine humanity in all his behaviour, he will never deceive himself.



### Let us check

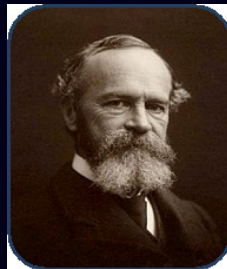
Write the differences between theistic existentialism and atheistic existentialism?

Theistic existentialism	Atheistic existentialism
•	•
•	•

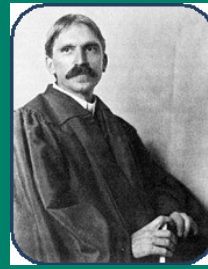
## 7.3 Pragmatism



*Charles Sanders Peirce*



*William James*



*John Dewey*

The word pragmatism derives from the Greek word 'pragma'-practical utility. Pragmatism is a movement of American origin and it has greatly influenced the intellectual life in America. It began around 1870. It was developed as a revolt against Metaphysical tradition that flourished in Europe and America.

According Pragmatic theory, our aim should be to solve the difficulties when we deal with experience. Theories are considered as instruments for solving our problems in experience. A theory can be considered successful only when it solves a problem. If it does not solve a problem, the theory is a failure. Pragmatist says that the theories related to metaphysics like 'Whether universe was created in time' or whether the universe is eternal does not solve any problem in

RECENT TRENDS IN PHILOSOPHY

our experience. Thus they are meaningless. From the view of pragmatist, the function of a theory is to deal with the problems in experience.

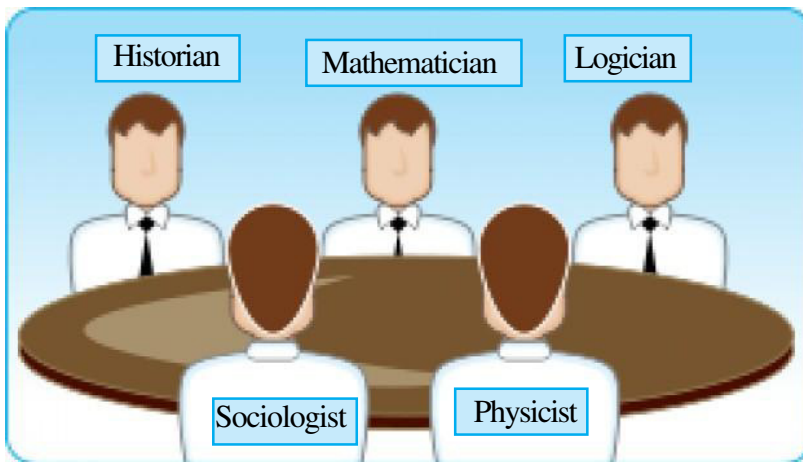
Contemporary pragmatism broadly adheres to the work of C.S. Peirce, John Dewey and William James. They gave importance to use- value.

According to James, any theory will be judged on the basis of its success or failure in dealing with problem

### 7.4 Logical positivism

Observe the picture.

We can see the scholars from different fields.



If they put forth philosophical theory, what will be the nature of it?

- It should have a scientific base
- Important to sense experience
- .....
- .....

Let us analyse a theory which has a scientific base. This theory is logical positivism.

Logical positivism is a very popular school of contemporary philosophy. The term logical positivism refers to the philosophy of group of thinkers under the leadership of Moritz Schlick who derive their inspiration from positivism and empiricism. These thinkers organised themselves into a philosophical group at Vienna University in 1928. These thinkers and disciples are called logical positivist. It is logical because it is concerned with the analysis of language. It is positivistic because according to them knowledge is based upon logic mathematics and sense experience.



*Moritz Schlick*

It is not a conventional type of philosophy; it is a logical and linguistic approach to natural and social sciences.

The members of the Vienna circle had a common interest and a common method of approach. They wished to unify the special sciences and make philosophy scientifically tenable by the practice of logical analysis.

Logical positivists had two principal aims (1) to provide a secure foundation for the natural sciences and (2) to demonstrate the meaninglessness of metaphysics.

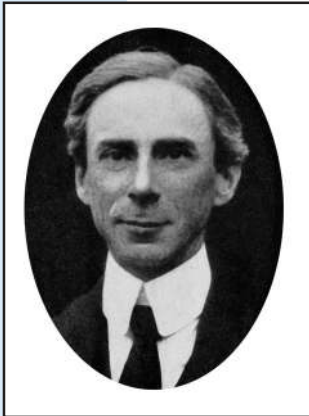
### **Verification theory of meaning**

One of the basic tenets of logical positivism is 'theory of meaning'. It is maintained that sentences have meaning only if they are verifiable. Verification theory of meaning says that to be meaningful a sentence must be verifiable with reference to sense experience. Accordingly, the logical positivists formulated the verification principles as the basic criterion for meaningfulness of proposition. If a proposition is not verifiable it is considered meaningless.



The theory of meaning paved the way for the elimination of metaphysics. By metaphysic positivists mean the theory of reality flying beyond all experiences. Metaphysical propositions are neither true nor false, because they assert nothing, they contain neither knowledge nor error, they lie completely outside the field of knowledge, these propositions are, outside the discussion of truth or falsehood. Hence, logical positivists demand the elimination of metaphysics.

### 7.5 Logical atomism



*Bertrand Russell*

Another theory which contributed to the growth of logical positivism was logical atomism. The main exponent of logical atomism is Bertrand Russell. Russell tells us that philosophy is nothing but an attempt to get clear and precise knowledge of the world as a whole. This knowledge can be attained only through a language which is itself clear and precise. It is mathematical logic which can alone give us such a language. The accuracy of words representing facts determines the meaningfulness of language.

For example, If we say "white horse," then there should be a white horse existing in the world.





*Language, according to Russell, consists of arrangements of words. The meaningfulness of language is determined by the accuracy with which these words represent facts. 'In a logically perfect language', said Russell 'the words in a proposition would correspond one by one with the components of the corresponding facts'. A proposition states a fact. A fact is of the simplest kind and it is called atomic fact'. Propositions that states atomic facts are called atomic propositions. If our language consisted only of such atomic propositions, it would amend only to a series of reports regarding atomic facts. Language consists of an infinite number of atomic propositions, whose correspondence with actual facts is settled by empirical methods and techniques. According to logical atomism, one should analyse this statement into its atomic propositions, and test their truth falsity.*

## 7.6 Linguistic philosophy

Linguistic philosophy is a 20th century philosophical movement dominant in Britain and the United States. The aim of linguistic philosophy is to analyse concept, and to make language and meaning clear. This movement accepts 'Linguistic Analysis'. Analytical and linguistic philosophers say that the main activity of philosophy is to make language clear. Linguistic philosophers say that disputes in philosophy originate due to the confusion in language. The aim of linguistics is to solve philosophical problem by making the concept and meaning in language clear. The movement as a whole does not have any doctrine held commonly by all.

According to Wittgenstein, philosophy is nothing but analysis and discussion of language. The language is nothing but symbolic expression of the facts of experience. Wittgenstein possessed two levels of thought in his earlier stage and later stage. The earlier stage is that which was seen in his book '*Tractatus Logico Philosophicus*'. Picture theory is an important concept in this book. Picture theory of



Ludwig Wittgenstein

language is also known picture theory of meaning. According to him meaningful proposition pictured an atomic fact. His picture theory of language states that statements are meaningful if they can be defined in the real world.

*The language is comprised of two types of expression or statements; simple and compound. 'Language is nothing but totality of propositions'. A single or atomic proposition is a mirror or reflection of the reality. According to Wittgenstein "A proposition is a picture of reality". Language represents the fact of experience. The relationship between facts and linguistic expressions must be corresponded. If the proposition is correspondent to the facts it is true otherwise it is false. The scientific explanations of the Wittgenstein's conception of the meaning is that the sense of a proposition is the method of its verification.*

The most interesting thing is that Wittgenstein had changed his view, in his later book 'Philosophical Investigation'. In this book he gave importance to use theory of language. According to him function of the language is the different uses of reality. He also introduced a new concept; language game. Language game is a simplified model of a language, a tool to be used in the analysis of complex ordinary language.



#### Let us know

Communication between a builder X and his assistant Y. X is building with building-stones there are block pillars, slabs and beams. Y has to pass the stones and that in the order in which X needs them. For this purpose they uses language consisting of the words block, pillar, slab etc.



#### Structuralism

One of the emerging theory in the recent trends in western countries is that of structuralism. Structuralism is widely regarded to have its origins in the work of the Swiss linguistic

theorist Ferdinand De Saussure. Structuralism says that we can understand a statement only when we relate it with wider structure within which we exist. Every system has a structure, and structure determines the position of each element of a whole.

In order to understand and analyse this news we must first know the structure of the paper, why this news is given, what effect does the editor expect from publishing this news etc.

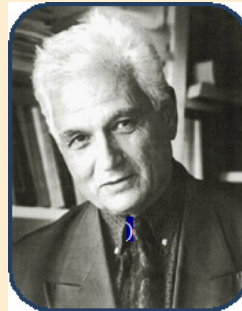


*Ferdinand De Saussure*

### **Deconstruction**

Deconstruction is a strategy of analysis that has been applied to literature, language philosophy, law and architecture. Deconstruction is about going beyond the structures and interpretations. It is breaking down something into small parts. It looks at how the author can imply things that he does not mean.

Jacques Derrida is said to have originated the school of Deconstruction. Derrida's work focuses on language. He said that the traditional or metaphysical way of reading made a number of false assumptions about the nature of texts. Traditional reader believes that language is capable of expressing ideas without changing them.



Jacques Derrida

Derrida's deconstructive style of reading subverts these assumptions, and challenges the idea that a text has an unchanging unified meaning.

### Feminism

The 20<sup>th</sup> century period shown many developments in society, ideologies, culture and thought. One of the famous movements in western thought in that period is feminism. Feminism is a collection of movements and ideologies which shares a common stated aims to define, establish and demand equal



*Simone De Beauvoir*

political, economic, cultural and social rights for women. This includes establishing equal opportunities for women in education and employment. Simone De Beauvoir was the founder of modern feminism and a long time French radical novelist and existentialist philosopher.

Feminist theory which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and experiences. It has developed theories in a variety of disciplines in order to respond to issues such as the social construction of sex or gender.

Feminist activists campaign for women's right such as contract law and property. While also promoting bodily integrity, autonomy and reproductive right for woman. Some feminists have worked to protect women and girls from domestic violence, sexual harassment and sexual assault.

### Post Modern Philosophy

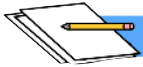
Now a days western philosophy is moving towards a post-metaphysical phase in philosophy. Metaphysics believes that it can reduce the problems of the world as a whole into a single principle. Lyotard and Derrida are the most important French thinkers who put forward vehement criticism against the unitary principle of Metaphysics. These great thinkers of the contemporary world provokes an entirely new way of philosophising. Their methods are known as post modernism, deconstruction etc.



### Let us know

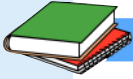
#### POSTMODERNISM

Post modernism emerged as a significant cultural, political and intellectual phenomenon that could define our era. Now it is widely admitted that post modernism has several intellectual and economic manifestations. Modernists placed exaggerated faith in science and rationalism. They believed that our images refer to something external in the 'real' world or in human consciousness. Post modernist questions the validity of these assumptions. In post modernism an image has no fixed reference, it reflects only other images. There is no fixed truth, there is no fixed culture. All are relative. Jacques Derrida, Richard Rorty, Jean Francois Lyotard are some of the well known post modern thinkers. Jean Francois Lyotard, who explored the post modernist view, not only in philosophy and art but the whole of society.



#### Summary

- The philosophical movement in the 20th century is a divergent thinking.
- Philosophers gave importance to the nature of man, his existence, his problem than reason, metaphysics, ideology etc.
- We can see that Pragmatism and Existentialism reject metaphysical truth.
- Most of the theories are built upon scientific base.
- Pragmatism says that theories are considered as instruments to solve our problems.
- The analytical and linguistic philosophers says that the main activity of philosophy is to make clear the language.
- In the analysis of language we find that the function of language is the different uses of reality.
- The recent trends in the field of Philosophy is not a system building or a school of thought, but a method of analysis.



Let us assess

1. Existentialism gave importance to - - - -
  - a) Human existence b) Human essence c) Eternal truth
  - d) None of these.
2. The theist existential philosopher is - - -
  - a) Sartre b) Cammuse c) Neitzsche d) Keirkegaard
3. In Phenomenology Phenomena means - - -
  - a) Things as they indirectly appear to consciousness
  - b) Things as they directly appear to consciousness
  - c) Things as they are perceived
  - d) None of these
4. Which Philosophical theory is considered as instrument for solving our problem?
5. Which school of thought accepted the theory of elimination of metaphysics ?
6. 'Existence precedes essence ' is one of the characteristics of existentialism. Write some other characteristics ?
7. The idea of subjectivity is reflected on Keirkegaard's entire theory. Substantiate your point ?
8. Jean Paul Sartre's famous dictum is that "Man is condemned to be free". What does Sartre mean by it ?
9. Write the Phenomenological method of Edmund Husserl.



10. 'Verification theory of meaning' is put forward by logical positivism. What do they aim it ?
11. Elucidate the aim of Linguistic philosophy .
12. Differentiate picture theory of meaning and use theory of meaning.

## SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- make judgements of right and wrong.
- differentiate rights and duties
- use free will in decision making
- explain the importance of virtues
- analyse Plato's cardinal virtues and make conclusions
- critically evaluate different philosophical thoughts

## Key concepts

- 8.1 *Definition of ethics.*
- 8.2 *Character and Conduct*
- 8.3 *Right - Wrong and Good - Bad*
- 8.4 *Freedom of the Will*
- 8.5 *Rights and Duties*
- 8.6 *Virtues*
- 8.7 *Plato's Cardinal Virtues*
- 8.8 *Theories of Punishment*

## Introduction

Let us read a story from "Les Miserable".

**J**eanVal Jean was born of a poor peasant family. His parents died when he was very young, then after he had to look after his elder sister and her seven children. His sister was a widow. He found work as a tree trimmer and earned less income. Winter passed by Jean Val Jean couldn't work and so the family starved. He felt bad as he heard the cry for food. That night he broke into the backer and stole a loaf of bread to feed his sister's children, then he was caught and sent to prison for burglary.



The story evokes different questions.

Is it right to steal food when one is hungry?

Is it necessary to consider the situations before punishing?

Who will you blame in this context: the social situations led to the burglary or the buglar?

All these questions point to the necessity for fixing certain norms to take judgements on various acts of man living in a society. Here we have a branch of philosophy, which deals with such issues in detail: and that is ethics.

The chapters 1 to 7 discuss Metaphysics and Epistemology which are two branches of philosophy. This chapter Ethics, belongs to the third branch of philosophy namely Axiology.

A man living in a society has larger responsibility to adjust himself with the moral codes fixed and practised in that society. He has to redefine his relation to other members of the society, and the various institutions in the society. Any individual has to regulate his conduct to suit the social contexts. Man is not living in isolation. He is an individual living in a particular society. He is responsible to social institutions around and to the nature or environment in which he lives.

### 8.1 Definition of Ethics

The famous writer Mackenzie gives different definitions of ethics

- Ethics is the study of what is right or good in human conduct.
- Ethics is the science of the ideal involved in human life.

The word ethics is derived from 'ethos'. *Ethos* refers to the custom prevailing in a society.

Ethics is also known as moral philosophy. The term moral is derived from 'mores'; also meaning custom. Customs are the practice or habitual action approved by social groups.

In order to pass better judgements on acts of men in society we should know the norms and principles of ethics. Such principles include character and conduct, rights and wrong, good and bad, freedom of the will, right and duties, virtue and vice and theories of punishment.

## 8.2 Character and Conduct

You have already studied the normative sciences in plus one class. Ethics, like logic, is a normative science; it deals with conduct of men in society.

Look at the conduct certificate issued from an institution.

**CONDUCT CERTIFICATE**

*This is to certify that Sri/Smt.....*  
*S/o D/o/of Sri.....residing*  
*in.....is personally known to me for the last*  
*..... years and that to the best of my*  
*knowledge and belief he/she bears a reputable character and*  
*conduct that there is no antecedence which render him/her*  
*unsuitable for the Government or Private employment.*

*I also certify that he/she is not related to me.*

*Station .....*

*Date.....* *Signature*

*[ Office Seal ]* *(Designation)*

“His character and conduct are Good”

Is character and conduct synonymous?

Generally they are taken for granted as similar in meaning. In fact their meaning is different. Character is the settled inner

disposition of an individual. It is the permanent bent of mind constituted by settled habit of action. Whereas conduct is the willed action of an individual. It is the outward expression of character. It refers to voluntary action one performs with a choice.

For instance, remember your first day of class XI. You have seen many new faces. Some of the students impressed you; and how?

Their way of speech, dressing, manners, dealings and the like attracted you. Then you were observing their conduct. Later you changed your view on those who attracted you. Why? You were constantly watching their habits and behaviour. Their character was revealed to you. Therefore you have changed your opinion.

A conduct is willed action of man living in a social situation. When a man acts in accordance with his free will, and has chosen that by his own conscience, that act is his conduct.

Ethics also considers human character; because the conduct is the outward expression of a character. Character of a person is a permanent habit of the will of that person.



### Let us check

Prepare a table showing the difference between character and conduct.

Character	Conduct

### 8.3 Right –Wrong and Good-Bad

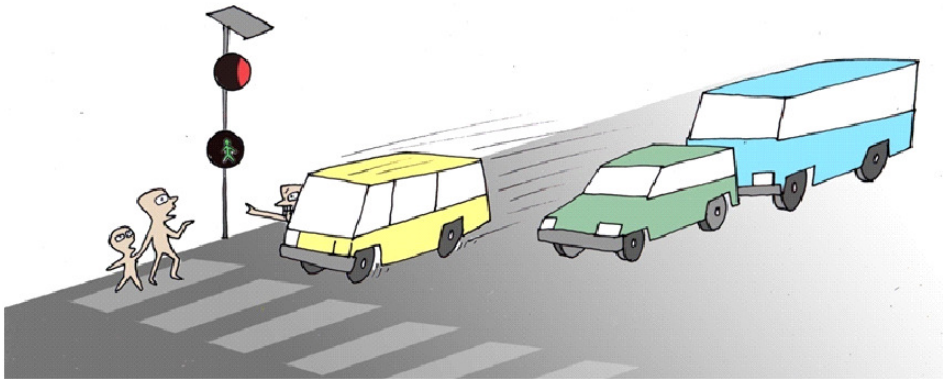
Do you think all right acts are good acts? Discuss.

A farmer longs for a good harvest; meanwhile his crops are

attacked by pests. He is disappointed and searches for a solution. He applied chemical pesticides to control pests. As far as the farming is concerned, it is a right action. But from the side of environment, do you think it is a good action?

Let us take another instance.

A person drives rashly violating all the traffic rules. It definitely is a wrong action. But if he hurries for saving the life of a person severely injured in an accident, do you think it is a bad action?



Then what is right and wrong?

And what is good and bad?

An action is said to be right when it conforms to an ethical stand. A right action is always in harmony with the existing rules of a society. The term right originally comes from the Latin word 'rectus' which means 'straight' or 'according to rule'. An action is wrong when it violates the established rules of a society. Right and wrong are relative terms. Right action in a society may be wrong elsewhere.

Right for a given society may be wrong in another society. List out such instances.

- 
- 

Ethics is a science of good and bad in human conduct. Every action presupposes an end realised by it. It refers the result of an

action. An action is good if it brings a desired end. If an act brings an undesired result we normally say that it is a bad action.

Apart from the ordinary ends or goals, ethics considers the highest good also. That is the '*summumbonum*'. Highest good brings maximum benefit to maximum number of persons in the society.

#### 8.4 Freedom of the Will

Read the lamentation of a person.

*"I don't understand what I am doing, for I don't do what I want to do; I do the things that I don't want to do; I do the wrong things that I do not want to do, but if I do the thing that I do not want to do, it is not I that I am acting.....what a wretched human being I am."*

Have you ever experienced such feelings?

Prepare a write-up.

Freedom of the will is defined as the capacity of rational beings to choose a course of action from among various alternatives. It refers to the deliberate choosing of one's course of action based on his desires and values. This means that people do make choices, they act on those choices, and they are responsible for those choices. Freedom of the will presupposes the self-determination of one's action. Self-determinism is the ethical theory which asserts that human conduct is determined by the free will of the individual. This is necessary for establishing the moral responsibility of the individual. Freedom of the will really means freedom from determinism.

We are both determined and free; somehow we must work at contradiction until we achieve viable understanding of how both can be true.

David Hume defines liberty as a power of acting or of not acting according to the determination of the will.

## 8.5 Rights and Duties

We studied right as 'that which is according to rule.' So right is accepted by a given society. Those rights provide most happiness to largest number of people in society.

There are certain rights which are inalienable and fundamental. Here, a right means something a person has regardless, and something which others have an absolute and moral obligation to honour and to protect. For example, we feel that every person has the right to be free. This is not a gift or privilege that one must earn but an inherent untouchable prerogative which every person has, simply because one is a human being. It cannot be bought or traded. It cannot be legitimately taken away from that person for any reason what so ever. These rights are known as human rights. Every civilised society accepts the following as human rights.

- Right to life
- Right to freedom
- Right to property
- Right to contract
- Right to education.

### Right to Life and Right to Freedom

Look at the following news in different dailies

Child labour

Unlawful detention

Human trafficking

These are few violations of right to freedom.

- Prepare a write-up on similar incidents of violation of right to freedom in your surroundings.

The primary right is the right to live. The right to life brings a moral obligation to treat our own life and that of others as

sacred. We should not destroy our own life and should not take the life of others. We should further our life and that of others.

- **Euthanasia** : Practice of painlessly killing a human being or animal for humane reasons, especially in order to end great suffering or poor quality of life.
- **Infanticide** : Killing of a young immature baby by a mature adult of the same species
- **Feticide** : An abortion, especially a killing of fetus.
- **Homicide** : Killing of one person by another whether premeditated or unintentional
- **Sadism** : An enjoyment of inflicting pain without pity.
- **Masochism** : deriving pleasure from being abused, punished or dominated
- **Ragging**: The act of teasing others

Are the above listed acts violation of the human rights? Discuss.

### Right to property

*Everyone has the right to own property for oneself as well as in association with others. No one shall be arbitrarily deprived of his property.*

From ancient to modern times, one of the important aspects of man's life is property. In the long drawn battle for the freedom of individual across the world, property also has constituted a central issue. Accordingly, right to property has been recognised as an important right to lead a life with liberty and dignity in a free and fair manner. To guarantee the other freedoms like right to life and liberty, right to property is to be regarded as the basic right.

What all changes can be noticed in our society if right to property is implemented in our country?



### Let us know

In India, right to property was guaranteed as a fundamental right. However, by the 44<sup>th</sup> amendment to the constitution in 1978, right to property was converted as a constitutional right from that of a fundamental right.

## Right to Contract

The right to enter into a contract and fulfill it is another important right. The right of property gives rise to the right of contract. A person has control over his property; his free will has created it; it is a part of himself. Hence it follows that he can possess it, use or exchange it as he thinks it proper. Thus the right to contract necessarily arises out of the right of property.

If a man enters into a contract with another to render certain services to him, the latter has the right to receive these services. The right was not recognised in primitive societies in which the individual had no right of his own.

The right of contract brings the moral obligation to enter into a fair contract. A person cannot enter into a contract with another to become his slave. Only a highly developed society can guarantee fairness of contract.

Do you think that marriage is a contract?

Many cases have been reported on breach of marriage contract in our society. Discuss the impact of such cases.

## Right to education

Everyone has the right to education. Education shall be free at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. Education shall be directed to the full development of the human personality and to the strengthening of respect for



human rights and basic freedom. It shall promote understanding, tolerance and friendship among all nations racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Parents shall have the right to choose the kind of education that shall be given to their children.



### Let us know

In India, the Right of Children to Free and Compulsory Education (RTE) Act 2009 means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal education which satisfies certain essential norms and standards. The education is made free and compulsory for every child in the 6 - 14 age group.

## Duties

Whose responsibility is to ensure your rights?

Duty is moral or legal obligation of a person. Often the word obligation is used as a synonym of duty. There exists a difference between obligation and duty. A right exists without any correspondence with an obligation, Whereas, duty arises from position, status, or role; this means every time a duty has a connection with the position of a person, which is linked with rights. Hence an obligation may not correspond to a duty at all times.

For example, A invited his friend X to a dinner party. X promised him that he would attend without fail. However, X did not attend the party. In this case, X has an obligation to go to the dinner party. But by not attending, he has not either violated or breached the right of A. If a person occupies a job in an office or an organisation he has, a duty to discharge all the legal work associated with the job, whether he likes it or not. One may wonder why then the concept of obligation and duty are referred to as synonyms.

## 8.6 Virtues

Virtue means moral excellence. It is the quality of being morally good. Aristotle maintained the idea that, "Virtue is the permanent state of mind, formed with the concurrence of the will and based upon an ideal of what is best in actual life-an ideal fixed by reason". Virtue heavily relies on divine theory. Habit of deliberate choice of right action is virtue. *The opposite of virtue is vice.* Vice is a habitual, repeated practice of wrong doing. The vice is a wrong doer who practices negative ethics.

## 8.7 Plato's Cardinal Virtues

The cardinal virtues are the four primary moral virtues. The English word cardinal comes from the Latin word "*cardo*," which means "hinge."

All other virtues hinge upon these four virtues. The cardinal virtues can be practiced by anyone.

According to Plato, there are four cardinal virtues

- a) Wisdom (Prudence)
- b) Courage (Fortitude)
- c) Temperance
- d) Justice

**Wisdom (Prudence) :** Wisdom is the supreme value in the soul of a just or righteous man that enables him to guide himself and the society as a whole. It is moral insight into our duties in a concrete situation and performing them accurately.

**Courage (Fortitude) :** Courage stems from self survival. It acts on the basis of instincts. But they too have ethics. They too follow certain rules.

**Temperance :** Temperance is the virtue that refers to self-control in general. As justice is the virtue of social harmony and balance, so temperance is the virtue of personal harmony and balance. Temperance advocates a wholesome personal lifestyle.

**Justice :** Justice is the rule which can protect or condemn a person. Justice determines what is wrong and what is right.

## 8.8 Theories of punishment

Let us see different types of laws in our society.

- Natural laws
- Moral laws
- Civil laws

Let us think of natural laws.

Do you remember studying postulates of induction in the previous year. Those are natural laws. Violation of which adversely affects cosmic order. As a person we can't violate natural laws. Breathing, drinking, eating are the energy sources of a being.

Let's think of moral laws.

If we violate moral laws emerges from moral obligation of an individual towards the society and to himself it creates certain problems. It is customary to greet a person, respect others, show sympathy to others and like. If a person violates this, will he be punished? Moral laws may not be universal, because customs of society differ.

Let us think of civil laws.

Civil laws are made by men for the smooth, peaceful and harmonious life among the members of a society. Everyone should obey such laws without any exception. Punishment is imposed to those who violate laws.

What is punishment?

Punishment is defined as the act or process of imposing penalty for wrong doing/violating rules.

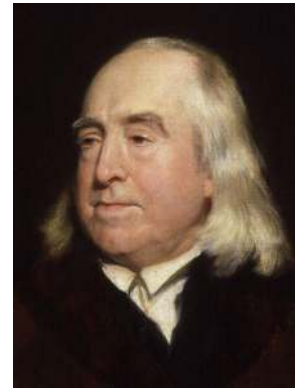
Punishment needs justifications, the justification of punishment has been given greater consideration by philosophers. They

have formulated different philosophical theories of punishment as justification for it. They are

- Deterrent theory
- Retributive theory
- Reformative theory

### **Deterrent theory of punishment**

J. Bentham is the founder of the deterrent theory. Bentham states that general prevention ought to be the chief end of punishment as its real justification. Punishment is inflicted so that the similar offence is not committed by anyone in future in the society. Bentham suggests this theory in a situation when unpunished crime leads to the path of crime open not only to the same delinquent but also to all those who may have the same motives and opportunities for entering upon it. The basic idea of deterrence is to deter both offenders and others from committing a similar offence. This theory justifies severe punishments like capital punishments.



*Jeremy Bentham*



### **Let us check**

Whom does the deterrent theory aims at; the offender or society?  
Conduct a debate.

### **Retributive theory of Punishment**

Hammurabi's law says about an eye for an eye and tooth for a tooth. Can you interpret ancient law of punishments?

Retribution is a modern theory of punishment which resembles the above law.

Retribution theory sees the primary justification in the fact that an offence has been committed which deserves punishment to the offender.



### Let us know

Kant argues in a famous passage “judicial punishment can never be used merely as a means to promote some other good for the criminal himself or civil society, but instead it must in all cases be imposed on him only on the ground that he has committed a crime; for a human being can never be manipulated merely as a means to the purpose of some one else. He must first of all find to be deserving of punishments before any consideration given of the utility of this punishment for himself or his fellow citizen.

Kant argues that retribution is not just a necessary condition for punishment but also sufficient one. Punishment is an end in itself. Retribution could also be said to be the ‘natural’ justification, in the sense that man thinks it quite natural and just that a bad person ought to be punished and good person must be rewarded.

Collect article, pictures, new reports and like on the execution of retributive theory.

### Reformative theory of Punishment

Reformative theory of punishment is the view that the ultimate aim of punishment is the reformation of the character of the person committing crime. Modern concept of open jails is an attempt at reformation of prisoners.



### Let us know

#### The story of Jean Genet

Young Genet was in Jail for committing a serious crime. Jean-Paul-Sartre’s repeated visit and counselling of Genet in the jail transformed his personality to a positive direction, and thus Genet have found a prominent place among the world famous play writers.



### Let us know

Open jails are minimum security prisons. Prisoners with good behaviour and satisfying certain norms prescribed in the prison rules are admitted in open prisons. Prisoners are engaged in agricultural activities. Fourteen states have functioning open Jails in their jurisdiction. Rajasthan reported the highest number of 23 open jails. There are no Open Jails in any of the Union Territories. Special jail Special jails are high security jails that have special arrangements for keeping offenders and prisoners who are convicted of terrorism, insurgency and violent crimes. Special jail means any prison provided for the confinement of a particular class or particular classes of prisoners which are broadly classified as follows:

- Prisoners who have committed serious violations of prison discipline.
- Prisoners showing tendency of towards violence and aggression.
- Difficult discipline cases of habitual offenders.
- Difficult discipline cases from a group of professional/organised criminals.

Kerala has the highest number of special jails - 9. Provision for keeping female prisoners in these special jails is available in Tamil Nadu, West Bengal, Gujarat, Kerala, Assam, and Karnataka.

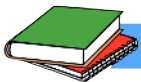
The above mentioned are some of the experiments and experience in the field of punishments. Such methods are based on the philosophy of rehabilitation or reformation. This theory implies that through being punished the offender recognises his wrong deed and gets a vision to change. This theory is associated with the treatment of the offender. Psychologists, sociologists, criminologists and anthropologists support rehabilitation theory. According to psychologists, all offenders are ill and need to be cured. Majority of the criminologist see the punishment as a means of educating the offender whereas the sociologists are the views that one commits the offence because of one's social conditions. So along with the offender the social condition should also be rectified. This has been the ideal and most popular theory in recent years.

- Prepare a chart on 'Punishment Worldwide', classifying according to the theories of punishments we discussed.



### Let us check

Concept I understood	To a great Extent	To some Extent	Needs further support
• right and wrong			
• free will			
• determinism			
• right and duties			
• virtue and vice			
• plato's cardinal virtues			
• theories of punishment			
• ethics and morality			
• different doctrines of principles			



### Summary

- This unit deals with different attitudes and approaches to ethics.
- It is meant to develop a sense of right and wrong and free will among students.
- The topics such as character and conduct, morality and ethics, right and wrong, good and bad, freedom of the will, determinism rights and duties, Plato's cardinal virtues, theories of punishment etc. play important role in learning philosophy.



**Let us assess**

1. The term ethics means .....  
( custom, thinking, action, feeling)
2. The term right comes from the Latin word *rectus* which means -- or-----
3. What makes a person punishable?
4. Do you accept the viewpoint that “man is not only a rational being but also an ethical being”?
5. How ethics is relevant in life?
6. What do you think of the different principles of ethics?
7. Exemplify the concept that rights and duties are correlative
8. List out Plato’s cardinal virtues.
9. Compare and contrast theory of determinism and free will.
10. How do you differentiate duty and obligation?
11. Friendship is based on mutual trust. Discuss.
12. Is capital punishment justifiable?



## 9

## Applied Ethics

SIGNIFICANT LEARNING  
OUTCOMES

After completing the unit the learner will be able to :

- identify the importance of applied ethics
- list out the different areas of ethics followed in various professions.
- analyse the importance of values in profession and draw conclusions
- evaluate the ethical aspect of the cyber world
- identify the importance of protecting nature
- analyse the hazards of E-waste and make conclusions.

## Key concepts

9.1 *Scope of Applied Ethics*

9.2 *Bioethics*

9.3 *Professional Ethics*

- *Legal ethics*
- *Teacher and student Ethics*
- *Medical Ethics*
- *Business Ethics*

9.4 *Cyber Ethics*

9.5 *Environmental Ethics*

9.6 *The problem of E-waste*

## Introduction

This chapter deals with ethical issues arising in the actual life situation of different professions, cyber world, environment etc.

## 9.1 The scope of applied ethics

Read the picture



*Victim of Certain pesticides*

Do we need pesticides?

- Farmers say that pesticides are needed to protect the crops
- Consumers say that they need pesticide free crops in order to protect their generation.
- Environmentalists say that use of pesticides destroy our eco system.

This is a dilemmatic situation that is, whether to use or not to use pesticides. We need food and health but we have to protect our environment. Similar issues are there in our society.

Who will deal with such questions? Whose concern is this?

- Consumer
- Farmer
- 

There is a field in philosophy which deals with such issues. Let us discuss about the area in philosophy which deals with such issues. All these are ethical issues. But ethics as you know, deals with the right conduct. It deals with the distinction between what is considered right or wrong at a given time.

But now there is a collision of traditional ethics and the changing values. Contemporary ethics tries to preserve what is essential in the older tradition. Along with these, values are modified according to the changing society.

As you all know, we live in a world of matchless progress in the fields of science and technology. But we know that each of these developments bring certain ethical questions. These questions

demand serious attention because many of them challenge the existence of man today and tomorrow.

It is in this circumstance, that the application of ethics gains much significance.

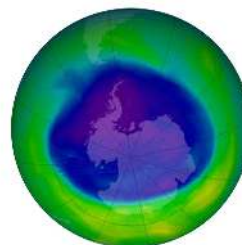
Applied ethics is an attempt to apply ethical theories to real life situations. It is a branch of ethics devoted to the treatment of moral problems, practices and policies in personal life, professions, technology etc. It developed in the middle of the 20<sup>th</sup> century.

Applied ethics is different from normative ethics which is concerned with how people should behave to be right or wrong. It is also different from Meta -ethics, which concerns with the nature of moral statements.

Applied ethics is a term used to describe attempts to use different methods to identify the morally correct course of action in various fields of human life.



*Felling of trees leads to land slide*



*Air pollution leads to ozone depletion*

## 9.2 Bioethics

The field of applied ethics which includes bioethics, is a link

between theory and practice. Practical ethics finds its place in fields like medicine, business, profession, law, environment, technology, cyber ethics etc. Developing and clarifying the issues of applied ethics allows us to make better choice through which we can improve our life and society. Thus the issues of bioethics deal with major conflicts in the area of technology and human values as life, death and health such as prolongation of life, pre-natal diagnosis, cloning, artificial reproductive technologies, media, broadcasting etc.

The fresh moral dilemmas which arise in the field of applied ethics like professional ethics, medical ethics, legal ethics, business ethics, environmental ethics are getting serious attention of people from all walks of life. This unit deals with such areas of Applied Ethics.



### Let us check

Discuss about the different fields of applied ethics and issues related to it.

.....

### 9.3 Professional Ethics

What all professions do you know?

- 
- 

What is your ambition?

- 
- 

What are the qualities needed for that profession?

- 
- 
-

A professional faces many dilemmatic situations. It is the tendency of man to get rid of such dilemmatic situations. There are ethical issues related with all professions. 'Whether to do or not to do' issues are there in all professions. These are actually challenges. How can we overcome these challenges? This is a major question in all professions. As a solution there should be certain code of conduct among professionals.

Who will create these ethical codes?

- Professionals themselves
- Common man
- Government

Professional ethics is an area in which we deal with the issues related to different professions.

Professional ethics includes certain codes of rules that are supposed to govern the conduct of members of a given profession. Professionals have knowledge and skill in their own field. Professionals are capable of making judgements, applying their skills and taking proper decisions in situations that the public cannot do. Still certain problems arises in professional field. Thus there are codes of conduct.

Before going into the issues related to professions, let us think about

- What is a profession?
- Who is a professional?

A profession consists of a limited group of persons who have acquired some special skills and therefore they are able to perform the function in society better than the average person.

Profession is a means of livelihood. It helps one to lead a comfortable living and to get all equipments which help him to perform his work well. A professional must be a person who works not only to make money but to promote health or knowledge or good laws.

In the field of professional activities, ethical codes have been guiding forces for many years, mainly in the field of medical and legal professions. Every profession has its own peculiar problems of conduct. There are certain areas of human behaviour where the law is not a satisfactory measure. Codes are needed for protection of the group as well as for the protection of the public.

Let us check the advantages of professional ethics

- It is an important means of social control
- .....
- .....

Let us discuss some of the professions and their ethical codes with which we are acquainted.

### Legal ethics

‘There is some truth in saying that

‘lawyers run our civilisation for us’

The words given show the importance of lawyers in our society. We have to observe many rules and formalities that are made by the lawyers for us.

Legal ethics is the branch of moral science which says about the duties which a member of the legal profession owes to the public, the court, to his profession etc.

Let us discuss the ethical principles needed for members of a legal profession.

- The most important duty of a lawyer is to see that justice is done.
- The suppression of facts or the hiding of witnesses is highly condemnable.
- A lawyer must give ideas or opinion of the results to his clients.
- Fees should be considerable.

- 
- 
- 

Many problems exist in the field of legal ethics. Over-crowding of lawyers, judge-lawyer relations etc are some of the problems. By applying code of ethics, with the spirit of objectivity. some of these issues can be addressed.

### **Teacher and student ethics**

When a problem arises in modern society, like war and peace, labour trouble, racial conflict etc, we say that education is the cure. The important thing is not education but the quality of moral education given to the society.

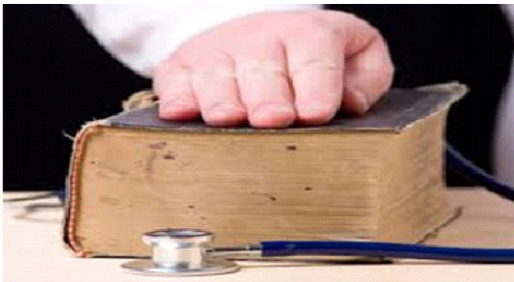
Education can train people to face the future with vision, to be broad and tolerant in outlook. Teachers impart the knowledge and students are trained to be good competitors. Teachers are now facilitators and good mentors. They facilitate students to acquire variety skills. Thus the ethical ideals of the teachers are exceedingly important. After a long struggle a code of ethics has been developed for the teachers. It was adopted by the National Education Association in 1929.

Let us think about the codes among teachers.

- Having good ethical culture
- Having good personal habits
- To be a progressive student of education
- 
- 
- 
-

## Medical Ethics

The medical profession has had a long and honorable history. The aim of medical profession is promotion, preservation and restoration of the health not only of individuals but also of the whole community. The standard of physicians ranks high among professional groups. Medical field includes advancement in scientific knowledge and skill, research and



publication resulting to health, improvement of sanitation, struggle to conquer diseases etc. Doctors may be more conscious of moral values as they are closely related with human values such

as life, suffering and death. In such a field we realise that ethical codes are very important.

*India has hoary past in medicine. Dharma has been a very important concept in Indian culture. The Charaka Samhitha says ‘ He who practices not for money nor for caprice but out of compassion for living beings is the best among all physicians’.*

Let us discuss the problems relating to medical field.

- Malpractices, negligence, unethical advertisements
- Irrational use of drugs
- Confidentiality, privacy
- Use of costly technology
- Problems related with organ transplantation
- Right to life
- Control of fertility, contraception, abortion
- Sex pre- selection, infanticide
- Assisted reproductive technology, artificial insemination, in-vitro fertilization (IVF) and embryo transfer, surrogate mother.



- Care of the terminally ill ( euthanasia)

A patient- doctor relationship can be considered as a contract. When a patient seeks medical care, then he initiates the contract. When the doctor gives consent to provide care, the contract comes into being. The doctor by his knowledge and skills protects the interests of the patient. In the relationship there should be

- Confidentiality
- Good relationship between doctor and patient
- Truth – telling etc.

The prime object of the medical profession is to render service to humanity. Physicians should dedicate their lives for the removal of suffering. He should respond to any request for his patients in an emergency. A doctor is expected to support the standards of his profession.

### **Business Ethics**

Business ethics is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organisation.

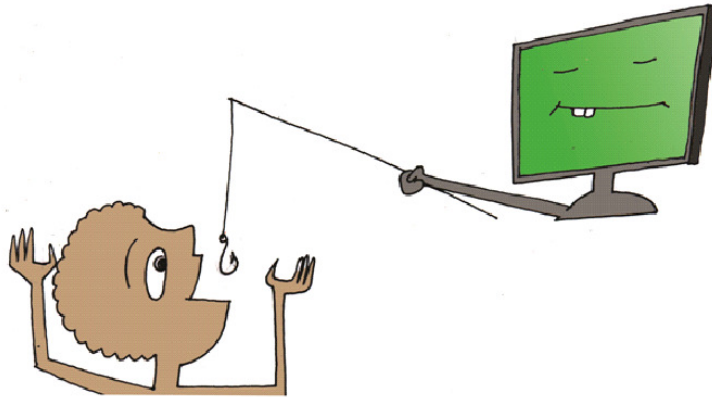
Business ethics has both normative and descriptive aspects. As career specialisation, the field is primarily normative. The range and quantity of business ethical issues reflects the interaction of profit- maximising behaviour with non-economic concerns. Interest in business ethics accelerated dramatically during the 1980s and 1990s. Major business corporations today promote their commitment to non-economic values under headings such as ethics codes and social responsibility charters. Governments use laws and regulations to point business behaviour to be good to the society. The emergence of large corporations with limited relationships accelerated the development of formal ethics.

## 9.4 Cyber Ethics

Do you use internet?

When you are provided with a computer with net facility, what will you do?

- 
- 



Suppose you start chatting, how do you regulate your behaviour in chatting.

- we should respect others
- we should use polite words
- 
- 

If we go against moral principles while using internet, we become offenders of cyber crime.

We can see several problems existing in this area. But we cannot avoid use of internet as we are living in a cyber world. Internet plays an important role in building knowledge. But along with this, there is another issue and that is of cyber crimes, which has become a social evil. Youth and children are mostly engage in cyber crimes. Cyber crime is the crime done with the aid of computers.

It is connected to cyber space. Cyber space includes software, hardware and computers working in relation to this, mobile phone, land phone, servers and technology that combines.

Crime in any case done in this area is the cyber crime. Cyber ethics is an area where such issues are addressed.

Cyber ethics is a code of conduct or the behavior on internet. Cyber ethics includes obeying laws that apply to online behaviour. When you practise cyber ethics, you are more likely to have a safer and enjoyable internet experience.

With the increase of youngsters using the internet, it is now more important than ever to inform them about how to use the internet properly and its dangers. Teaching teenagers about the ethical treatment of others on the web in cyber space can help prevent cyber crime. The youth can be educated on ethical and legal rules of the internet.

Let us understand some of the problems related to cyber ethics.

- a) **Hacking, cracking** : It is illegal entry into a computer system
- b) **Computer virus** : Encroach into a computer programme, or a file with all details
- c) **Cyber terrorism** : It is using cyber field based on IT against national integration, sovereignty of the nation etc.
- d) **Phishing** : Phishing is an illegal act done to understand the personal details or secret of an individual by using internet.
- e) **Cyber bullying** : It is harassing a person deliberately and continuously by using different information technologies.



### Let us know

Cyber forensic; It is a method of finding out the criminals in IT field on the basis of proofs.

Let us think about the ways to avoid such cyber crimes.

- We should develop computer software which are able to destroy computer viruses.
- Publish your e-mail only if it is necessary
- Do not respond to unwanted emails
- Mails which are against our nations or persons should be neglected.
- 
- 
- 

By making the youth aware of the ethical and legal rules on internet we can have a safe and enjoyable internet experience.



### Let us check

Conduct a seminar on 'Problems related with cyber field.'

## 9.5 Environmental ethics



Do you think that we humans do justice to the nature/ environment?

Express your views.

Now let us reflect upon the following issues

- Should we continue to clear our forests?
- Is it morally wrong to pollute the soil, water, air?
- Should we continue to make gasoline powered vehicles?
- Is it morally wrong to be cruel and abuse animals?

We produce goods. We like air-conditioning. We like the highways to drive on our cars; we need dams for irrigation and electricity; we like the conveniences of plastic and disposable goods; we cannot avoid all these facilities. But we should remember that the destruction of one part of the eco system may lead to a chain of events which lead to the destruction of mother earth.

In this context, environmental ethics which is a part of applied ethics plays an important role. Environmental ethics is the part of eco philosophy. It considers the non-human world as well.

### **Role of an environmental Philosopher**

While doing cultivation

- The aim of farmer is to produce maximum crops
- The aim of distributor is to sell products to make maximum profit from minimum of impact
- The aim of industries producing fertilizers/pesticides is to produce maximum product and market
- The aim of a scientist is to discover new technologies to accelerate production.
- The aim of a consumer is to get healthy and hygienic products at cheaper rates

All the above categories of people exist in a society. All are concerned about themselves.

- What is its impact on nature?

Here lies the importance of an environmental philosopher. He is like a torch bearer who caters to the need of all the related communities.

For e.g. take the case of cultivation and consumption of food production. The people involved are farmers, labourers, scientists, technologists, industrialists, sellers and consumers. Environmental philosophers can prescribe a better project wherein maximum good is democratically given to the maximum number. He would suggest strategies for one that are not in conflict with the interest of the other.

We all know that we live among a multitude of plants, animals and inanimate natural objects. The activities of humans and their interaction with non-human forms of life with their environment have effects on nature. All the entities, animate and inanimate should be given importance because they all exist. Environmental ethics is closely connected with the relation between man and nature. If we do not understand this relation properly, we cannot find solutions to environmental issues. Environmental philosophers makes us understand this relation.

The protection of natural environment is an essential condition for the very survival and existence of humans. We depend on nature for breathable air, water and food. We thus have the responsibility not to pollute the environment.

The environmental ethics thus holds the view that humans have certain duties to the beings and things of the nature world. We should have certain legal and moral obligations to animals, trees, forest, rivers and other natural objects. We have to protect the environment for the sake of protecting ourselves. To treat nature on an equal importance with humans is a very expensive affair and all people cannot afford the added costs. But it is the duty of environmental philosophers to make us aware of the importance of protection of nature.

In a hierarchy of evolution or in the process of creation humans occupied the highest place in the natural world as they have the qualities of reason, intelligence, self consciousness etc. we should apply all our capacities for the protection of our mother earth.



### Let us know

Just as we spend large amount to preserve cities such as Venice, or artistic treasures such as Taj Mahal, so also we should preserve the wild even though future generations may come to care little for them.



### Let us check

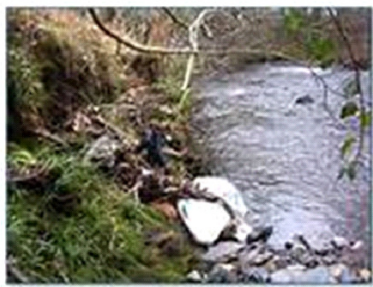


Here is an instrument used for plastic waste disposal. Suggest ways of disposing and recycling waste materials.

.....  
.....  
.....



### Let us check



River tells the story of man's unethical way of disposing waste into it. Suggest the methods through which we can make our rivers waste free.

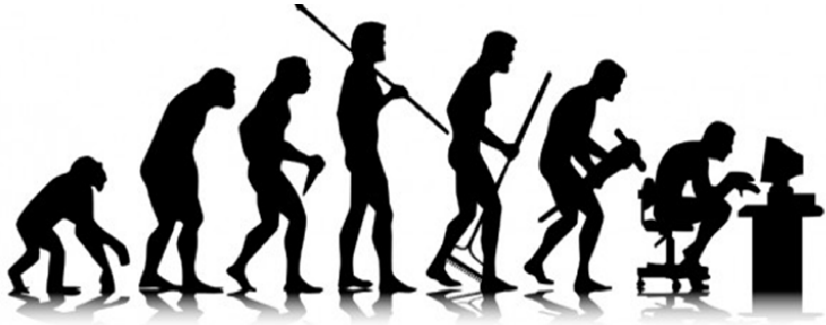
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### Let us check

Select any one of the environmental issues and suggest strategies for sustainable environment.

## 9.6 The problem of E-waste



E-waste is a collective name for discarded electronic devices that enter the waste stream from various sources. These waste electronic goods are not fit for their originally intended use.

The changes in fashion, taste, lifestyle etc influence the generation of E-waste. Advancement in Technology is another reason for generation of e-waste.

### Why E- waste a problem?

The typical electronic product disposed may contain more than 1,000 different substances, some of which are potentially hazardous to human and environmental health. If old equipment is not properly recycled, these substances could seep into air, soil and water. This situation creates a significant challenge.

### Examine the sources of E-waste in India

There are mainly two sources.

- 1) **Domestic sources**                      It contains
  - Individual households
  - Government institution
  - Public and private sector
  - Foreign embassies
- 2) **Imported Sources**                    - Dumping from other parts of the world



We can see that the components like printed circuit boards, switches, flat screen monitors, computer batteries, cable insulation etc contain toxic constituents such as mercury, cadmium, lead, chromium etc.

### **E-waste challenges**

The National Safety Council estimates almost 100 million computers and monitors. The present disposal system processes only 15% to 20% of the total E-waste generated. The balance is being thrown out into garbage dumps. The growing dependence on IT and Electronic products have given rise to new environmental challenges. Environmentalists claim 'India is the world's dumping ground for electronic waste' and the handling methodology is so poor compared to other countries because of lack of awareness, attitude of people, willingness, recycling etc.

### **Solution for E-waste**

Collection and transportation of E-waste should be done effectively. For this, collection centres should be established. Perfect scientific technologies should be used in collection centres and recycling centres.



### **Let us check**

Why is it said that e-waste a major problem of the world?

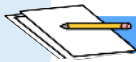


### Let us know

#### BUY GREEN

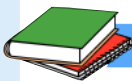
Look for electronics that;

- are made with fewer toxic constituents
- use recycled content
- are energy efficient
- are designed for easy IP grading or dismantling
- utilise minimum packaging



### Summary

- Applied Ethics is an area in philosophy which deals with many ethical issues.
- The issues include environmental problems, cyber problems, problems related with different professions, the problem of e-waste etc.
- The importance of applications of ethics in all these fields is great.
- The field of Applied Ethics make a link between theory and practice. This field find serious attention from all walks of life.



### Let us assess

1. Encroachment into a computer programme is called .....
2. ....is an area in which we deal with issues related to different professions.

3. Harassment of a person purposively and continuously by using different information technologies is called .....
4. ....is the code of conduct on the behavior on internet.
5. The discarded electronic devices that enter the waste stream is called .....
6. Define the concept of applied ethics.
7. Explain the importance of applied ethics in life.
8. Discuss the problems related to cyber ethics.
9. What is cyber crime?
10. Prepare an article on the ' role of environmental philosopher in society.'
11. Discuss about the ways in which we can solve environmental problems.
12. Suggest some points on the codes which are needed in the field of legal ethics.
8. Examine the sources of E-waste in India.
9. What are the main problems related with medical profession?
10. Discuss the challenges related with E-waste.

### SIGNIFICANT LEARNING OUTCOMES

After completing the unit the learner will be able to :

- identify the meaning and definition of religion
- differentiate between theology and philosophy of religion
- list out the nature and scope of philosophy of religion
- explain various theories of religion
- classify the sources of religious knowledge
- recognise the importance of religious language
- distinguish between intrinsic values and extrinsic values
- construct new examples of the problems of evil
- find out the relevance of religious studies in the modern world

### Key concepts

- 10.1 *Religion: Meaning and Definition*
- 10.2 *Religion and Morality*
- 10.3 *Philosophy of Religion*
- 10.4 *Nature and scope of philosophy of Religion*
- 10.5 *Religious knowledge*
- 10.6 *Religious language*
- 10.7 *Religious values*
- 10.8 *Problems of evil*
- 10.9 *Relevance of religious studies in the modern world.*

### Introduction

This chapter introduces the importance of philosophy of religion in our life. Philosophy of religion is one of the branches of philosophy. The chapter focuses on all the organs of religion like, different theories of religion, religious knowledge, religious language and values, relevance of religious studies in the modern world.

## 10.1 Religion: Meaning and Definition



Let us read a poem;

### "Footprints in the sand "

One night I dreamed I was walking along the beach with the Lord.

Many scenes from my life flashed across the sky.

In each scene, I noticed foot prints in the sand.

Sometimes there were two sets of foot prints.

Other times there were one set of foot prints.

This bothered me because I noticed that

During the low periods of my life when I was

Suffering from anguish, sorrow or defeat,

I could see only one set of foot prints.

So, I said to the Lord, "You promised me, Lord, that if I followed you,

You would walk with me always.

But I noticed that during

The most trying periods of my life, There have only been one set of prints in the sand.

Why, when I have needed you most, You have not been there for me?

The Lord replied,

“The times when you have seen only one set of foot prints, is when I carried you”.

- Mary Stevenson

Draw out the concept from this poem?

.....  
.....

God is the central concept in almost all the religions. The word religion is derived from the two Latin roots ‘Re’ (back), ‘Ligare’ (bind) which means to bind together. Literally speaking, religion is a principle of unification and harmonisation of mankind. Hence one’s religious belief is the basis of one’s consciousness of and commitments to some power that is conceived as sacred and divine.



Paul Tillich

According to Paul Tillich, “Religion is man’s ultimate concern for the Ultimate”.

### 10.2 Religion and Morality

Religion and morality are inseparable and interdependent. According to M.K Gandhi, “any religion devoid of morality is like a venomous snake encoiling and killing the society.” Religion has certain ethical obligation to fulfill. Moral elements included in a religion give it high status. According to any religion, God is the embodiment and guardian of morality.

The word theology comes from two Greek words, ‘Theos’ and ‘Logia’. ‘Theos’ means God and ‘Logia’ means systematic study. So, theology is a systematic study of God.

Religion is a system of lived experience. It includes the first order language in which we communicate our feeling, thoughts, desires etc, to God directly in the form of prayer, offering rituals. Whereas theology includes the second order language. Because, it is a discourse about God. In theology, we do not talk to God but about God. It is a detailed analysis of the concepts of anyone particular religion. But, philosophy of religion is a third order language. In it we discuss about different theologies, so it is known as meta- theology. It is a theology about theologies.

### 10.3 Philosophy of Religion

Why philosophy of religion is different from theology?

.....

Philosophy of religion is not an organ of religious teaching. Indeed, it need not be undertaken from a religious stand point at all. The atheist, and the person of faith all can and do philosophise about religion. Philosophy of religion is not a part of theology but a branch of philosophy. It is an intellectual and logical interpretation of various religious experiences and values.



So, the subject matter of philosophy of religion is the different concepts of religions like God, faith, prayers, traditions etc. of different religions for explaining the religious experiences. Philosophy of religion is the historical and sociological study of the growth and influence of various religious traditions. Philosophers focus not on describing beliefs but on analysing their meaning and assessing their justification.

### 10.4 Nature and Scope of Philosophy of Religion

- The approach of philosophy of religion is to reason or to intellect.
- Philosophy of religion is more an affair of head than the heart.
- Philosophy of religion is based on religious experiences
- Philosophy of religion must cover the study of major religions like Hinduism, Christianity, Islam, Buddhism, Jainism etc.
- It analyses various religious concepts like God, the world, the man, liberation, ethical problems etc.
- The object of philosophical enquiry is the values of man.

#### Theories of Religion

Let us read the conversation of four persons, viz., A, B, C, D They express different views about their beliefs in God.

- A:** Every good thing happens in my life is due to the blessings of God.
- B:** But in my life, all prosperities are the blessings of different Gods I believe.
- C:** My dear friends, there is no form or shape for God. It is only a cosmic reality.
- D:** ‘Oh there is no God. I am the person decide what will happen in my life.

- Analyse the various religious beliefs of the above conversations.

.....





### Let us Know

**Deism** - God exists apart from the world.

**Monism** – It is the view that reality consists of one fundamental ultimate essence.

**Pantheism** - God is not separated from the world, God is the world.

**Pan-en-theism** - God is both immanent and transcendent of the universe.

There may be different theories regarding the concept of God. The most important among them are,

- Monotheism
- Polytheism
- Atheism

### **Monotheism**

Monotheism is the view about God according to which the ultimate reality is one without a second. That means, it is the belief that there is one supreme God who is personal and moral and who seeks a total and unqualified response from human creatives.

### **Polytheism**

Polytheism is the belief in and worship of many Gods. The belief in multiple God is probably the result of an earlier belief in spirits, domons and other supernatural forces.

### **Atheism**

Atheism means that there cannot be a reality like God or there is not existing a reality called God. This is the antithesis of theism. According to this view, the concept of God is not based upon logic. The universe is a mechanical system governed by certain definite laws. So, we can explain the universe without the help of a God. In 20<sup>th</sup> century, atheism was a prominent philosophical trend. The most important representatives of atheism are Russell, A.J. Ayer, Schlick, Carnap etc.

### 10.5 Religious Knowledge

Where do we get knowledge about religious truths?

Can we attribute the authorship to any person?

Religious knowledge is the basis of every religion.

A comparative study of different religions shows that any religion at bottom is mythological, dogmatic, analogical and symbolical in nature. God, the central concept of any religion is often described as the transcendent and therefore, God is beyond the human faculty of knowledge. The knowledge of God is obtained mainly through the divine revelations which are explained in the holy books. The revelations are basically revealed to prophets and saints.

There are mainly three different ways or methods from which we can get some knowledge about God, These methods are,

- Mystic experience
- Revelation
- Faith

The usual concept about knowledge is that there are two ways of getting it. It is obtained either through reason or through experience. But religious knowledge is beyond all these.

#### **Mystic experience**

One of the main sources of religious knowledge is personal mystical experience. Religion is not something that one can see. That means, we must penetrate beyond what is publically observable. Religious experiences are mainly mystical in nature. This experience is a state of feeling. In other words, any religious experience is a unique personal feelings. Mystic states are more a feeling than of thought. Religious experience is purely personal and incommunicable and therefore it is different from ordinary experience. The mystic ways of

knowing God are mainly through religious symbols, signs, enlightenments etc.

### Revelation

It is one of the main sources of our religious knowledge. Revelation may be defined as the communication of some truth by God to a man, which are beyond the ordinary course of action. These revealed truth are universally accepted. Many of the religious scriptures are revealed texts.

For eg:- Ten Commandments in the Old Testament of The Bible.

God revealed himself before Prophet Mohammed through his angels and these revelations are crystallised in the Holy Quran.

Hindu religion includes a variety of revelation as its integral part through Vedas, Upanishads etc.

### Faith

Religious knowledge is based on faith. Corresponding to the conception of revelation is the view of faith as people's obedient acceptance of these revealed truths. So faith is the ultimate source of religious knowledge. It is the religious response to the message communicated by God. A religion exists mainly on the basis of faith. This deep faith is known as dogma.



#### Let us know

According Paul Tillich, faith is defined as the ultimate concern of an individual. Faith is the humanity's identity with God.

A religious faith is different from scientific faith. A scientific faith is significant only as an instance to experimental testing. But, a religious faith always claims external validity and so as assumed to be beyond any change.



### Let us check

Share your view points regarding the importance of faith and revelation in religion.

## 10.6 Religious Language

A religious symbol is an integral part of any religious language. Paul Tillich argue that, religious language cannot be understood literally, but must be understood symbolically. That means, religious language is **non-cognitive**. He says that religious symbols and signs can help us to get knowledge about the different levels of reality, and these levels are beyond any empirical explanation. Religious symbols open up a level of divine reality to us.



### Let us check

*Collect symbols and corresponding concepts relating to religions.*

## 10.7 Religious Values

The examination of the facts of religion has revealed the truth that every religious experience is an experience of value. Religion is interested in the values. Religion is always for the good against the evil. So, its attitude is not one of the value free. But, the value that religion accepts may change from age to age. In every religion, there is an acceptance and respect of values.

Thus, a value means whatever is actually liked, praised, desired by any one at any time. It is the actual experience of enjoying a desired object or activity. Sometimes, the word good is used as a synonym for value. Evil is the opposite of virtue.

In various religions, values may change in certain degree. For example in Hinduism, values are divided into two classes, Sadharana Dharmas and Vishesha dharmas or Varnasrama Dharmas. Swadharma is also a value, which can claim a very high status. The highest value accepted by Hinduism is Moksha.

In Islam religion, Khalima, Namaz, Sawm, Zakath and Hajj are regarded as the highest value. This is known as the five Pillars of Islam.

In Christian religion, there is the acceptance of values like love, compassion, service etc.

### **Types of values**

There are two types of values.

- Intrinsic values
- Extrinsic values

Values are usually divided into intrinsic value and extrinsic value or instrumental value. An intrinsic value is whatever is desired for its own sake. It is an end in itself. Instrumental values are not the end by themselves but means.

For example: If man's love for God is an intrinsic value, his devotion is a means, therefore, instrumental value.

Sometimes, an intrinsic value may be an instrumental value for some others. So they may overlap each other.

## 10.8 Problems of Evil

Look at the picture and find out the different evils.



- What types of problems do we face today?
- How does it affect our life?

There are the questions related to the problems of evil.

- Metaphysical
- Physical or mental
- Moral

### Metaphysical

It is called natural evil. It is independent of human volition. It depends upon the separation of the laws of nature. All these evils are beyond our control.

### Physical or mental

All physical and mental sufferings and pain are included in physical evils. Man with flesh and blood will suffer due to physical and mental ailments. These evils can be controlled by men.

### Moral

When moral laws are violated by man, moral evils emerge. They are sins. The problem of morality is created by man and hence he has to solve through struggles and patience.



### Let us check

Write some examples of metaphysical, physical or and moral evils.

## 10.9 Relevance of Religious Studies in the Modern world



The essence of all religion is one and the same.

Philosophy is a rational systematisation of facts and values, and religion is faith in the realisation of God. Philosophy of religion is not the part of the religious realm and its interest in religion is largely philosophical. It seeks to analyse different concepts like God, dharma, moksha, worship etc. The word religion does not have a single meaning in the philosophy of religion.

Different religions of the world are trying to expand their boundaries through different ways. In this process they stand face to face. But, these interactions are often in the form of conflict rather than meaningful dialogues. A man is a Christian or a Hindu or a Muslim or a Buddhist to a considerable extent is due to his birth in a particular geographic area of the world or a particular family. The different religions say different

contradictory things about the ultimate issues of religion. A systematic and impartial study of different religions will make one convince that all religions are equally important.

For this purpose, a comparative study of the basic principles of these religions will contribute to a large extent. Religious tolerance will be the valuable fruit of such a study.

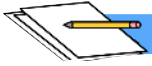
Religion is based on reason and tolerance. Every religion is based on a personal encounter and for the same reason no religion can claim absolute perfection. This points to the necessity of knowing about another man's religion. If we know other religions, we know our religion in a better way. This is the way to overcome the hatred towards other religion. This is possible only in the philosophy of religion. Any religion is equal to or better than any other religion. Every religion is only an attempt to understand the universe and the man in that universe. A comparative approach to religions only helps us to get a close vision to the plus points of one's own religion. In short, a study of other religion is essential for understanding one's own religion. In modern age, this is the only way to develop a feeling of religious tolerance which is the ultimate relevance of philosophy of religion.



### Let us check

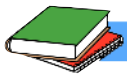
Share your views regarding the relevance of religious studies in the modern world.





### Summary

- The relationship between philosophy and religion is very intimate and coherent, which can be observed in a particular branch of philosophy known as philosophy of religion.
- It is an antidote to all the dogmatism, irrationalism, and superstitions in religion.
- Philosophical thought is always rational and very deeply intellectual. In this sense, philosophy of religion is a rational analysis of various religious experiences.
- The philosopher on religion talks about God with a mode of detachment and disinterest.
- The outcome of the study of different religions is the evolution of tolerance in human mind, which is the final solution to religious unrest and religious enmity, which is a curse to humanity.



### Let us assess

1. Meaning of the word religion is .....
  - a. Love of wisdom
  - b. To bind together
  - c. Systematic study
  - d. Reasoning
2. Philosophy of religion is known as .....
  - a. Theology
  - b. Meta theology
  - c. Sociology
  - d. None of the above
3. The belief that there is only one supreme God which is known as .....
  - a. Monism
  - b. Pantheism

- c. Monotheism
  - d. Polytheism
4. A religious language is .....
    - a. Cognitive
    - b. Non cognitive
    - c. Materialistic
    - d. None of the above
  5. An intrinsic value is .....
    - a. Means
    - b. End
    - c. Instrumental
    - d. None of the above
  6. Religion is known as the first order language. Do you agree with this statement? Substantiate.
  7. List out the nature and scope of philosophy of religion.
  8. Religious knowledge is the basis of every religion. If so, find out the sources of religious knowledge in your opinion.
  9. Religious language must be understood symbolically. Prepare a brief note based on this statement.
  10. Differentiate between intrinsic value and extrinsic value.
  11. When moral laws are violated by man, moral evils emerge. Find out other two problems of evils and illustrate.
  12. 'The essence of all religion is one and the same'. Discuss.



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