UG PH S6-01 (DSC)

FOUR YEAR BACHELOR'S DEGREE COURSE
(CBCS in Accordance with NEP 2020)

SEMESTER - VI

CONTEMPORARY INDIAN PHILOSOPHY
PHILOSOPHY

Surya Kumar Bhuyan School of Social Sciences
KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION

This course deals with Contemporary Indian Philosophy. This course consists of eight units. The first unit begins with 'Tilak's interpretation of the Gîtâ'. The concepts included in this unit are- metaphysical position of Tilak, Tilak's view on ultimate Reality, the individual Self, ethical position of Tilak, Jñâna-Yoga or the way of knowledge, karma-yoga or the way of action, bhakti –yoga or the way of devotion

The second unit is 'Tagore's Humanism". The concepts discussed in this unit are-

humanism: what it is, Tagore's humanistic attitude, bond of humanity and nature, desire to Serve God through Mankind, religion is the foundation of humanity, love and sacrifice is an integral part of Humanity, service to humanity is the source of salvation, and humanity is greater than community.

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influences on Vivekananda's philosophy, Main Tenets of Vivekananda's Philosophical Thought, Vivekananda's practical Vedanta, and four yogas to attain freedom.

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The fifth unit is 'Gandhi: Non-Violence'. The concepts included in this unit are God and Truth, Truth is God, Non-violence, the Technique of Ahimsa- Satyagraha, and Philosophy on End and Means.

The sixth is **'**Gandhi's Concept of Trusteeship**'.** The issues mentioned in this unit are-economic basis of society, trusteeship: what it is, definition of trustee, origin of trusteeship, salient features of trusteeship, trusteeship and modern world

The seventh unit is Aurobindo's Supermind. The concepts mentioned in this unit are-

Aurobindo's concept of Supermind, triple status of Supermind, and triple transformation of Supermind.

The eights unit is 'Aurobindo: Evolution.' The issues reflected in this unit are notion of creation and the world process, nature and kinds of ignorance, and theory of evolution

While going through this course you will come across some boxes, which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

BLOCK INTRODUCTION

This block consists of seven units. The ninth unit begins is 'K.C. Bhattacharyya: Concept of Philosophy'. The issues discussed in this unit are concept of philosophy, grades of consciousness, branches of philosophy, the subject and realization of its freedom, bodily subjectivity, psychic subjectivity, and spiritual subjectivity

The tenth unit is 'Radhakrishnan's Absolute.' The concepts included in this unit are- meaning of the term Absolute, Radhakrishnan's concept of the Absolute, Hegel and Radhakrishnan, Bradley and Radhakrishnan, Bosanquet and Radhakrishnan, Royce and Radhakrishnan, Samkara and Radhakrishnan, and Ramanuja and Radhakrishnan.

The eleventh unit is 'Radhakrishnan: Intellect and Intuition'. The issues discussed in this unit are different ways of knowing, nature of intellect, Radhakrishnan's critique of intellect, nature of intuition, different senses of intuition, Radhakrishnan and other thinkers, intellect and intuition, language games, family resemblance, meaning as use, and private language.

The twelfth unit is B.R. Ambedkar: Neo-Buddhism'. The concepts covered in this unit are- neo-Buddhism: a dynamic force, neo-Buddhism: a religious movement, neo-Buddhism: a catalyst for the well-being of the downtrodden, neo-Buddhism: Gandhi Vis-à-vis Ambedkar, the ethico-ritualistic dimension of neo-Buddhism, neo-Buddhism and Emile Durkheim, and Ambedkar's Vows on Neo-Buddhism

The thirteenth unit is 'Jiddu Krishnamurti: Freedom from the Known'. The points covered in this unit are- freedom, self and self-Knowledge, education

The fourteenth unit is 'Daya Krishna's Three Conception of Indian Philosophy'. The issues included in this unit are- daya Krishna, biography, philosophy, skepticism, three conception of Indian Philosophy, Potter's view, K.C. Bhattacharya's view, and observation from Daya Krishna's perspective.

The fifteenth unit is 'J. N. Mohanty: Concept of Epistemology'. The concepts covered in this unit are- Mohanty on knowledge, Mohanty on Indian epistemology, prama or true cognition, different sources of cognition (Pramana), pratyaksa (Perception), anumana (Inference), sabda (Verbal Testimony), upamana (Comparison) anupalabdhi (Non-perception), arthapatti (Postulation), and theories of false cognition.

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UNIT 1: TILAK'S INTERPRETATION OF THE *GÎTÂ*

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Metaphysical position of Tilak

1.3.1 Tilak's View on Ultimate Reality

1.3.2 The Individual Self

1.4 Ethical position of Tilak

1.4.1 Jñâna-Yoga or the Way of Knowledge

1.4.2 Karma-Yoga or the Way of Action

1.4.3 Bhakti –Yoga or the Way of Devotion

1.5 Let us sum up

1.6 Further reading

1.7 Answers to check your progress

1.8 Model questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the philosophy of the *Gîtâ* as interpreted by Tilak.
- explain the different concepts of the *Gîtâ*like Brahman, ¹tman, World as interpreted by Tilak.
- discuss the different types of yogas as interpreted by Tilak.

1.2 INTRODUCTION

Lokamanya Bal Gangadhar Tilak was born on 23.07.1856 in Sadoba Gore's house in the city of Ratnagiari. He was originally known as Keshab, but everyone later called him 'Bal' lovingly. He was selected to Bombay Legislative Council in 1895 and in 1897. He published anti-British articles for which he was sentenced to six years rigorous imprisonment. He was kept in the Mandayalaya Jail where he wrote the famous book "*Gîtâ* Rahasya" which is comprised of two volumes, in support of the independence and real human action. The ideal of the *Gîtâ* in the context of political and social life, took a vital position in Tilak's interpretation of the *Gîtâ*. Most probably, his

commentary is the first, which interprets *Gîtâ*'s preaching from the ethico-pragmatic point of view laying much importance on Karma-Yoga than the theory of renunciation.

1.3 THE METAPHYSICAL POSITION OF TILAK

As metaphysics is the study of Reality, *Gîtâ*'s metaphysics can also be understood with regard to the concept of Reality. In the *Gîtâ* Krishna is considered as Ultimate Reality. Therefore,*Gîtâ*'s metaphysics involves the study of the nature of Krishna.Tilak in his interpretation of *Gita* has pointed out the metaphysics with the concept of Ultimate Reality, individual self, and the world. Let us have a brief detail of *Gîtâ*'s metaphysical concepts as interpreted by Tilak———————

1.3.1 Tilak's View on Ultimate Reality

By following SaAkara, Tilak describes the nature of *Gîtâ*'s Ultimate Reality as that, "howmuchsoever one may examine the visible world, and come to the conclusion that the sensory nerves of the eyes possesses particular properties,yet, the one has ascertained this remains a separate entity." Tilak adds that one should not use mere imagination and inference to derive conclusions about the Absolute Reality, which is beyond the reach of sense organ. So for Tilak, sruti i.e. úabda pramâna consisting of experiences gained by authorities alone is the valid source of the understanding of the nature of the Ultimate Reality. *Gîtâ*'s Reality is permanent and non-dual which is known as the Self, Purucottama, Paramapuruca, Parâmâtman, and Parâbrahman. In the *Gîtâ* Rahasya, Tilak describes two aspects of the Absolute Reality or Brahman, the manifest (vyakta) and the unmanifest (avyakta). Further, thereare two forms of unmanifest Brahman, the saguGa (with attributes) and nirguGa (without attributes). Tilak states that the *Gîtâ* describes only the manifest form of Lord Krishna who is the incarnation of the creator Parameswara. However, the manifest form of Brahman is not the object of attainment, but an illusory manifestation. The unmanifest is the principal aspect. The change from the unmanifest to the manifest is due to the power of illusion known as 'mâyâ'.

Tilak has emphasised the necessity of the technique of superimposition and subsequent denial for the understanding of the nature of the non-dual Brahman. In order to help the aspirant to understand the nature of Brahman, first attributes like creation, sustenance, and destruction of the universe are ascribed to the attributeless Brahman and subsequently denied. Thus, all the accidental nature of Brahman is

denied finally, accepting only the essential nature of Brahman as Existence, Knowledge and Bliss. Again, Tilak states that the different forms of Brahman are symbolic in nature meant for worship. He adds that the nirguGa Brahman can be realised only after understanding the nature of saguGa Brahman (the form with qualities) and by "gradually omitting quality after quality". In other words, by withdrawing the superimposed qualities gradually, one can realise the attributeless Brahman. Further, the *Gîtâ* uses some terms like distant, near, existent, non-existent to describe the nature of Brahman. These terms areself-contradictory as they cannot be applied to the one Being at the same time. But this is self-contradiction when applied to empirical being, while these contradictions have no sense when they are applied to the Supreme Being which is beyond empirical world. The application of these terms is implicative in the sense that Brahman can be considered as all pervasive and eternal Reality, which exists in an independent state.

1.3.2 The Individual Self

The individual self, is defined in the *Gîtâ* as a part (amca) of the Lord who is the soul inhabiting the heart of all created beings. The individual self is called the Atman when it is imprisoned in the body, and Absolute self is called Paramâtman when it is released from the body or matter. The word 'part' should not be taken in the sense of 'an independent piece which has been cut out'. Infact, the individual is a part of the Absolute Self, which is wrongly viewed as apart due to ignorance. Tilak gives the argument to establish the identity between Brahman and Atman like that, " the Brahman and the Atman must be uniform; because, as the synthesis of the impressions created by the mind by the various objects in the world, which (synthesis) results from the activity of the Atman, must be the counterpart of the synthesis of all objects in the world made of Brahman (which is the root of those objects) by breaking up their diversity; if not, all knowledge will be without foundation and will fall flat. And it now follows a natural conclusion that though these two elements, which arrives at two exactly similar synthesis may be in two different places, they cannot be different from each other; and that, the form of the Brahman must be the same as the form of the Atman." Tilak points out that this identity can only be experienced. The non-dual experience is described in the *Gîtâ* as, "all created beings are within Him and He is in all created beings."

1.3.2 World

According to Tilak, in the *Gîtâ*, Kå¤a is manifested in two types of nature. And the two types of nature are related to the creation of the universe. Prakåti is the lower nature, between the two nature of Kå¤a. It is also called the material cause of the universe. Prakåti is eightfold. According to the *Gîtâ,* the eightfold Prakåti is consisted of five great elements, mind Kå¤a, intellect and ego. That higher nature is nothing but the Self, which is constituted of pure consciousness or awareness. The higher and lower nature of Kå¤a, each functioning in the embrace of the other, cause all the manifestations of the world of plurality. Without the presence of one nature, creation is not possible. Therefore, it can be said that in the *Gîtâ* that womb is prakåti. From this womb, the world is said to be arisen. In that Prakåti, Krishna is said to place the germ, the seed of the birth of Hiranyagarbha, the seed which gives birth to all beings. This affirms that all existence are manifestation of the Divine. He is the cosmic seed. With reference to the world, He becomes the Hiranyagarbha, the cosmic soul. Krishna is the father who deposits in the womb, which is not self, the seed which is essential of life, thus causing the birth of every individual. So the world can be considered as the play of the Infinite on the finite.

CHECK YOUR PROGRESS

Q.1. According to Tilak, the *Gîtâ* talks about the identification of the.....
..... and.....

Q.2. According to Tilak, the *Gîtâ* describes two kinds of Brahman. They are.....

A)..... B).....

1.4 THE ETHICAL POSITION OF TILAK

Ethics is generally understood as the study of value and morals. It discusses what should one do in certain situations. The ethics of the *Gîtâ* was introduced at the very starting point of the book and it refers to the situation where the *Gîtâ* was written. In the battlefield, when Arjuna was perplexed by not being able to decide what to do, Lord Krishna taught him about his duty and helped him to decide what is better for him. With this regard the concept of yoga was introduced and the *Gîtâ*

teaches how these three yogas i.e. jñâna-yoga, karma-yoga and bhakti-yoga will be helpful in living one's life as well as in getting liberation. Tilak interprets *Gîtâ*'s concept of three yogas. Let us discuss these three yogas. — — — — —

1.4.1 Jñâna-Yoga Or The Way Of Knowledge

According to Tilak, in the *Gîtâ,* knowledge is the goal of action. Here knowledge does not mean any kind of knowledge of external objects. Rather it means the discriminative knowledge of the soul and matter. Knowledge means self-realisation, by which we become aware of our real nature. It isbelieved that wisdom grows within the knower. *Gîtâ* says, "there is nothing on earth equal in purity to wisdom. He who becomes perfected by yoga finds this of himself, in his self in course of time". In order to know the real nature of the self, one has to know that the self is different from the body. While the body undergoes changes, the soul remains unchanged. Here body can be considered as prakáti and soul can be considered as puru^a. However, unlike Sa+khya system the dualism between puru^a and prakáti is dissolved in the *Gîtâ*, as these two are considered as the two nature of Krishna Himself. And, therefore, both of them are subordinate to God. The self realizes its freedom when it clearly realizes the differentiation from the evolutes of prakáti. Prakáti is made up of gu]as, which are responsible for the sense experience and these experiences are the cause of desires. When one gets knowledge about the differentiation from matter, it willnot be affected by the guGas, which are the constituents of prakáti. Further *Gîtâ* says that when the soul can disconnect itself from matter, it can connect with the Indwelling God, which is of the same nature. Therefore, knowledge means the knowledge of the Supreme i.e., the highest self-knowledge. Tilak accepts jñâna-yoga as a path of attaining God, but as a subservient to karma-yoga.

1.4.2 Karma-Yoga or the Way of Action

According to Tilak, *Gîtâ*'s concept of karma-yoga is nothing but a system of ethics and religion intended to attain freedom from bondage. The main purpose of the *Gîtâ* is to show how Krishna teaches the science of karma-yoga to Arjuna when the latter wanted to give up the Kurukcetra war and renounce the world. In this context, Arjuna asked Krishna, "if you think knowledge is superior to action, O Janardana why do you tell me to involve in this dangerous work? Then in answer Krishna replies by favouring karma-yoga as, "no one can remain even for a moment without doing work;

everyone is made to act helplessly by the impulses born of nature." The problem with karma is that, it is supposed to bind man. And as it is a way of getting liberation, so it cannot bind anyone. So, the way *Gîtâ* suggested to perform action according to Tilak is that, "resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism, fight, delivered from thy fever". This is the basic concept of law of karma for attaining liberation.Thus, the *Gîtâ* condemns outer renunciation and commends inward renunciation. Tilak's view of karma-yoga is very significant not only to ethics, but also to politics. He could state that karma-yoga is not only the way of ethical goal-(Brahman), but also the way of political goal or swarajya and social good or goal. Political goal is based on swarajya, which comes from inborn aspect or nature of soul. Self-realised person can work for reality of swaraj.So, every self-realised performer or karma-yogi fundamentally knows the necessityof swarajya for which Tilak said, "to strive for freedom (of swarajya or ethics)" was an 'inherent right of every people'. According to Tilak, though the *Gîtâ* talks aboutjñâna-yoga and bhakti-yoga, yet it put emphasis on karma-yoga as the ultimate way to attain liberation. This is so because, the principal aim and purpose of the *Gîtâ* was to elaborate and critically evaluate the characteristic features and concepts of the karma-yoga as religious and moral attitude for the perfect development of man. The reason as to why Tilak considers karma-yoga as the supreme way to liberation is that even after getting jñâna-bhakti and liberation, that person must performs action until bideha mukti.Tilak's interpretation was the first systematic ethico-pragmatic philosophy, which gives more importance on karma-yoga than the theory of renunciation and isolation from society as well as the world.

1.4.3 Bhakti –Yoga or the Way of Devotion

Tilak holds the view that devotion or bhakti can never become the supreme path by following which one can ultimately attains Release. There are two ways to attain liberation and they are the way of knowledge and the way of action. Although bhakti may be called a yoga in the sense that it is a means, yet it can never be considered an ultimate way according to Tilak. So, for Tilak, the *Gîtâ* supports only one path viz. the path of karma-yoga which is based on knowledge and devotion is an important factor in it. In other words, devotion is necessary for knowledge and without knowledge the performance of disinterested action is not possible. Thus, Tilak stated that,

"desireless karma which includes both knowledge and devotion is the most superior path of all, according to the *Gîtâ*. Now the query comes as, how devotion is auxiliary to knowledge and then action, Tilak states that as the process of devotion is based on the duality of the worshiper and the worshipped, no devotion or any kind of worship survives in the ultimate state of the merger of the Atman into Brahman i.e. liberation. Regarding the nature of worship, which is a factor of devotion, *Gîtâ* states that no matter in which way the devotee worships, God is ready to accept it. No one worships any image without believing that the Lord inhabits it. When the devotee surrenders himself completely to God, He gradually increases his concentration of understanding and makes him ultimately fully realize His own nature. In this regard*Gîtâ* states that, "by devotion, he acquires the essential knowledge of how and what I am; and when he has thus essentially recognised Me, he becomes merged in Me." As there is no conflict between knowledge and desireless action, similarly there is no conflict between devotion and the kind of action that are performed with the idea of dedicating all fruits of action to God. Thus, according to Tilak, the *Gîtâ* advocates desireless action combined with intense devotion. Once one can devote himself fully to the Lord, he will no more be attached to the earthly things. In this way, devotion has become auxiliary to action, which is the supreme way to attain liberation, according to Tilak's interpretation of *Gîtâ*.

CHECK YOUR PROGRESS

Q.3: State whether the following statements are True or False

a) According to Tilak karma-yoga is superior to jñâna-yoga and bhakti-yoga. (true/false)

b) Jñâna-yoga is the discriminative knowledge between soul and matter. (true/false)

c) According to Tilak karma-yoga is possible after attaining jñâna-yoga. (true/false)

d) Bhaktiyoga is auxiliary to jñâna-yoga and jñâna-yoga is auxulliry to karma-yoga. (true/false)

1.5 LET US SUM UP

- Tilak's *Gîtâ*-Rahasya basically deals with the metaphysics and Ethics of the *Gîtâ*.
- Within its Metaphysics, it discusses the *Gîtâ*'s concept of Brahman, Atman, and World.
- Within its Ethics, it discusses the three different yogas and how they are linked up.
- Tilak in this book tries to show how karma-yoga and swaraj are related and it involves both social and political Philosophy.

1.6 FURTHER READING

1) Tilak , B.G. (Volume I) (1935). *Úrîmad Bhagawadgîtârahasya*. Poona: M/S Tilak Bros.

2) Tilak , B.G. (Volume II) (1935). *Úrîmad Bhagawadgîtârahasya*. Poona: M/S Tilak Bros.

3) Saroja, G.V. (1985). *Tilak and SaAkara on the Gîtâ*, New Delhi: Sterling Publishers Pvt. Ltd.

4) Kalita, H. C. (201). *Gîtâ: A Synthesis Yoga*, Guwahati: EBH Publishers.

1.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Individual self and Absolute Self.

Ans to Q No 2: NirguGa Brahman and SaguGa Brahman.

Ans to Q No 5: a) True b) True c) True d) True

1.8 MODEL QUESTIONS

A) Very short questions:

Q 1: Write the name of the book written by Tilak as a commentary on *Gîtâ*.

Q 2: How many volumes are written by Tilak on the *Gîtâ*?

Q 3: According to Tilak, *Gîtâ* accepts how many kinds f Brahman?

Q 4: Does *Gîtâ* accept the creation of the world or reject?

Q 5: Jñâna-yoga refers to the knowledge of internal objects/external objects. Write the correct anaswer.

Q 6: What kind of renunciation does the *Gîtâ* talk about?

Q 7: According to Tilak, which yoga is superior to the other yogas?

B. Short questions (Answer in about 100-150 words)

Q 1: Write short notes on the following concepts.

a) The *Gîtâ*'s concept of jñâna-yoga.

b) The *Gîtâ*'s concept of karma-yoga.

c) The *Gîtâ*'s concept of bhakti-yoga.

c) Long Questions (Answer in question in about 300-500 words)

Q 1: Discuss the metaphysical concepts of the *Gîtâ* interpreted by Tilak.

Q 2: Discuss the ethical concepts of the *Gîtâ* interpreted by Tilak.

* *** *

UNIT 2: R.N. TAGORE'S HUMANISM

UNIT STRUCTURE

2.1 Learning objectives
2.2 Introduction
2.3 Humanism: What it is
2.4 Tagore's humanistic attitude
2.5 Bond of humanity and Nature
2.6 Desire to serve God through mankind
2.7 Religion is the foundation of humanity
2.8 Love and sacrifice is an integral part of humanity
2.9 Service to humanity is the source of salvation
2.10 Humanity is greater than community
2.11 Let us sum up
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2.13 Answers to cheeck your progress
2.14 Model questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- define, what is humanism
- explain Tagore's humanism
- analyse different features of Tagore's humanism

2.2 INTRODUCTION

Rabindranath Tagore (1861-1941), one of the most distinguished personalities of modern India had achieved international reputation within his lifetime, crossing the barrier of locals and nationals. He was not a systematic philosopher, but the worldview behind his works and his ideas are complex as well as original. Though he did not write a systematic philosophical treatise but authored many essays and lectures in which he depicts his worldview in a poetic way. It is therefore Dr. S. Radhakrishnan truly realised about Tagore's philosophy "It is a sigh of the soul rather than a reasoned account of metaphysics; an atmosphere rather than a system of philosophy. But we feel that the

atmosphere is charged with a particular vision of reality. Though poetry is not philosophy, it is possible for us to derive from Rabindranath's works his philosophical views." In another place he stated "Though it is not the aim of poetry as a species of art to tell us of a philosophy, still it cannot fulfill its purpose unless it embodies a philosophic vision. It must offer an interpretation of life; give us a fuller view of reality. Poetry would not delight and give joy if it did not reveal the eternal through its form." It is admitted that Tagore is known as a complete man who encompassed everything in his poetry ranging from religion, aesthetics, education, nationalism, and social dynamics to internationalism and race relations. Tagore has a vision of the world. The mysteries of man, of nature and of the vast universe have unfolded themselves before his vision and the truth he has realized from the bottom of this comprehension. This gives us the ground to claim Tagore a philosopher. His contribution in enriching and ennobling human life through his writings which reflect the feelings, emotions and passions of all men upon the earth has been phenomenal.

2.3 HUMANISM: WHAT IT IS

Humanism is a rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. It is a philosophical stance that emphasizes the value and agency of human beings, individually and collectively. Generally it prefers critical thinking and evidence over established doctrine or faith. The meaning of the term humanism has fluctuated, according to the successive intellectual movements which have identified with it. In this age of humanism we understand the concept of man as the centre of all things.

2.4 TAGORE'S HUMANISTIC ATTITUDE

The humanistic attitude of Tagore pervades all aspects of his thought, but he never allows it to fall down to the status of narrow anthropomorphism. It can be assert that the philosophy of Tagore is largely expressed through the concept of inter-personal relationship. In order to expound his idea of humanism corresponding to inter-personal relationship, it is necessary to delve more on his concept of man. His concept of man provides us with the real knowledge of man, who is finite and infinite, biological and spiritual in nature. His views about man or personality can be found in his various

writings, particularly in Sâdhanâ (1913), Personality (1917), Creative Unity (1922) and The Religion of Man (1930).

In his philosophical journey, Tagore was guided by the ancient Indian thought of the Upanishads and the Vedanta. These scriptures represent loftiest ethical and spiritual values of mankind and being inspired by it Tagore's philosophy also resolves round mankind, which is known as humanism. Like the ancient and contemporary Indian philosophers Tagore also inclined to spiritualism in his humanistic approach and man holds an exalted position in his philosophy. We always find a human touch in the writings, paintings and poems of Tagore. In this way he humanizes not only nature and objects but also God. The outer world, according to Tagore, is nothing but 'a cradle for the human spirit'. It is seen that in Tagore's thought all the human notions of life, rhythm, beauty, harmony, order, love, delight, music have become important. These concepts become more meaningful when they are related to human values. There are unanimous similes and analogies everywhere in Tagore's writings which indicate the intense human disposition of the poet philosopher.

CHECK YOUR PROGRESS

Q 1: Fill in the blanks:

a) Some books, where Tagore analyses his concept of humanism are ……., ……., and …… .

Q 2: Can Tagore be claimed as a philosopher? Show reason.

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Q 3: What is Humanism?

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The following features of humanism are derived from Tagore's extensive writings.

2.5 BOND OF HUMANITY AND NATURE

Tagore's concept of man or human personality is finding its fruition through the realization of the feeling of intimacy with nature. From his childhood days, he is

fascinated by the splendour of nature-the rising of the sun, the chirping of the birds and the whistling of the wind through the trees. He is of the opinion that nature does not lose herself but reveals its true colour to a person's self, having its own eternal bindings with human nature. Nature is essentially related to man. In the vastness of nature, we are not unknown strangers; we are her kith and kin. He also compares the beautiful nature with our mother. Tagore writes "When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother." Tagore thinks that there are essentially two senses in which we can think of our relationship with nature- one in which we ordinarily treat it as an insentient, objective mode for information, binding down man to the physical and essential needs; and the other in which it satisfies our personality with manifestations that make our life rich and stimulate our imagination in their harmony of forms, colours, sounds and movements. S.C. Sengupta in his article, "The Surplus in Man: The Poet's Philosophy of Man," argues that the inter-relation between man and nature can be found at the lower or the communication stage and the higher or the communion stage. They are not two different stages. Rather, one stage is ultimately passing over to the growth of another stage. Man has a very good communication with nature. Nature helps man to develop his personality in as much as man helps nature to reveal its beauty. Man grows along with nature in so far as he can identify himself with nature and makes it his messenger of communication. With the help of nature man creates his own nature, creates beauty, and creates art. In his creativity and self-expression, man becomes conscious of the abundance, his ability to go beyond his physical finitude and through creation of art, strives to send his communication to the Supreme Person who reveals Himself to him. Describing the integral relationship of nature with man Tagore quotes Wordsworth's line "The world is too much with us; late and soon, Getting and spending, we lay waste our powers. Little we see in Nature that is ours". Rabindranath Tagore, Personality, in 'The English Writings of Rabindranath Tagore', vol. 2, ed. by Sisir Kumar Das (New Delhi: Sahitya Akademi, 2008), 349. Tagore recommends that man should lead a life of nature tending trees, feeding birds and animals, learning to feel the immense mystery of the soil and water and air.

2.6 DESIRE TO SERVE GOD THROUGH MANKIND

The important aspect which makes Tagore's humanism more appealing and inspiring is that he has a strong desire to serve God through mankind. He conceives man in such a manner that without affecting the Godness of God, he gives to man also a special dignity and uniqueness. Tagore perceives God in every human being. In his philosophy God and man go together. It is therefore a clear picture of Tagore's conception of Jivan Devata emerges after having an idea of his philosophy of man. A deep insight in to the Tagore's explanation of the nature of man reveals the fact that there are two essential aspects of man's nature; lower or finite aspect and higher or infinite aspects. In his book 'The Religion of Man' when Tagore states about man that 'he is earth's child but heaven's heir' thereby he indicates clearly about these two aspects; the physical and the spiritual. The physical or finite aspect is determinable in terms of biological, physiological and psychological facts. On the other hand the spiritual, which implies the infinite aspect of man expresses in loving and aspirations of a higher kind. This aspect of man's nature is sometimes described by Tagore as the 'Universal' in man, the 'Surplus' in man, the element of Divinity present in man, and so on. The important character of this infinite aspect of man which makes man God like is that all its expressions and activities are expressions of joy. Man's natural urge for realizing the Truth, the Good and the Beautiful is an expression of joy. Joy is both the condition of man's spiritual growth and also ultimate growth. It is on account of the element of joy inherent in the human soul, that whenever man rises above the mere physical he is able to forget the worries and anxieties of life. It is on account of these that Tagore calls this aspect of man's nature as 'Jivan Devata'. Jivan Devata is god in man, the element of Divinity present in man, which makes man God-like. He feels that man can take interest in the absolute only when it is humanized. His God or the universal spirit dwells not in heaven but in the heart of man. In the book 'Religion of Man' while describing the purpose of the book Tagore says, "The idea of humanity of our God, or the Divinity of man, the Eternal, is the main subject of this book". This represents truly the Tagore's sense of humanizing God. A clear picture of humanizing God by Tagore is emerged in the writings of B. K. Lal in his book 'Indian Philosophy' –"…….At times, man is raised higher to the status of God, at other times, God is brought down to man in so far as divinity is said to be discernible in the heart of man."

2.7 RELIGION IS THE FOUNDATION OF HUMANITY

Tagore's concept of Religion is colored by humanism. The account of religion as given by him is the realization of the universal within the individual through an act of supreme love. His humanistic attitude pervades in his religious thought. Though, initially as Brahmo-samaji he developed a religion combining elements of Brahmo samaj and of orthodox Hinduism; finally he comes to believe in what he called, 'the religion of man'. He claims that his religion towards all forms rituals and it is the true expression of the spirit in man. Without belonging to an established religion, he could easily express the idea of a universal human religion, which can be termed as 'Humanism' in its purest form. Tagore clearly expresses in his writings how his spiritual realization was slowly transformed in to human religion. He visualizes in a way that as the wateriness of water is essentially its religion and in the spark of flame lays the religion of fire, in the same way man's religion is his innermost Truth. Religion of man grows within his mind as a religious experience. The aim of true religion is the realization of one's kinship with everything. Religion is therefore life and existence and ultimately it is the religion of Man. True religion is nothing but an attempt to realize the Divinity in Man.

2.8 LOVE AND SACRIFICE IS AN INTEGRAL PART OF HUMANITY

Describing religion as the Religion of Man, Tagore recommends the rule of love in religion. Love is the main principle underlying Tagore's philosophy. He holds that the goal of man in the world is to annihilate the consciousness of separateness from the supreme reality and this can be attained by complete self sacrifices and self surrender. This can be realised only through love. Tagore never tired to repeat it that 'love' is distinct from attachment because it has no egoistic motive. True love identifies oneself with object of one's love. It means to go beyond oneself and hence a source of joy. It is on account of this, love is identified as comprehension which implies comprehending 'all' in a unity. In love the sense of difference is obliterated. Tagore states in his book 'Sadhana' p. 29 "….The meaning of this is that whomsoever we love, in him we find our own soul in the highest sense….because in them we have grown larger, in them we have touched the great truth which comprehends the whole universe." Therefore

it is clear from his writings that it is only through love that our consciousness can be enlarged.

Another aspect of love is that it presupposes sacrifice. Love and sacrifices go together, without the one the other loses its function. Man begins his spiritual journey with the act of love and thereby able to sacrifice of all personal consideration. Tagore realized in a way that loves removes the transitory state of man and he comes in contact with universal humanity. Repeating the importance of love Tagore states in 'The Gardener' "Trust love even if it brings sorrow…..let sorrowful love wake in your eyes." Mentioning the practical side of love Tagore states that love is not mere sentimentality or emotional attitude towards its object, as it demands some action on his part. The practical side of love refers to certain corresponding actions springing from and expressing the feelings of love. To increase the awareness about the importance of love in human society Tagore states that a civilization can be judged and prized by how much it has evolved and given expression to, by its laws and institution, the love of human unity.

2.9 SERVICE TO HUMANITY IS THE SOURCE OF SALVATION

According to Tagore perfect freedom is the harmony of relation and this harmony which the Upanishad speaks when it says that truth no longer remains hidden in him who finds himself in all. So service to humanity is the better source of salvation. He prefers dedication instead of renunciation as the path of salvation. Usually the Indian philosopher conceives liberation as freedom from rebirth – from the tendency to be reborn. Tagore thinks in a different way and states that renunciation of the individual self for the check of supreme soul positively means dedication to it. Human beings find joy in dedication. Thus the liberated man does not become an entirely different individual or a separate unit. On the other hand, his self centered outlook gives place to love and joy.

The ultimate destiny of man is the realization of immortality, of complete freedom. It is a state in which man rises completely over his egoistic life and has a realization of the essential unity of everything. This enables him to rise above even the distinction between pleasure and pain, and good and evil, because these distinctions arise only when we believe in the distinction between mine and yours. Following Gita, Tagore also believes that working for love comprises freedom in action. As a profound

believer of freedom he states that freedom means the freedom of consciousness, seeking and modulating our relationship with other beyond ego. To establish this concept he established an educational institute at Santiniketan, where he professed but never preached. This aspect makes Tagore a crusader of freedom for every human soul and thereby a true humanist.

2.10 HUMANITY IS GREATER THAN COMMUNITY

Tagore through his extensive literature expresses and analyses all possible tenets of human characters and emotions. The important aspect of Tagore's humanism is that he considers humanism is greater than community. He advocates universal brotherhood and the poems specially written in his later life reflect his philosophy of humanism by pointing out the divinity in man. Tagore's humanism is guided by Vedantic ethics and holds that moral law is the discovery of man and it is the discovery of the wonderful truth that man becomes all the truer the more he realizes himself in others. Tagore feels in a way that the degradation which we cast upon others in our pride or self interest degrades our own humanity. The awareness of universal brotherhood exist in the soul that is spiritual unity of mankind is essential for lasting peace in the world. He states that the cultivation of the aesthetic sense and developing the artistic sensibility helps us to place humanity over and above community. According to him the world is a song, which is never separated from the singer. Every aspect of the universe is a note of this music, and therefore, every aspect of the universe reflects the Infinite. Art, music, cultivation of the aesthetic sense are the ways through which one can develop the feelings of universal brotherhood, the feelings of humanity. Tagore comments that when a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated for then he discovers the fullest significance of the world into which he is born; then he finds himself in perfect truth, and his harmony with the all is established.

CHECK YOUR PROGRESS

Q 4: Mention some features of Tagore's Humanism.

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Q 5: What are the two essential aspets of man's nature described by Tagore?

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Q 6: What is the aim of true religion?

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2.11 LET US SUM UP

- Tagore was not a systematic philosopher. But he is known as a complete man who encompassed everything in his poetry ranging from religion, aesthetics, education, nationalism, and social dynamics to internationalism and race relations.
- Humanism is a rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. It is a philosophical stance that emphasizes the value and agency of human beings, individually and collectively. It prefers critical thinking and evidence over established doctrine or faith.
- Tagore's view about man or personality can be found in his various writings, particularly in Sâdhanâ (1913), Personality (1917), Creative Unity (1922) and The Religion of Man (1930).
- The humanistic attitude of Tagore pervades all aspects of his thought. His philosophy resolves round mankind, which is known as humanism. We always find a human touch in the writings, paintings and poems of Tagore. In this way he humanizes not only nature and objects but also God.
- Nature helps man to develop his personality in as much as man helps nature to reveal its beauty. . Man grows along with nature in so far as he can identify himself with nature and makes it his messenger of communication.
- A deep insight in to the Tagore's explanation of the nature of man reveals the fact that there are two essential aspects of man's nature; lower or finite aspect and higher or infinite aspects. The physical or finite aspect is determinable in terms of biological, physiological and psychological facts. On the other hand the spiritual, which implies the infinite aspect of man

expresses in loving and aspirations of a higher kind.

- Without belonging to an established religion, he could easily express the idea of a universal human religion, which can be termed as 'Humanism' in its purest form. . The aim of true religion is the realization of one's kinship with everything.
- Love is the main principle underlying Tagore's philosophy. He holds that the goal of man in the world is to annihilate the consciousness of separateness from the supreme reality and this can be attained by complete self sacrifices and self surrender. This can be realised only through love.
- Tagore states that freedom means the freedom of consciousness, seeking and modulating our relationship with other beyond ego.
- The awareness of universal brotherhood exist in the soul that is spiritual unity of mankind is essential for lasting peace in the world. The cultivation of the aesthetic sense and developing the artistic sensibility helps us to place humanity over and above community.

2.12 FURTHER READING

1) Tagore, R.N.(1917). Personality, London,Mamillan&Co.
2) Tagore, R.N.(1949). The Religion of Man, London, George Allen and Unwin.
3) Tagore, R.N. (1950). Creative Unity, London,Mamillan&Co. (Indian edition).
3) Tagore, R.N. (1947). Sadhana, London,Mamillan&Co.
4) Tagore, R.N. (1961). Towards Universal Man, Bombay,Asia Publishing House.
5) Lal, Basant Kumar. (1999). Contemporary Indian Philosophy, Delhi, Motilal Banarsidass Publishers,

2.13 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Sâdhanâ (1913), Personality (1917), and The Religion of Man (1930).

Ans to Q No 2: Tagore was basically a poet, but he can be claimed as a philosopher. Though he did not write a systematic philosophical treatise but authored many essays and lectures in which he depicts his worldview in a poetic way. Tagore is known as a complete man who encompassed everything in his poetry ranging from religion, aesthetics, education, nationalism, and social dynamics to

internationalism and race relations. This gives us the ground to claim Tagore a philosopher.

Ans to Q No 3: Humanism is a rationalist outlook or system of thought attaching prime importance to human rather than divine or supernatural matters.

Ans to Q No 4: Some features of Tagore's Humanism are- 1. The bond of Humanity and Nature is an important aspect of Tagore's humanism. 2. There is a desire to Serve God through Mankind. 3. Religion is the Foundation of Tagore's Humanism. 4. Love and sacrifice is an integral part of Humanity. 5. Service to Humanity is the Source of Salvation. 6. Humanity is greater than Community.

Ans to Q No 5: The two essential aspets of man's nature described by Tagore are the lower or finite aspect and the higher or infinite aspect.

Ans to Q No 6: True religion is nothing but an attempt to realize the Divinity in Man. Therefore, the aim of true religion is the realization of one's kinship with everything.

2.14 MODEL QUESTIONS

A. Very Short question

Q 1: What is Humanism?

Q 2: Is Tagore a philosopher?

Q 3: Write the names of some books by Tagore.

Q 4: Write a note on tagore's religion.

Q 5: What are the two aspects of man's nature described by Tagore?

Q 6: How Tagore established the fact that Humanity is greater than community?

Q 7: What is love?

B. Short question (Answer in about 150 words)

Q 1: Write a note on Tagore's concept of Religion.

Q 2: What is Humanism? Briefly explain Tagore's humanism.

Q 3: How Tagore describe the integral relationship of nature with man.

C. Long Questions (Answer in about 300- 500 words)

Q 1: Explain the different aspects of Tagore's humanism

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UNIT 3: VIVEKANANDA'S PRACTICAL VEDANTA

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 Influences on Vivekananda's philosophy

3.4 Main Tenets of Vivekananda's Philosophical Thought

3.5 Vivekananda's Practical Vedanta

3.6 Four Yogas to attain Freedom

3.7 Let us Sum Up

3.8 Further Reading

3.9 Answers to Check Your Progress

3.10 Model Questions

3.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- explain Swami Vivekananda's life and his philosophy
- discuss the influences which had shaped Vivekananda's personality
- analyse Vivekananda's concept of Practical Vedanta.

3.2 INTRODUCTION

This unit attempts to make you understand the life and philosophy of Swami Vivekananda, a contemporary eminent Indian thinker of pre-independence India. Swami Vivekananda was born on 12th January 1863 in Calcutta. He was named as Narendra in his early life. His father was Biswanath Dutta and his mother was Bhubneswari.He passed his B.A.in 1884. He received his early education in Calcutta. He was an all-rounder proving excellence in studying, physical culture, music, literature, riding, swimming, wrestling etc.

From his childhood, he was very religious and curious by nature. As such, Vivekananda had good knowledge of Indian scriptures as well as Western thought. In 1881, he happened to meet Rama Krishna Paramhansa at Dakhineswar. This meeting proved to be a turning point in the life of Vivekananda who accepted Ramkrishna as his friend, philosopher and guide. Vivekananda travelled extensively, almost the whole

of India. Thereby, he realised the real social and economic condition of the Indians. He felt that in spite of being strong in spiritual heritage, Indian culture is not able to remove poverty and social evils. For this a spiritual revolution in India is of utmost necessity. That is why, after the demise of his teacher Ramakrishna Paramhansa, Vivekananda himself took the responsibility of spiritual leadership of Indian people. He represented India and participated in the Parliament of Religions which was held in Chicago, America in 1893 and continued for seventeen days. He delivered eleven lectures on Hinduism in the Parliament. In fact, he is considered as a key figure in the introduction of Hindu philosophies of Vedanta and yoga in Europe and America.

1.8 LET US SUM UP

Ramakrishna Paramhansa: (18th Feb. 1836- 16th August 1886) He was called as Gadadhar Chatterjee or Gadadhar Chttopadhyay at the childhood stage. He was an Indian mystic and yogi during the 19th century. His religious school of thought was known as Ramakrishna Mission. His chief disciple, Vivekananda took part the important role in this context. His guru, Tota Puri gave him the name Ramkrishna Paramhansa.

3.3 INFLUENCES THAT SHAPED VIVEKANANDA'S PHILOSOPHY

Vivekananda's philosophy arises from the awareness of the social, religious and economic conditions of the Indian masses. He realized that gradually Indian people were losing faith in spiritual values. Therefore, he aimed at spiritual awakening among the Indians. He wanted to eradicate the religious rigidity and superstitions prevalent in the society of that period. He advocated for a reformed religion so he made a spiritual awareness among the common people of the society.

Vivekananda's thought was deeply influenced by ancient Hindu Philosophy, specially by Vedanta philosophy. The main body of his thought was derived from Hindu scriptures – *Upanisads* and *Vedanta*. **His basic belief in the essential unity of everything, which is the** completely monistic nature of Reality, owes its origin to the Vedanta. His concepts of Man, Practical Vedanta are derived from the same source. It is true that he had emphasized on the need of re-interpretation of Vedanta in accordance with the demands and needs of the time. In fact, Vivekananda's philosophy is an attempt towards the end. For him, living a religious life is necessary for the

spiritual upliftment of a person without which moksha or nirvana cannot be attained .This spiritual upliftment can be done by educating oneself with the teachings of Vedanta philosophy and apply these teachings in one's life.

In a certain sense, Vivekananda was inspired by Buddhistic ideal of Bodhisattva, Samyak Karmanta, Ajiva and humanitarian altruistic work. Vivekananda also took up the Christian ideal of service and Love. His conviction that man contains within himself the spark of Divinity and his optimistic belief greatly resemble Christian concept of kingdom of God. Again, Bhagavat Gita's ideal of Niskama Karma was a constant source of inspiration to Vivekananda.

But the profound influence that remodeled and shaped Vivekananda's life and mission was his Guru Ramakrishna Paramhansa. He taught Vivekananda the divinity of the soul, the non-duality of God-head, the unity of existence, the Universality or harmony of all religions. It was Ramakrishna who initiated him to spirituality.

3.4 MAIN TENETS OF VIVEKANANDA'S PHILOSO-PHICAL THOUGHT

Vivekananda has revitalized the Indian thought. He is regarded as a practical Vedantist. His Vedantic thought is not simply abstract metaphysical system. Man is defined basically in terms of spirit. He spoke about practical spirituality. When a person thinks of himself as a body he forgets that he has a mind. Again when he thinks himself as a mind he forgets the body. But behind the body and the mind, the idea of immortality is inherent in man. In the philosophical thought of Vivekananda we observe the following tenets -

1. The main tenet of Vivekananda's philosophy is non dualism. According to him, ultimate reality is only One, not only in the present but in the past and in the future also.
2. Vivekananda was very confident about his own capacity. He urges others to keep their self confidence. He believes that the Brahman power is inherent in everyman. Religion is the manifestation of this divine power latent in man.
3. Vivekananda believes at heart that every man can realize God in his life.
4. Tolerance to all men is very necessary to realize God. There is no higher or lower, developed or undeveloped, great or small religion. Every religion enquires after the same truth.

5. Vivekananda wants to establish good relation between the East and the West. Therefore, he transcends the dogmatism of Hindu religion. Hence, he could address the men of other religions as sisters and brothers in the parliament of religions which was held in Chicago, America in 1893.
6. Vivekananda laid much importance upon freedom of human soul. This point is beautifully expressed in his practical vedantin concept.
7. Each soul is potentially divine.
8. The goal is to manifest this Divinity within by controlling nature both external and internal.
9. Man's essential essence is pure consciousness that is pure, free and eternal.
10. Man is united with the Infinite. Realization of this unity and it must be the aim of human being.
11. An infinite eternal man is real, unlimited by space, time and causality where as an apparent man is limited.
12. As much as man realizes identity with the Infinite, he can feel unity with whole human race.
13. Education is the manifestation of perfection already in man.
14. Religion is the manifestation of divinity already in man.
15. Serving man is serving God.

CHECK YOUR PROGRESS

Q.1.: In which year was Swami Vivekananda born?

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Q.2.: Where did he take his early education?

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Q.3.: When did he met Ramkrishna Paramhamsa?

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Q.4.: In which year was the Parliament of Religions held?

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Q.5.: Was Vivekananda's philosophy influenced by ancient Hindu Philosophy?

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Q.6.: Was Vivekananda influenced by Buddhistic Ideal?

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Q 7: What is the main tenet of Vivekananda's political philosophy?

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Q.8 Fill in the gaps:

(a) Vivekananda was named as _____ in his early life.

(b) Vivekananda accepted _____ as his friend, philosopher and guide.

(c) The Parliament of Religions was held in Chicago, America in _____.

(d) Vivekananda is regarded as a _____ Vedantist.

3.5 VIVEKANANDA'S PRACTICAL VEDANTA

True to the tradition of Advaita Vedanta, Vivekananda had great faith in the infinite potentialities of mankind. To him, man is like an infinite spring, coiled up in a small box, and the spring is trying to unfold itself; and all the social phenomena that we see are the result of this trying to unfold. Everyman has an opportunity within the limits of his present development of making himself better. We cannot unmake ourselves. Nor can we destroy the vital force within us. We have the freedom to give it different directions. Vivekananda says that men should be taught to be practical and physically strong. A dozen of such lions will conquer the world and not millions of sheep. Secondly according to him men should not be taught to imitate a personal ideal, however great. He said "Imitation, cowardly imitation never makes for progress. It is verily the sign of awful degradation in a man ....Do not imitate! Whenever you are under the thumb of others, you lose your own independence...Bring out through your own exertions what you have."

Thus, Vivekananda gives us a dynamic and progressive idea of man. His concept of man as a divine spirit is the great gift to both the East and the West. Man may see the soul of the universe through his own soul. The *Katha Upanisad* maintains that the non-dual Brahman, Pure consciousness, ever calm and blissful, ensouls all individuals and yet transcends them all. So also Vivekananda holds that the Infinite self-consciousness reveals through everyman. The important fact in human personality is the heightened sense of self-awareness that distinguishes man from all other beings. Man, with the power of introspection, can discriminate his real self, the knower within from his psychophysical constitution. The differences between one Jiva and another lies in their psychophysical structure and not in the nature of the indwelling self. The self is in essence pure, free, luminous and identical with Brahman. The inner self of

all Jivas is the same Brahman. But its manifestation varies from man to man and it is due to his psychophysical constitution. As the same shining sun shines differently through different mediums, so also the Pure Consciousness is immanent in the whole universe as the supreme principle; only it manifests differently through various beings.

Vivekananda emphasised on Pure Consciousness, Pure Bliss and Pure Existence. Inside the physical or gross body of man there is the bright body. This bright substance remains even after the death of man. It is believed that the gross body is manipulated by something else which is not material. It is the Atman through which the bright body works on the gross body. This 'bright body', means, according to Swami Vivekananda, 'suksma sarira' or subtle body. It is the receptacle of the mind. Atman is beyond the gross body and the subtle body, "It is not the mind even; it works on mind, and through the mind, the body. You have an Atman, I have another, each one of us has a separate. Atman and a separate fine body and through that we work on the gross external body."

Swami **Vivekananda makes a distinction between the apparent and the Real Man**. The psychophysical structure constitutes the **apparent man**. The self or Atman is the Real man. In his words, "The **Real Man**, therefore is one and infinite, the Omnipresent Spirit. And the Apparent man is only a limitation of that Real Man...The apparent man however great he may be, is only a dim reflection of the Real Man who is beyond time and Space. It was never bound and cold not be bound. In the the apparent man, the reflection is limited by time, space and causation and is therefore bound...he appears to be bound, but really is not. This is the reality in our souls, this Omnipresence, this spiritual nature, this infinity. Every soul is infinite, and therefore there is no question of birth and death."

Vivekananda's concept of man as divided into Apparent man and Real Man is almost similar to Josiah Royce's view of self's. According to Royce, "A man has, as we sometimes learn, two selves – the inner and the outer, the nobler and baser. There is the natural man, who is by very essence evil, and the spiritual man, who is by nature good. It is to the natural man that the advice about self-abnegation is given; it is to the spiritual self that the well-known words of Burns make their stirring appeal. The fleshly self is the root of all evil. The spiritual self belongs, by origin and by destiny, to a higher realm" The higher self is not originally myself at all but the spirit warring against the Flesh.

At a time when Sigmund Freud had hardly formulated his theory of the unconscious, Vivekananda spoke not only of the conscious and the subconscious but also of the super conscious. In the Western Psychology there is no conception of the super conscious. Only recently the parapsychologists headed by Dr. Rhine and others have come to admit the existence of Extra-Sensory Perception. With firm faith in Indian Psychology Vivekananda says, "The great task is to revive the whole man, as it were, in order to make him the complete master of himself. Even what we call automatic action of the organs within our bodies such as liver etc. can be made to obey our commands." He lays emphasis on the necessity of bringing the mind under control. So he does not stop with mere control of the conscious. "Just as unconscious work is beneath consciousness, so there is another work which is above consciousness. When this super conscious state is reached man becomes free and divine, death becomes immortality, weakness becomes infinite power, and iron bondage becomes liberty. That is the goal, the infinite realm of the super consciousness." Freud had hardly discussed the super conscious. So, Vivekananda says, "Consciousness is a mere film between two oceans, the subconscious and the super conscious." He further observes, "What does consciousness matter! Why it is nothing as compared to the unfathomable depths of the subconscious and the heights of the Super conscious." Practical Psychology directs first of all its energies in controlling the unconscious and we can do it according to Vivekananda. "But mind you, if the power of evil is in the unconscious so also is the power of good... True Psychology, would therefore, try to bring them under the control of the conscious."

3.6 FOUR YOGAS TO ATTAIN FREEDOM

The **Yoga Philosophy propounded by the sage Patanjali** is very helpful for man's physical, mental and spiritual development. Indian philosophers from Yagyavalka to Sri Aurobindo have considered Yoga to be the most potent and indispensable method to attain mukti. For this man must know the Yogic techniques to control the body, mind, sense organs, intellect and ego so that he can realize the pure self. Yoga philosophy suggests a practical path, the way by following which man can realize the self.

The next important matter is how does human being attain freedom? Vivekananda says that by Yoga this freedom can be attained. The term yoga means

both union and the way following which finite man can enjoy the bliss of the union with the Infinite Reality. **There are four yogas to attain freedom for human being corresponding to four aspects of human mind. These are (1) Karma Yoga (2) Jnana yoga (3) Bhakti yoga and (4) Raja Yoga**.

(1) Karma Yoga: It consists in performing detached actions and self-surrendering in the feet of God. Every man is to perform his duties only for duties sake without thinking of the fruit of the action. Karma yoga is the way of freedom by performing desireless actions. Such work leads to knowledge which in turn brings emancipation.

(2) Jnana Yoga: Jnana yoga is the way of realization of the truth that bondage arises due to avidya. The knowledge of Brahman within one's self is true knowledge. For acquiring knowledge of it, control of body, sense organ and motor-organs is necessary. Renunciation is an inseparable stage of the practice of jnana yoga.

(3) Bhakti Yoga: Bhakti yoga is the way to realize God through perfect devotion. It is the path of systematized devotion for the attainment of union with the absolute. According to Vivekananda man has the capacity to express the intense emotions and to utilize these in actions. Thus, emotions can be regularly guided to understand God. In this way ordinary emotion can be transformed to powerful emotion, ordinary love to divine love. This is called Bhakti marga. For this, earnest devotion is absolutely necessary. Bhakti is of two types – (1) Preparatory Bhakti, (2) Supreme Bhakti.

(4) Raja Yoga: It is the way of mukti propounded by the sage Patanjali in the regularization of body and mind and following concentrated in Samadhi. It is called Raja Yoga, because it is the shortest way to realize God. There are eight rules in Raja yoga which are known as Astanga Yoga – (1) Yama (2) Niyama (3) Asana (4) Pranayama (5) Pratyahara (6) Dhyana (7) Dharma and (8) Samadhi. Samadhi is of two types – (a) conscious and (b) unconscious. Vivekananda also advocates two types of freedom – (a) Jivan mukti and (2) Videha-mukti.

According to him, we are not individuals yet. We are struggling towards individuality and that is the Infinite; that is the Real nature of man. Hence "there is no individuality except in the Infinite." Thus, Vivekananda states that Infinite or the Spirit is only the individual. It cannot be divided nor broken into pieces. It is the same, single undivided unit forever and this is the individual man- the Real Man. The apparent man is struggling to manifest this individuality, which is beyond; evolution is not in the Spirit. The changes, which are going on in this world are not in the Spirit. They are evolution

of nature and the manifestation of Spirit.

The traditional Hindu concept of life is that it is the bondage of the spirit in matter, and the goal of life is to escape from this prison house of matter. Vivekananda holds that life is not a prison but a battlefield, and every man has within him enough strength to come out of it victorious. His message to all suffering humanity is a message of strength and hope. His doctrine of strength is based on the potential divinity of man. "Say to your own minds, 'I am He, I am He' ... That is the truth, the infinite strength of the world is yours."

Some critics raise the point that Advaita Vedanta accepts Brahman as the only Reality at the cost of all others and thereby devalues human existence. Swami Vivekananda meets this criticism by holding that this is a wrong interpretation. The identification of Brahman and Atman shows that there is infinite strength and infinite possibilities in a man to become great and good. The difference between God and man is only of degree. Brahman manifests itself at different levels of existence. Man is the supreme form of manifestation. According to Vivekananda, each man can realize his divine nature. The life of man is a self-evolving circle. It is his natural tendency to rise above his limitation and to be united with the universal self.

The human history reveals that the higher power and tendencies have been manifested again and again by different men at different times and at different places. These powers and tendencies are not superadded to human soul, they generate from within.Today human beings enjoy satisfaction using modern achievements of science. Among the discovereries, we ask ourselves -are we happy with this empirical world? Can we think or talk with others behind this world? These questions make man unhappy since nobody can escape from that. It is the ignorance due to which we are running after earthly enjoyments where as it remains unrealized that these fail to satisfy our inner self. The little individual self is the root cause of our distress. We should try to understand the true nature of our self. Our self is exactly the self of the absolute. The limited aspect of man is within the Infinite Reality.

Vivekananda was a firm believer of traditional vedantic philosophy and regards man as son of immortality. The same man enquires after the same human truth and reality. No theory regarding man is perfect and final up to this present day.

On the whole Vivekananda's ideal is to actualize the upanisadic ideal "Aham

Brahmasmi" – I am Brahman.

Thus, Vivekananda is a true follower of Vedanta Philosophy. The only idea expressed throughout his whole philosophy is that finite man and Infinite Reality are essentially one. Infinite Reality is manifested through individual being. His view of man synthesizes the East and the West, the traditional and modern concept of man. Besides, his view is harmonious with the modern science also.

CHECK YOUR PROGRESS

Q 9: State whether the following statements are true or false:

(a) Vivekananda was born in 12th January in Calcutta. (True/False)

(b) He was named as Narendra in his early life. (True/False)

(c) He had met Ramakrishna in 1981. (True/False)

(d) The Parliament of Religion had continued for seventeen days. (True/False)

Q 10: Fill in the Blanks

(a) The main tenet of Vivekananda's Philosophy is _____.

(b) Vivekananda makes a distinction between _____ man and _____ man.

(c) There are ____ yogas to attain freedom for human being.

Q 11: Make a distinction between the apparent and the real man. (Answer in about 60 words)

.....

Q 12: What is Jnana yoga? (Answer in about 40 words)

.....

.....

ACTIVITY 3.1

Vivekananda is a practical Vedantist. How do you establish it? Explain briefly.

Ans. :.....

.....

Yoga philosophy is very helpful for man's physical, mental and spiritual development. What are the yogas prescribed by Vivekananda for attaining freedom? Write briefly.

Ans.: .....

.....

3.7 LET US SUM UP

- Vivekananda was born in 1863 in Calcutta.
- Vivekananda is an eminent contemporary Indian thinker.
- He has revitalized the Indian thought.
- He is regarded as a practical Vedantist.
- The philosophy of Vivekananda is based upon the Advaitic ideal "Brahman Satyam, Jagat Mithya, Jivo Brahmaiva Naparah".
- Vivekananda urged man to be self confident.
- He makes distinction between the Apparent Man and Real Man. The psychophysical structure constitutes the Apparent Man. The self or atman is the Real Man.
- According to Vivekananda, human being attains freedom by practising Yogas. He emphasizes on Yoga practical psychology propounded by Patanjali.
- There are four Yogas to attain freedom – (1) Karma Yoga (2) Jnana Yoga (3) Bhakti Yoga and (4) Raja Yoga.

3.8 FURTHER READING

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3. Lal, K. Basant. (1990). *Contemporary Indian Philosophy*. Motilal Benarsi Dass
4. Raju, P.T. (1995). *The Concept of Man*. Collins
5. Royce, Josiah. (1900) *The World and the Individual*. New Work: Mac Millan Co.

3.9 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No.1: Swami Vivekananda was born in 1863.

Ans. to Q. No.2: In Calcutta

Ans. to Q. No.3.: In 1881, Vivekananda met Ramkrishna

Ans. to Q. No 4: In 1893

Ans to Q. No .5: Yes

Ans to Q. No. 6: Yes

Ans to Q No 7: The main tenet of Vivekanada's philosophy is non-dualism.

Ans to Q No 8: According to Swami Vivekananda, the bright body implies 'suksma Sarira' or subtle body. It is the receptacle of the mind. Atman is beyond the gross body and the subtle body.

Ans to Q No. 8: (a) Narendra b) Ramkrishna Parmahamsa
(c) 1893 (d) Practical Vedantist

Ans. to Q No 9: (a) Yes (b) Yes (c) Yes (d) Yes

Ans. to Q No 10: a) Non-dualism (b) Apparent man and real man
(c) Four yogas

Ans to Q No 11: The psychological structure constructs the apparent man. The self or atman is the real man. The real man is one and infinite, the omnipresent Spirit. And the apparent man is only a limitation of the real man. On the other hand the apparent man is only a dim reflection of the real man who is beyond time and space.

Ans to Q No 12: It is considered one of the four yogas. It indicates the way out of ignorance which forbids us to get the knowledge of truth. Therefore, jnana yoga is considered one of the most important paths of salvation.

3.10 MODEL QUESTIONS

A. Very Short Questions

Q.1.: In which year was Vivekananda born?

Q.2.: What was Vivekananda's early name?

Q.3.: Who was Vivekananda's friend, philosopher and guide?

Q.4.: Did Vivekananda participate in the Parliament of Religion?

Q.5.: Was he influenced by Buddhistic ideal?

Q.6.: 0n what was the Philosophy of Vivekananda based upon?

Q.7.: Vivekananda distinguishes between two aspects of man. What are these two aspects?

Q 8: Who is considered a practical vedantist?

Q 9: what is bright body, According to Vivekananda?

Q 10: Write the meaning of 'Ahom Brahmosi'.

B. Short Questions (Answer in about 150 words)

Q.1.: Briefly explain the biography of Vivekananda.

Q.2.: Explain briefly the influences that had shaped Vivekananda's philosophy.

Q.3.: Mention the tenets of Vivekananda's philosophy.

Q 4: Briefly explain the distinction between the apparent and the real man.

Q 5: What are the different kinds of yoga? Briefly explain.

Q 6: What are the eight rules found in Astagikamarga? Explain in brief.

Q 7: Write a criticism on Advaita Vedanta.

C. Long Question (Answer in about 300-500 words)

Q.1.: Discuss Vivekananda's Practical Vedanta.

Q.2.: Explain the Yogas mentioned by Vivekananda for attainment of freedom by human being.

Q 3: Discuss the main tenets of Vivekananda's philosophical thought.

Q 4: Explain the importance of yogas to attain freedom.

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UNIT 4: GANDHI: RELIGION

UNIT STRUCTURE

4.1 Learning Objectives
4.2 Introduction
4.3 What is religion for Gandhi?
4.4 Features of Gandhi's concept of religion
4.5 The way of religion
4.6 Gandhi's attitude towards living religions
4.7 Gandhi's attitude towards hinduism
4.8 Conclusion
4.9 Let us sum up
4.10 Further reading
4.11 Answers to check your progress
4.12 Model questions

4.1: LEARNING OBJECTIVES

After going through this unit, you will be able to-

- define what is religion for Gandhi
- explain the features of Gandhi's Concept of Religion
- explain the way of religion
- discuss Gandhi's attitude towards living religion
- discuss Gandhi's attitude towards Hinduism

4.2: INTRODUCTION

This unit introduces to you the Gandhi's concept of Religion. After going through this unit you will be able to know how Gandhi has defined the Concept of Religion. Gandhi was born in a Vaishnavite family. So he grew up in the atmosphere of Vaishnavism and Gita and Ramayana have played very significant role in his life. But he had read some important book of other religions too. Both Quran and Bible have played important role in his life. By reading all these great books finally he has stated that Truth is God. Now let us try to explain his concept of religion in details.

4.3 WHAT IS RELIGION FOR GANDHI?

According to Gandhi there is only one reality and that is God and according to Gandhi God is nothing but the truth. When Gandhi says that truth is God, sincere pursuit of Truth is religion. Religion is ordinarily defined as devotion to some higher power or principle. Gandhi is not against such description of religion, he only qualifies it further by saying that higher principle being truth, devotion to Truth (or God) is religion. According to Gandhi religion is nothing but the purification of soul. It is a journey to the truth.

4.4 FEATURES OF GANDHI'S CONCEPT OF RELIGION

So far as Gandhi's Philosophy of religion is concerned, it has certain special features. They are given as follows:

Firstly, religion is the expression of the permanent nature of man. The animal and the brutish aspect of man is not man's basic nature. According to Gandhi Divinity is the original aspect of man and the element of goodness is present in all man.

Secondly, religion should be like the, which has the capacity to purify and elevate one's nature. Gandhi believes that true religious spirit has the capacity of changing one's nature.

Thirdly, religion has the power of arousing in man a sense of spiritual restlessness develop a sense- a kind of a thirst- which enables the individual to cultivate and develop a sense to the right and the good, and makes him a truly moral man.

Fourthly, religious aspiration is based on a desire and a cognitive urge to know 'the beyond'. It has somehow the feeling that the ultimate religious ideal is nothing but the realisation of God.

And finally according to Gandhi, religion is something, which involves in a conscious and sincere love and striving for truth. According to Gandhi no religion is higher that Truth and Righteousness and if some religion do not have these two characteristics, then that religion cannot be regarded to be a true religion.

4.5 THE WAY OF RELIGION

Gandhi is a pragmatic philosopher. It means that the philosophy presented to us

by Gandhi is very practical in nature. According to him religion is not a theoretical concept of satisfying one's intellectual curiosity and urges. Religion according to Gandhi is the way of life and a practical necessity. A religion must have the capacity to help in solving the problem of practical affairs. That is why Gandhi says that religion should be involved in all spheres of like, including the political life. For Gandhi religion is nothing but to have faith on someone, who can be considered to be the ordered moral government of the universe. According to Gandhi there is not any difference between the religion and the metaphysics or morality. Ultimately it is the search of the reality and that reality is nothing but the Truth and the realisation of truth is equivalent to God. According to Gandhi truth is the ultimate end of human being and the non-violence is the mean to attain the end. According to Gandhi there is medium with the help of which we can surrender ourselves to God and that is Prayer.

4.5.1 Prayer

For Gandhi prayer is playing a significant role in one's life. Especial when Gandhi had to face a crisis situation, he had chosen the path of meditation and silent prayer. According to Gandhi, prayer cannot be the medium of asking, but it is a longing of the soul. Prayer is the only way by which one can bring peace, harmony and order in our life. In Young India, Gandhi mentioned that the Prayer is the very soul and essence of religion and therefore, prayer must be the core of the life of man, for no man can live without religion. At this point one question may arise that is why pray at all? Does not God know what he is to be done or is he not capable of not reading the heart of the people? Or prayer is a reminder to God. Answer to all these question is 'no'. According to Gandhi God needs no reminder as he is within everyone. Nothing can be happened without his permission. Our prayer is a heart search. It is reminder to us. It only reminds us that we are helpless without His support. Prayer is regarded by Gandhi to be a call of humanity. It is nothing but the call to self purification to inward search. Prayer is the technique by which we can gain strength and prepare our own selves to share the sufferings of others.

Religion demands the awakening of the spiritual aspects of man, for that it is essential to subdue and to put to a check on the bodily and the sensuous aspects of man, this requires a ruthless curtailing of all our selfish motives- an attempt to reduce ourselves to zero. It is considered by Gandhi to be kind of renunciation and self-sacrifice. Gandhi's meaning of renunciation is very practical. For him renunciation

means renouncing of the selfish and personal for the good of others. Gandhi recommends that the religious man must practice renunciation by living in the midst of men.

Gandhi believes in Gita. Gandhi is a strong believer of Niskama Karma. Gandhi has regarded Niskama karma to his Guru and tries to follow the Karma-marga as preached in the Gita. It is believed by Gandhi that we should concentrate on our karma, which fruits of it should be left in the hands of God.

4.6 GANDHIS ATTITUDE TOWARDS LIVING RELIGIONS

According to Gandhi, religion is more or less a way of life and every individual has the right to his way of life or religion. But one has to also know the fact that he/she must have a tolerance and respect for the points of view that others might have chosen for themselves. That is why it is said by him that the attitude towards different religions must be one of tolerance and respect. For Gandhi, it is much more than that. He has born in an Hindu family, so definitely the atmosphere in which he has grown and religious principles which he has seen from his childhood is based on Hinduism. He himself declares that Gita and the Ramayana have become his invariable companies.

In his lifetime Gandhi has read many of the great scriptures, including Bible and the Quran. He was also influenced form many of the religious saints teachers. By taking into consideration of all this Gandhi has finally come to the conclusion that there are different ways of finding the Truth.

According to Gandhi all the religions contains good precepts and noble teachings. But he believes that many of the commentaries and interpretations of religions has somehow degraded and distorted the basic standard of the religions. He has found that almost all the religions has given birth o fanatics and unreasonable practices. That is why he said that all religions are both good and bad. So far their ideal is concerned; they can be regarded to be good and they can be regarded to be bad because they create hatred, fanaticism and crusades among the people. That is why he said that all these historical religions actually should never cross the limit of ‘sober religion’. He always says that the human beings are rational animal. So while we practice in any religion, we should think with the help of ‘rationality’. If rationality will guide us to handle a religion, then it may be called ‘a fellowship of all religions’ or the ‘kingdom of God’. It is said by Gandhi that fellowship of religions should help a Hindu

to become a better Hindu, a Muslim to better Muslim and a Christian a better Christian. Prayer should be like that that God can give all the lights and truth to the person he need for his development.

4.7 GANDHI'S ATTITUDE TOWRADS HINDUISM

When Gandhi's attitude towards institutional religions will have to be discussed, we must have to be specially focused on his attitude towards Hinduism. Gandhi himself mentioned that his feeling towards Hinduism is like his feeling towards his wife. He says that it is not the case that Hinduism does not have any fault, but inspite of this the music of Gita or the Ramayana of Tulsidasa affects him like anything.

But he in the same time he strongly opposes animal sacrifice. Gandhi also strongly criticises practice of untouchability. He says that it is something, which is totally against of principle of Truth and non-violence. Gandhi supported Varnasrama Dharma. But he is against of present cast system. According to Gandhi, present caste system has totally distorted the original Varnasrama Dharma. According to Gandhi, Varna does not admit the superiority or the insuperiority of any Varna over any other, it purely question to duty. It simply means that one has to perform the duties that his ancestors had been performing. In fact the original recommendation was based on the consideration that man is born with some specific missions, obligations and duties. Gandhi tries to incorporate Varnasrama in his socio-political scheme.

4.8 CONCLUSION

This is in brief about Gandhi's theory of religion. So from the above discussion, it becomes clear that for Gandhi God is truth and there is not any religion which is greater than truth. Gandhi believes that truth is the end and the non-violence is the means to attain this truth. This is found that so far as Gandhi's concept if non-violence is concerned, he has given equal respect to all and urges us all to respect all the religions equally and to take the good things forms all the religions. He has also said that if we will think rationally and try to find a religious harmony, then we will find a harmonious and peaceful world.

CHECK YOUR PROGRESS

Q 1: Which religion background Gandhi belongs to?

Q 2: According to Gandhi what is the original aspect of man?

Q 3: What is God according to Gandhi?

Q 4: Fill in the blanks:

a. According to Gandhi no religion is higher that Truth and _____.

b. Gandhi is a _____ philosopher.

c. Prayer is regarded by Gandhi to be a call of _____.

d. Religion demands the awakening of the _____.

Q 5: Who has written the book, "Young India"?

Q 6: Who is regarded by Gandhi to be his Guru?

Q 7: What is the way of life according to Gandhi?

4.9 LET US SUM UP

- According to Gandhi there is only one reality and that is God and according to him God is nothing but the truth. When Gandhi says that truth is God, sincere pursuit of Truth is religion. Religion is ordinarily defined as devotion to some higher power or principle.
- According to Gandhi Divinity is the original aspect of man and the element of goodness is present in all man.
- Religion should be like the, which has the capacity to purify and elevate one's nature. Gandhi believes that true religious spirit has the capacity of changing one's nature.
- Religion has the power of arousing in man a sense of spiritual restlessness develop a sense- a kind of a thirst- which enables the individual to cultivate and develop a sense to the right and the good, and makes him a truly moral man.
- Religious aspiration is based on a desire and a cognitive urge to know 'the beyond'.
- According to Gandhi no religion is higher that Truth and Righteousness and if some religion do not have these two characteristics, then that religion cannot be regarded to be a true religion.

- Gandhi is a pragmatic philosopher. It means that the philosophy presented to us by Gandhi is very practical in nature.
- A religion must have the capacity to help in solving the problem of practical affairs.
- For Gandhi religion is nothing but to have faith on someone, who can be considered to be the ordered moral government of the universe.
- According to Gandhi there is not any difference between the religion and the metaphysics or morality.
- According to Gandhi truth is the ultimate end of human being and the non-violence is the mean to attain the end.
- According to Gandhi there is medium with the help of which we can surrender ourselves to God and that is Prayer.
- According to Gandhi, prayer cannot be the medium of asking, but it is a longing of the soul. Prayer is the only way by which one can bring peace, harmony and order in our life.
- According to Gandhi God needs no reminder as he is within everyone. Nothing can be happened without his permission.
- It only reminds us that we are helpless without His support. Prayer is regarded by Gandhi to be a call of humanity.
- Religion demands the awakening of the spiritual aspects of man, for that it is essential to subdue and to put to a check on the bodily and the sensuous aspects of man, this requires a ruthless curtailing of all our selfish motives-an attempt to reduce ourselves to zero.
- Gandhi's meaning of renunciation is very practical. For him renunciation means renouncing of the selfish and personal for the good of others.
- Gandhi believes in Gita. Gandhi is a strong believer of Niskama Karma.
- According to Gandhi all the religions contains good precepts and noble teachings. But he believes that many of the commentaries and interpretations of religions has somehow degraded and distorted the basic standard of the religions.
- Gandhi has a great faith and attachment with Hinduism but he strictly

criticizes animal sacrifice, untouchability, and the distorted from of Varnashrama Dharma, that is present caste system of the society.

4.10 FURTHER READING

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4.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: Vaishnava

Ans to Q 2: Divinity

Ans to Q 3: Truth

Ans to Q 4: a. Righteousness

b. Practical

c. Humanity

d. Soul

Ans to Q 5: Gandhi

Ans to Q 6: Gita

Ans to Q 7: Religion

4.12 MODEL QUESTIONS

A. Very Short Questions:

1. What are two Hindu religious book, which influenced Gandhi?
2. How Gandhi has defined religion?
3. Who is the author of the book entitled, 'Young India'?
4. For Gandhi is religion important for political life?
5. During crisis situation, what path he uses to choose?
6. What is the 'fellowship of all religions' or the 'kingdom of God'?

B. Short Questions: (Write in about 100-150 words)

1. Write a short note on the Gandhi's concept of religion?
2. Briefly explain Gandhi's concept of prayer.
3. What is Gandhi's attitude towards living religion?

C. Long Questions: (Write in about 300-500 words)

1. What is Gandhi's concept of religion? Discuss.
2. What are the main features of Gandhi's concept of religion?
3. What is the way of life according to Gandhi? Explain.
4. Discuss Gandhi's view regarding living religions?

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UNIT 5: GANDHI: NON-VIOLENCE

UNIT STRUCTURE

5.1 Learning objectives

5.2 Introduction

5.3 God andTruth

5.4 Truth is God

5.5 Non-violence

5.5.1 The technique of ahimsa: satyagraha

5.6 Philosophy on end and means

5.7 Let us sum up

5.8 Further reading

5.9 Answers to check your progress

5.10 Model questions

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the meaning of Gandhian concept of God is truth
- describe the meaning of Gandhian concept of truth as God
- discuss the concept of non-violence
- explain the technique of ahimsa
- analyse Gandhian philosophy of end and means

5.2 INTRODUCTION

Non-violence or ahimsa is a fundamental concept in M.K. Gandhi's philosophy. This is a loaded concept in the sense that it includes the other related concepts like Truth or God and Satyagraha. The concept of ahimsa or non-violence cannot be meaningfully practiced unless and until Satyagraha is used as a technique. Therefore, this unit is followed by the concept of God, truth, and the technique of ahimsa.

5.3 GOD AND TRUTH

Gandhi's concept of God is theistic in nature. Like an Advaitist, he mentioned the nirguna character of the real. He did not accept the academic distinction between

Saguna and Nirguna concept of God. Rather he held that the concept of God is important not only for intellectual curiosity, but also for imparting strength and solace. By believing in God we can get mental peace. However, the difficulty involves when God and Truth are sought to be identified. He showed that the nature of truth is impersonal and in contrast to this, he opined that the nature of God is personal. Thus, the question emerges- how can the two be identified?

5.4 TRUTH IS GOD

In order to solve the issue- whether Truth is identical with God, he maintained that Truth is God.By this statement it can be held that the concept of Truth is not ambiguous like the concept of God. In favour of this statement it can be viewed that none of the views regarding the concept of God forwarded by differentreligionsareidentical. So, the concept of God may be polytheistic, theistic, pantheistic, atheistic etc. But, this problem is not involved in the concept of Truth. We can deny the existence of God, but we cannot reject the Truth. As for instance, skeptics may deny the concept of God, but they cannot reject the Truth. Therefore, the concept of Truth is universal and comprehensive.Gandhi in this context holds that "I do not care for God if He is anything but Truth."We can worship truth irrespective of cast, creed, and nation. Therefore, the concept 'Truth is God' can bring together Hindus, Muslims, Marxists and Atheists alike.

5.5 NON-VIOLENCE

Gandhi's concepts of God and Truth paved the way towards the concept of non-violence. He, therefore, says: "I have nothing new to teach the world. Truth and non-violence are as old as the hills. All I have done is try to experiments in both on as vast as a scales as I could. In doing so, I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence…….In fact it was in the course of my pursuit of truth that I discovered non-violence." (N.K. Bose, *Selections from Gandhi* p.13.) Truth and non-violence are so intertwined that it is impossible to discuss one without the other. They are the two sides of the same coin.WhileAhimsa is the means and truth is the end.

There are two aspects of the word Ahimsa. One is positive and the other is negative. Gandhi consideredthe positive aspect as fundamental, because it represented its essence andincluded the negative aspect as well.

The literal meaning of the term Ahimsa is non-killing or non-injury.Therefore, ahimsa is considered different from himsa. He held the view that himsa means causing pain or killing any life out of danger or from a selfish purpose or with the intention of injuring it. Ahimsa implies the act of refraining from such activities. Gandhiji in this context seemed to be influenced by Jainism.This system of Indian philosophy recommended the path of Ahimsa not only in thought but also in speech and action. But, Gandhi was not a strict follower of Jainism. He held the view that himsa is unavoidable in case of eating, drinking, walking, breathing etc. It is impossible to continue one's life without harming or injuring other bodies to some extent. Therefore, Gandhi recommended himsa to some extent.

The positive meaning of Ahimsa is not merely a 'non-injury' or 'non-killing'of creature, rather it holds that we should be non-violent to other living beings in a wider perspective which we should practice. On the other handthe negative meaning of ahimsa is nonkilling or non-injury, so it presupposes that a non-violent act is free from hatred, anger, malice and the like. However,Gandhi viewed that the positive meaning of ahimsa is more basic than the negative kind of ahimsa. In this context he held the view that ahimsa is considered the basic and essential qualities of mankind. But,it does not mean that there is no place of himsa or violence in our life. Because we have to commit himsa to some extent in order to sustain our life.

According to Gandhi, ahimsa is natural to human being. Although human nature represents himsa in some cases, yet it is not permanent. The only permanent nature of mankind is ahimsa which is inherent in human beings as essential nature. For instance,we can injure a person externally for some personal reasons, but we cannot injure the internal organ of the person that is soul. Therefore, himsa is a by-productto human beings.

By the positive meaning of ahimsa we understand that ahimsa is nothing but love. Gandhi maintained that love is a kind of energy which can sublimate one's mind and uplift the quality of human beings. As a result, through love one can comprehend the noble feelings like benevolence, compassion, forgiveness, tolerance, generosity, kindness, sympathy etc. Therefore, it can be viewed that love-force or energy helps us to free our mind from the feelings of anger, malice, hatred, revenge, jealousy etc. On the other hand, these ill feelings forbid us to comprehend the nature of love.

Gandhi held that the act of violence is not for a coward or weak person, but for

a strong person. He opined that a person who is inwardly weak is a fearful person in the sense that he develops a kind of fear. And out of this fear he starts fighting against real or imaginary enemies.That is why, it can be viewed that violence grows out of fear. Thus, it can be opined that one can be a non-violent person when he is able to win over fear. Although violence may be a picture of strength, yet it is rooted in fear, so, it is a sign of weakness. So, he stated that "Non-violence presupposes the ability to strike". By this view he indicated that a non-violent person in the true sense has the capability to win over violence or brutal force.

Non-violence is a dynamic or a continuous or a relentless effort. It involves sacrifice and suffering. Itis connected with the concept of love which denotes going beyond or self transcendence. Hence,it is a kind of self-suffering or tapasya.

Gandhi's belief is that non-violence can be practised in the universal sensewhich is not restricted to time, place or other people.But, it prescribes some values like sincerity and purity which can be practiced by anyone or even by societies or nations.

Gandhi's concept of ahimsa is essentially linked with the concept of God. He held the view that one cannot practice ahimsa unless and until he/she is an ardent believer in God. By believing only in God's nature, one canfollow the concept of ahimsa. It also shows that by the act of faith or belief in God, one can develop the concept, that is, we are essentially one. This kind of feeling generate the concept of ahimsa. It also implies that the concept of ahimsa is conditional in a sense that one has to be a firm believer in God for practicing the concept of ahimsa.

CHECK YOUR PROGRESS

Q 1: Give a brief distinction between God and Truth. (Answer in about 25 words)

.....

Q 2: What are the two aspects of Ahimsa?

.....

Q 3: State the literal meaning of the term ahimsa.

.....

Q 4: What do you mean by the negative meaning of ahimsa? (Answer in about 30 words)

.....

Q 5: Make a distinction between positive and negative meaning of freedom from Gandhi's viewpoint.

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Q 6: State whether the following statements are True or False

a) Gandhi's view is that truth is God. (True/ False)

b) The concepts of Truth and God are required to comprehend the concept of non-violence. (True/False)

c) Non-violence is a kind of self-suffering. (True/False)

d) The concepts of Truth and God are the two sides of the same coin. (True/ False)

ACTIVITY 5.1

Is non-violence inescapable for a peaceful society?

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.....

5.5.1 The Technique Of Ahimsa- Satyagraha

Satyagraha is a priceless and matchless weapon which Gandhi used in order to free India from the shackles of British administration. He knew that it is impossible to defeat the English through other ways. So, he utilised the technique of Satyagraha through the concepts of Truth, Non-violence etc. He compares the word "Satyagraha to a banyan tree in which satya (Truth) and ahimsa (Non-violence) together represent the parent trunk with innumerable branches of which civil-disobedience is one."For the first time Maganlal Gandhi coined the word 'sadagraha' (Sat=Truth, Agraha=firmness). But in order to make it clear Gandhi changed the word to 'Satyagraha' which had been used in Gujrati language as a designation for the freedom movement. Satyagraha is a model of Gandhi's life. Because it indicates values like love, tolerance, patriotism, truth, ahimsa etc. His view is that 'The sword of the satyagrahi is love and the unmistakable firmness that comes from it.'

Abune Panlos writes that "Gandhi's definition of the word 'Satyagraha' given to the movement implies truth, openness, honesty and fairness, encompassing physical and

mental non-violence and self-sacrifice, instead of inflicting suffering on the opponent. All these values indicate harmony with the teaching of the holy books. That is why, today all peace-loving and genuine nations individuals or groups in the world, regardless of their religious or philosophical outlook, ethnic background, etc. give great value to the teachings of Mahatma Gandhi."Gandhi's technique of Satyagraha is a multidimensional concept. So, the question naturally emerges that is, is there any relevance of the concept of Satyagraha in the present context? In reply it can be readily viewed that it has relevance in the present context too. To Gandhi-"it is a force that may be used by individuals as well as by communities. It can be used not only in political but also in domestic affairs. Its universal applicability is a demonstration of its permanence and invincibility. It can be used alike by man, women and children as well. It is totally untrue to say that it is a force to be used only by the weak."It is known to all that violence begets violence just as love begets love. But it cannot give us the opposite result. As for instance, we take a simple example, suppose someone slaps a man and in retaliation the later one also behaves in the same way, then the question can be asked from the given instance that is- what is missing here? The answer is that values like love, tolerance, sympathy etc. are missing in this instance, which cannot be bought from today's global market. Again the (values) are not palpable like bank accounts. Rather they come from within. From this context, we can make a distinction between *freedom of* and *freedom from*. Gandhi did not accept the concept of *freedom from*. He thought that external freedom (freedom from) can bring untruth or violence. Generally, we are following the concept *freedom from* in our domestic, political and economic field. As a result the values like Love, Truth, Non-violence, Concern for others, Justice and Tolerance etc. are missing gradually from human life. So, the question naturally comes to our mind, what are the reasons of emerging conflict in the present context of society? Answers not only can be placed from social and political backdrop but also from economic viewpoint. If we go through the social backdrop then we see that we generally emphasis on only search for individual peace rather than the concept of searching for Truth. Peace does not come from heaven. It comes from the concepts of Love, Truth, Non-violence, Equality, Tolerance, Justice, and Patriotism etc. which have latent forces, which are unseen, unperceived and unobserved. That is why, they have intrinsic value. Therefore, Gandhi wrote: "there is no defeat for the satyagrahi's till they give up the truth. Satyagraha is a relentless search for truth and

determination to reach truth. In the path of Satyagraha there is always unflinching adherence to truth. The sword of Satyagraha is love and the unmistakable firmness that comes from it. Satyagraha is utter self-effacement, greatest humiliation, greatest patience, and brightest faith."Today's people follow the technique of Satyagraha only in black and white. So, it can be undoubtedly said that we are taking Gandhi only as a model for delivering lectures in the meetings instead of using it in our daily life.

Again if we see it from political viewpoint then it can be opined that politicians are busy with their party work. They ignore public sentiments like the concept of equality, justice etc. which are really the subjects to discuss in public forum. It is clear from the present scenario of politics. As for instance we can talk about welfare of a state. It is a fact that we are free Indians, but the important question is- are we enjoying freedom in a real sense? From the Gandhi's point of view no one will be free from the concept of Satyagraha. Satyagrahies always can enjoy their freedom not only from external side but also from internal side because they adhere to truth. Therefore, Gandhi chose to employ the technique of Satyagraha not only in domestic but also in political and economic fields in order to achieve freedom not only from the British but also from within.

Again if we see it from economic side then it can be viewed that Gandhi also employed the technique of Satyagraha in the economic side in order to enrich India. If it is not entertained, the welfare of mankind cannot be thought of. If bureaucrats are corrupt and financial packages are not properly utilized, it will deter the economic growth of a country. That is why Gandhi wrote-"in Satyagraha there is no place for fraud or falsehood or any kind of untruth. The very nature of Satyagraha is such that the fruit of movement is contained in the movement itself. Satyagraha is based on self help, self-sacrifice and faith in God."Gandhi therefore, through the concept of Satyagraha wanted to render the following messages to masses for the betterment mankind: the message of love, the message of truth, the message of non-violence, the message of tolerance, the message of equality, the message of justice, and the message of self- discipline. The time has come to rethink on Gandhi's concept of satyagraha in order to save human being from the value-crisis that emerged in our society as a threat, otherwise society will be paralyzed or jeopardized soon. That is why Gandhi put enormous emphasis on the concept of Satyagraha which can play a vital role by preserving human values for a peaceful society. Therefore, he said

"Mankind has to get out of violence only through non-violent. Hatred can be overcome only by love." And he also viewed: "If liberty and democracy are to be truly saved, they will only be by non-violence resistance no less brave, no less glorious than violent resistance."He significantly mentioned that any result based on violence cannot be enduring and lasting. That is why, peace based on war cannot be everlasting. He was against hatred, anger, war and other vices. Wars can never be the means of achieving any positive result. Just as love begets love so also a war can start another war. Therefore, only love can stimulate the spirit of peace. So, Gandhi said: Mankind has to get out of violence only through non-violence. And hatred can be overcome only by love.

Gandhi held the view that the concepts of truth and non-violence can be practiced only when there is a way of practicing or using the concept of ahimsa. It indicates the developing stage of ahimsa which can be named as Satyagraha.

The concept of Satyagraha is based on love. Therefore, it is a love force. Gandhi considered it as the religious pursuit because it maintains that there is one God who is omnipresent. Love is the basis of human beings and without this basis we cannot practice the concept of Satyagraha.It is also known as truth force or soul force or love force.Gandhi throughout his life attempted to use the concept of Satyagraha and succeeded in his life.

Gandhi formulated the concept of Satyagraha against violence, tyranny and injustice. He held the view that the problems involved in our society due to our ignorance that truth is universal, eternal, all-pervasive and all-comprehending. In this context Gandhi views that we should not reply the context of violence through violence, evil through evil, anger through anger. Rather we should think of how we can get rid of this problem involved in front of me. Gandhi's answer is that there is only an answer to this crisis that is to embrace the concept of Satyagraha.

Satyagraha also provides a chance to a wrong doer to amend or realize the mistake done in life. It is based on the belief thatthere is an essential quality that is goodness present in every man because each man holds divinity within himself. Therefore, the important aspect of human beings is to awake the concealed essential qualityin order to be free from anger, hatred, intolerance etc.

Gandhi asserts that a satyagrahi can amend him/her by taking painfor the sake of truth. In this context ahimsa or non-violence is conscious suffering. Therefore, a satyagrahi can convert the opponent mind.

Satyagraha consists of the concepts of love, ahimsa and conscious suffering. By the help of these concepts, the forces of evil can be thrown out in the sense that it is a way of truth. Gandhi in this context points out that it is universal in a sense that it can be practised by children and adults, by men and women, by individuals and communities and by societies and nations.It also can be employed in domestic, social, and political field. This universal nature of the concept of Satyagraha is derived from the concept of God.

5.6 PHILOSOPHY OF END AND MEANS

This is a very significant and interesting concept in Gandhi's philosophy. It can be related to the traditional ethical concepts 'right' and 'good'. The word 'Right' is considered the means to the realisation of 'good', so the end is 'good' and the means is 'right'. Here we have seen a necessary relationship between 'right' and 'good'. We cannot think of the concept of 'good' withoutthe concept of 'right'. Just as there is a necessary relationship between 'right' and 'good', so also there is an intimate relationship between 'end' and 'means'.

These two concepts have a link or connection with Gandhi's concepts of truth and non-violence. According to Gandhi, end and means are essentially related to each other and both are convertible terms in his philosophy. Whilementioning the relationship between the two Gandhi wrote that "the means may be likened to a seed, the end to a tree; and there is the same inviolable connection between the means and the end as there is between the seed and the tree." (Hind Swaraj, p.39) This saying symbolises the necessary relationship between seed and the tree andthrough this relationship he shows the intimate connection between means and the end.

This relationship involves the important questions in Gandhi's philosophy. The questions are: Does the end justify the means? Can we attain good ends by whatever means we adopt? Should means also be good if a good end is to be realised? Is purity of means an essential aspect of the way to the realization good? Gandhi in this context emphasises that a good end cannot justify any and every means. Rather, he shows that if a good end is to be realised, the means to attain the good should be essentially good. Therefore, Gandhi in his philosophy of life gave importance to means. So, he said, "means are after all everything". Again it can be viewed that in order to realise the good end, the means which we adopt for attaining the good end may not be the same

from person to person as we consider that means are many.That is why; Gandhi had answered that end cannot justify the means.

Gandhi's concepts of 'end' and 'means' have a direct relation with the notions of 'truth' and 'ahimsa'. In order to realise the end or the ideal that is truth, Gandhi adopted the path of ahimsa as a means. That is why, Gandhi said:truth is the end and ahimsa is the means. Gandhi during the Freedom Movement of Indiautilized the weapon of non-violence as a means of attaining freedom as an end or ideal from British colonisation. And Gandhi was succeeded in case of attaining freedom by the means of ahimsa.

CHECK YOUR PROGRESS

Q 7: State whether the following statements are True or False

i) Satyagraha is a technique which Gandhi employed in his philosophy. (True / False)

ii) Satyagraha is a multidimensional concept. (True / False)

iii) Satyagraha is also known as love force. (True / Fase)

Q 8: Who for the first time coined the word 'satyagraha'?

.....

.....

Q 9: What do you mean by *freedom from*, to Gandhi?

(Answer in about 40 words)

.....

.....

Q 10: Why did Gandhi employ the concept of Satyagraha in his philosophy? (Answer in about 50 words)

.....

.....

Q 11: Why is Satyagraha known as love force? (Answer in about 40 words)

.....

.....

Q 12: What do you mean by the concept that 'Satyagraha' is universal in nature? (Answer in about 50 words)

.....

.....

Q 13: Does the end justify the means? According to Gandhi? (Answer in about 60 words)

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ACTIVITY 5.2

Is the concept of Satyagraha relevant in the present moment? What do you think?

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5.7 LET US SUM UP

- Gandhi viewed that the nature of truth is impersonal, on the other hand the nature of God is personal. In order to solve the significant issue, Gandhi opined that truth is God. He mentioned the reason that we can deny the existence of God, but we cannot reject the truth. So, the concept of truth is universal in nature.
- Truth and non-violence are interconnected in the sense that one cannot be discussed without the other. They are the two sides of the same coin. *Ahimsa* is the means and truth is the end.
- The literal meaning of the term is non-killing or non-injury. So, *ahimsa* is considered different from *himsa*. His view is that *himsa* means causing pain or killing any life out of danger or from a selfish purpose or with the intention of injuring it. Hence, *ahimsa* implies the act of refraining from such activities.
- There are two aspects of the word *ahimsa*. One is positive and the other is negative. The positive aspect holds that *ahimsa* is not merely a 'non-injury' or 'non-killing' to creature, rather through this aspect heheld the view that we should be non-violent to other living beings at the same time. Besides, it denotes the concept of love. Love is a kind of energy which can sublimate one's mind and uplift the quality of human beings. On the other hand by the negative aspect of *ahimsa* Gandhi means non-killing or non-injury. It implies that a non-violent act is free from hatred, anger, malice etc.
- The concept of *ahimsa* is essentially dealt with the concept of God. One cannot

practice *ahimsa* unless and until he/she is an ardent follower or believer in God. By believing in God's nature, one can follow the concept of *ahimsa*. It is also significant that by the act of faith or belief in God, one can develop the concept that is we are essentially one.

- Gandhi utilised the technique of Satyagraha through the concepts of love, tolerance, patriotism, truth, ahimsa etc. His view was that 'The sword of Satyagrahi is love and the unmistakable firmness that comes from it'.
- Satyagraha is a relentless search for truth and the determination to reach them. In the path of Satyagraha there is always unflinching adherence to truth. The sword of Satyagraha is love and the unmistakable firmness comes from it.
- Satyagrahis always can enjoy their freedom not only from external side but also from internal side because they adhere to truth. Therefore, Gandhi chose to employ the technique of Satyagraha not only in domestic, but also in political and economic fields in order to achieve freedom not only from British but also from within.
- Gandhi viewed that the concepts of truth and non-violence can be practiced only by using the technique of Satyagraha. That is why the developing stage of *ahimsa* is known as Satyagraha.
- The concept of Satyagraha isbased on love. It is also known as love force or soul force. Gandhi succeeded throughout his life by this force.
- The concepts of 'right' and 'good' have a direct relation with the notions of 'Truth' and 'Ahimsa'. Just as 'right' is the means of obtaining 'Good', so also ahimsa is the means of achieving the result of 'Truth'. Gandhi was successful in getting freedom from the English rule by the means of *ahimsa*.

5.8 FURTHER READING

1) Lal, B.K. *Contemporary Indian Philosophy*. Motilal Benarsidass Publishers. 1973
2) Sharma, Anand (ed.) *Gandhian Way*. Academic foundation. 2007
3) Verma, B.R. & Bakshi, S.R. (ed.) *Gandhian Satyagraha and His Techniques*. (1920-1928). Commonwealth Publications. 2005
4) Chakravarty, Meera. *Essays on Philosophy and Culture*. New Bharatiya Book Corporation.2009

5.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Gandhi held the view that the nature of truth is impersonal and in contrast to this he views that the nature of God is personal.

Ans to Q No 2: Positive and negative meaning of ahimsa

Ans to Q No 3: The literal meaning of the term ahimsa is non-killing or non-injury.

Ans to Q No 4: The negative meaning of ahimsa implies non killing or non-injury, so it presupposes that a non-violent act is free from hatred, anger, malice etc.

Ans to Q No 5: The positive meaning of ahimsa is not merely a 'non-injury' or 'non-killing' to creature, rather it holds that we should be non-violent to other living beings in a wider perspective which we should be practiced. The positive meaning also indicates the concept of love.On the other hand,the negative meaning of ahimsa is non killing or non-injury, so it presupposes that a non-violent act is free from hatred, anger, malice etc.

Ans to Q No 6: a) True b)True c)True d)True

Ans to Q No 7: a)True b)True c)True

Ans to Q No 8: Maganlal Gandhi

Ans to Q No 9: By the concept *freedom from,* he indicates the external freedom (freedom from) which can bring untruth or violence. Generally, we follow the concept *freedom from* in our domestic, political and economic field.

Ans to Q No 10: Satyagraha is a priceless and matchless weapon which Gandhi used in order to free India from the shackles of English. He knew that it is impossible to defeat English through other ways. So, he utilised the technique of Satyagraha through the concepts of Truth, Non-violence etc.

Ans to Q No 11: The concept of Satyagraha is based on love. Love isconsidered the basis of human beings and without this basis, we cannot practice the concept of Satyagraha. That is why, it is known as love force.

Ans to Q No 12: Gandhi's context of Satyagraha is universal in a sense that it can be practiced by children and adults, by men and women, by individuals and communities and by societies and nations. It also can be employed in our domestic, social, and political fields. This universal nature of Satyagraha is derived from the concept of God.

Ans to Q No 13: Gandhi held the view that end cannot justify the means in a sense

that there can bevarious means to realisethe ideal or end, so end cannot justify any and every kind of means. Besides, Gandhi laid emphasis on means than the ideal which is considered the ultimate aim of actions. Hence, end cannot justify the means in the language of Gandhi.

5.10 MODEL QUESTIONS

A. Objective Questions

Q 1: What is the nature of truth, to Gandhi?

Q 2: What is the main distinction between Truth and God?

Q 3: State the positive meaning of ahimsa.

Q 4: What do you mean by the negative meaning of ahimsa?

Q 5: Write the literal meaning of ahimsa.

Q 6: Does Gandhi advocate the nirguna character of God?

B. Short Questions (Answer in about 50 words)

Q 1: What is meant by *Truth is God?* To Gandhi

Q 2: Do you find any link between the concepts of*God is truth* and *Truth is God?* Explain in brief.

Q 2: Briefly explain the difference between positive and negative aspect of *ahimsa*.

Q 3: Write a short note on ahimsa.

Q 4: Write a short note on Satyagraha.

Q 5: Explain a brief note on the concept of God is truth.

Q 6: What ismeant by the technique of *ahimsa*? Briefly explain.

Q 7: Does end justify the means? Briefly explain

C. Long Questions (Answer in about 300-500 words)

Q 1: Explain the nature of *ahimsa*.

Q 2: What is meant by the technique of *ahimsa*? Explain

Q 3: Is that Satyagraha a way to the concept of non-violence? Explain

Q 4: Describe the concept of Satyagraha.

Q 5: Can we discuss the concept of Satyagraha without the concept of non-violence? Explain

Q 6: Can a Satyagrahi change the opponent mind? What do you think? Explain

Q 7: Does end justify the means? Explain

Q 8: Do you find any relationship between means and end? Explain with reference to Gandhi's viewpoint.

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UNIT 6: GANDHI'S CONCEPT OF TRUSTEESHIP

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Economic basis of society

6.4 Trusteeship: what it is

6.5 Definition of trustee

6.6 Origin of trusteeship

6.7 Salient features of trusteeship

6.8 Trusteeship and modern world

6.9 Let us sum up

6.10 Further reading

6.11 Answers to check your progress

6.12 Model questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain Gandhi's idea about the economic basis of society
- explain the concept of trusteeship
- define what is trustee
- explain the origin of trusteeship
- explain the basic features of trusteeship
- discuss the relevance of the concept of trusteeship

6.2 INTRODUCTION

Mohandas Karamchand Gandhi, the greatest Indian of all time, is also known as the apostle of peace and non-violence. He was not only famous for his political or social works but also known for his unique but practical economic thought. The background of gndhian economy is very strong. Gandhi was influenced by the writings of Karl Marx, Adam smith, tolostoy, Ruskin bond, R.C. Dutta and many others and he examined their writings in the context of india and started to think about various economic problem and adopted various action plan for solving those problem.

Gandhi was fighting against the extreme poverty, backwardness and socio – economic challenges as a part of his independence movement, of that time. Gandhi thought that economic self-sufficiency is very much essential for an individual and nation. He thought that the important economic wealth of the nation is human being so throughout his life he was working for the overall development of the individual and also for the economic equality. Working for economic equality means abolishing the conflict between capital and labour section of our society. To build the economic foundation of the nation and individual strong and make the country economically self sufficient he used many non violent means. swadeshi, swaraj, sarvodaya, trusteeship are some of them.

Swadeshi literally means "belonging to one's own country". Gandhi applied this notion almost in every spare of life - social, political and economic. Swadeshi doctrine is a doctrine employed for the protection of home industry. By protecting the home industry Gandhi tried to make the individual and the nation economically self sufficient.

Swaraj means self rule or own government. Gandhi realised that to attain ideal state political freedom is essential i.e swaraj is essential. Gandhi also explained swaraj from the economical point of view. Economically swaraj means full economic freedom for all the people of the country. Gandhi says"the swaraj of my dream is the poor man's swaraj. The necessities of life should be enjoyed by you in common with those enjoyed by priences and monied man"

Sarvodaya is a movement which is literally means betterment of all. The main aim of this movement is rural reconstruction and upliftment of all.

To abolish the distinction between poor and rich and to establish permanent peace in society he introduced the concept of trusteeship. It is a concept where one voluntarily gives up one's right on wealth earned by him and dedicates it to the welfare of the weaker section of the society. The idea of trusteeship is based on the notion that nobody can be the permanent owner of property. Everything belongs to god. We can only hold the thing or property as a benevolent custodian. In this chapter we are going to discuss about trusteeship elaborately.

6.3 THE ECONOMIC BASIS OF SOCIETY

According to Mahatma Gandhi the economic basis of a society should not be separated from morality and spirituality. Gandhi believed that to establish peace and

harmony in society the economic basis of society should based on love and trust. He never separated his economics from ethics. He said that economics that hurt the moral well-being of an individual or a nation are immoral and sinful. Gandhi was always working for establishing economic equality in society. But to establish equality he never used external force but use only soul force. He believed that if people develop the quality of sympathy, kindness, benevolence and the feeling of oneness then voluntarily they will think about the weaker section of the society. Gandhi said a good individual would love to share his things with other because for such people life is not meant for enjoyment only but it is meant to help other.

6.4 TRUSTEESHIP: WHAT IT IS

Trusteeship is a Socio-economic Philosophy which was developed by Mahatma Gandhi as a part of his non-violent revolution. It is a concept where one voluntarily gives up or relinquishes one's right on wealth earned by him and dedicates it to the welfare of the poorer section of the society. Gandhi had a firm believe that every capitalist being a human have in them the element of goodness which every individual necessarily possess. So, if they realize that without the labour of the poor it would not possible for those to acquire wealth, then the capitalist would function only as trustee for the poor. They would then keep all the surplus money or wealth in trust for the welfare of the poor which would establish economic equality in society. Gandhi described trusteeship very simply by the following words" Supposing I have come by a fair amount of wealth either by way of legacy or by means of trade and industry. I must know that all that wealth does not belong to me. What of others. The rest of my wealth belongs to the community and must be used for the welfare of the community".

Mahatma Gandhi used it as a powerful tool for removing economic and social disparity and ultimately establishing peace in the society. Gandhi had no doubt about its abiding value. He said, "My theory of Trusteeship is no makeshift, certainly no Camouflage. I am confident that it will survive all other theories. It has the sanction of Philosophy and religion behind it..... No other theory is compatible with non-violence." He used trusteeship as an instrument for establishing economic and social equality. In fact Gandhi said that his trusteeship is a gift from india to the world. Mahatma Gandhi himself was an example of this idea as his worldly possessions were just a pair of cloths, watch, stick and few utensils. Gandhi was not an arm- chair philosopher. He

never believed in theory only. He believed in experimenting his own theory and he made a first test on him.

6.5 DEFINITION OF TRUSTEE

A Trustee is one who holds property in trust for the benefit of others. A trustee is legally and morally bound to manage the trust properly in responsible and productive manners for the benefit of the trust's beneficiaries. A trustee may have a share of the benefit of the trust like the other beneficiaries. A trustee cannot leave his property to his children as a heir except the public. Gandhi thought that the very idea of ownership is at root a form of violence. So if the capitalist or the rich people realize that their surplus property is actually not their property and if they willingly keep their surplus money in trust then it will definitely guarantee social and economic equality. Gandhi desired the capitalist to become trustees of the nation by running their business with integrity for the welfare of the people.

CHECK YOUR PROGRESS

Q.1. what is trusteeship?

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Q.2. What is trustee?

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Q.3. Define sarvodaya

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6.6 ORIGIN OF TRUSTEESHIP

The concept of trusteeship comes from the ideas of Ahimsa and Aparigraha. For Gandhi, Ahimsa is the greatest virtue. Ahimsa generally means non-killing. Gandhi gave a new dimension to the highest human value in theory and practice. The usual meaning of Ahimsa is not merely refraining from causing injuries to creature, it stands for certain positive attitudes towards other living beings that one must cultivate. In fact

in its positive aspect Ahimsa is nothing but love. This positive attitude inspired Gandhi to think about the concept of trusteeship.

It is true that one cannot acquire excess wealth without exploiting the labours of others. Exploitation is one kind of violence. A true believer of non-violence can never exploit the labour of others for having excess wealth. A votary of non-violence then can hold anything in excess of what he needs only as a trustee for others. Gandhi believed that at its very root the concept of ownership or capitalism involves the form of violence. Centralization of power creates social and economic inequalities in society. But Gandhi did not believe that the evil could be removed from the society by transferring the concencetrated ownership from the individual to the state. So he offered trusteeship as an alternative. Trusteeship which is based on non-violence is nothing but only the qualitative transformation of the attributes and meaning of ownership.

Aparigraha is the ethical ideas of non-possession of the renunciation of ownership. It also means non-attachment of worldly objects and things. It simply means honest living and avoidance of avarice. Gandhi was very deeply influenced by this ethical idea and so he developed the concept of trusteeship. Gandhi thought that absolute non-possession is impossible since one possesses the body. But one should distinguish between needs and wants, reduce one's wants to the barest minimum. Gandhi believed that God never creates more than what is strictly needed for the moment. So acquire things more that what we need is against the fundamental law of nature.

CHECK YOUR PROGRESS

Q.4. Write the positive meaning of Ahimsa.

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Q.5. "Ahimsa is the greatest virtue" who said this?

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6.7 SALIENT FEATURES OF TRUSTEESHIP

The following are the salient features of trusteeship:

1. Trusteeship is a socio-economic philosophy, which provides a means by which the wealthy people would be the trustee of trust that looked after the welfare of the people in general. Trusteeship provides a means of transforming the present capitalist order of society into an equalitarian one.
2. Gandhi used trusteeship as a powerful tool to establish permanent peace in society by removing economic and social inequalities. Gandhi did not believe in capture of power, but accumulation of power to the many. He believed that the very concept of ownership or capitalism involves at its root the form of violence. He believed in the equal distribution of wealth. So, he used trusteeship as an instrument to remove social and economic disparities from society.
3. Trusteeship tries to reduce the gap between rich and the poor. Economic eqauality is the master key to non violent movement. so Gandhi want to abolish capitalism not capitalist. He invites capitalist to become a trustee.
4. It tries to change the attitude of the capitalist. Because without the labour and the co-operation of the poorer section of the society it would not possible for the capitalist to accumulate wealth. So, they should voluntarily surrender their excess wealth and keep that in trust for the welfare of the working and the poorer section.
5. Gandhi's trusteeship covered not merely material source of wealth and power but also non-material possessions such as special talents that some individual have possessed. Gandhi believed that every individual has got some talents or ability. But we exploit that talent or ability for personal gain in the beliefs that we own the talent. But Gandhi said that we do not own the talent but we are appointed as trustee by God and so we should use the talent to help others who are less fortunate or talented.
6. The idea of trusteeship is inherent in the idea of non-violence. Gandhi believed that the economic basis of society must be based on love and trust. A non-violent society is always non-exploitative society. One who believes in non-violence cannot therefore believe in inevitability of class war. Trusteeship then has to be understood as a part of the scenario of a non-violent revolution, as an instrument in the Satyagrahi's struggle for economic equality. Gandhi was also highly

influenced by the moral concept "Aparigraha" of Bhagabhat Gita, the Hindu scripture. Aparigraha means non-attachment for worldly object or non-possession. Gandhi felt that the tendency to possess things is at once the cause of all evils. Therefore one must cultivate the discipline of living with that amount of minimum wealth with which one can live a happy and comfortable life.

7. Gandhi's trusteeship is not Philanthropy. Gandhi himself said, "if trusteeship idea catches, philanthropy, as we know it will disappear". Distribution of wealth is not about charity but about ensuring basic human dignity. Gandhi believed that giving charity to healthy person is shameful acts. The core of trusteeship is the protection of human dignity not mere materialistic prosperity.
8. Gandhi's concept of trusteeship gives more importance to socialism. But his socialism is something different from Karl Marx. In Gandhi's social order the individual will be at the centre and the state has to promote his welfare. But, under Marxism individual will be subordinate to the state. Again while Marx considered force and violence as inevitable in the birth of a new order, Gandhian Socialism is based on non-violence.
9. It does not recognize any right of private ownership of property except in as much as it may be permitted by society for its welfare.
10. Trusteeship should be regulated by Government. No individual should be allowed to use his wealth for his own interest.

6.8 TRUSTEESHIP AND MODERN WORLD

Gandhi's concept of trusteeship has been criticised for some of its limitations. Some critics opine that it wants to destroy capitalism and support socialism. But now a days instead of socialism capitalism proving very successful all over the world. Some wants to blame that it will take away the working spirit of the businessman which will slow down the economic development of a society.

Again in today's competitive world every businessman tries to accumulate more wealth. So such attitude never let them to accept easily the concept of trusteeship. But in spite of all these we cannot consider trusteeship as an impractical and imaginary theory of Gandhi. It is true that not all of Gandhi's theories are relevant in modern day context but some of them are relevant. Trusteeship is one of them. If we go deep in to the corporate world then we will come across the concept of corporate social

responsibility. The welfare activities undertaken by corporate world are known as corporate social responsibility (CSR). The root of corporate social responsibility lies in Gandhi's concept of trusteeship. This CSR connect corporate sector to social sector. Every company draws its resources from society so they must have some responsibilities towards society. It has seen that now a day every company expenses a huge amount in the name of social service. Many of them have their own NGOs, some company involve themselves in doing charity works etc. Ratan tata, the founder of TATA Group was highly influenced by trusteeship of Gandhi and he developed his life based on this idea. So if CSR activities are backed by Trusteeship they can bring real prosperity and permanent peace to our life.

6.9 LET US SUM UP

- Trusteeship is a unique concept advocated by Gandhi in order to establish social and economic inequality. It is a concept with its origin in spirituality wherein one voluntarily surrender one's excess wealth ,and keep that in trust for the welfare of the poorer section of society.
- A trustee is a person who holds property in trust for the welfare of its beneficiary. He must morally and legally bound to manage the trust.
- The concept of trusteeship flows from, the ideas of Ahimsa and Aparigraha . Positively Ahimsa stands for love and negatively it means non-killing. The very concept of trusteeship is inherent in the concept of Ahimsa. Because a true believer of non-violence can feel the actual meaning of trusteeship, a votary of non-violence cannot hunger for possessions.
- With the help of trusteeship Gandhi tried to establish permanent peace in society by removing economic and social disparity.
- Socialism of Gandhi is something different from the socialism of Marx. Gandhian Socialism was completely based on non-violence but Marx considered force and violence as inevitable in the birth of a new order.
- Protection of human dignity and enrichment of human life is the core of trusteeship.

6.10 FURTHER READING

1) Lal, Basanta Kumar. 1973. Contemporary Indian Philisophy, Motilal Banarasidas Publication, Delhi.
2) Kumar Ravindra, India and Mahatma Gandhi, Kaplaz Publication, New Delhi.
3) Dutta, Mishra Anil (edt). Gandhian approach to Contemporary Problems. Mittal Publication, New Delhi.
4) Lokonathat, V. A History of Economic thought, S. Chand and Company Ltd. New Delhi.

6.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. to the Q. No.1. Trusteeship is a Socio-economic Philosophy adopted by Gandhi with a view to establish a equalitarian society. It provides a means by which the wealthy people would be the trustee of trust that looked after the trust for the welfare of the poorer section of the society.

Ans. to the Q.No.2. A trustee is one who holds property in trust for the benefit of others.

Ans to the Q.No. 3 sarvodaya is a comprehensive, economic, political and above all a spiritual movement which aims at betterment or upliftment of all.

Ans. to the Q.No.4. 'Love'.

Ans. to the Q. No.5. Mahatma Gandhi

6.12 MODEL QUESTIONS

A. Very Short questions

Q.1. Define Ahimsa.

Q.2. What is Aparigraha?

Q.3. Is absolute non- possession possible?

Q..4. Gandhi's Trusteeship is Philantrophy. Is it true?

B. Short question. (Answer in about 100-150 words)

Q.1. Explain Ahimsa both positively and negatively.

Q.2. Distinguish between socialism of Karl Marx and Gandhi.

C. Long questions (Answer in about 300-350 words)

Q.7. Explain Ahimsa and Aparigraha as origin of Trusteeship.

Q.8. What are the salient features of Trusteeship? Discuss.

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UNIT 7: AUROBINDO'S SUPERMIND

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Aurobindo's concept of Supermind

7.4 Triple status of Supermind

7.5 Triple transformation of Supermind

7.6 Let us sum up

7.7 Further reading

7.8 Answers to check your progress

7.9 Model Questions

7.1. LEARNING OBJECTIVES

After going through this unit, you will be able to

- explain the nature of Supermind.
- describe the various types of ignorance.
- explain the triple stages of Supermind

7.2. INTRODUCTION

Among the many remarkable men born in the latter half of the 19th century who tried to mould India's destiny Sri Aurobindo Ghose was one of them. He was a contemporary of Mahatma Gandhi, an admirer of Swami Vivekananda, a colleague of Tilak and the idol of Rabindranath Tagore. His original name is Arabinda Akryod Ghose. He was a non-academic Indian philosopher. But the philosophical thought and ideas contained in the teachings of some social, political, cultural and religious leaders of outstanding ability and consecrated life influenced him strongly. Sri Aurobindo is the exponent of ancient Indian Philosophy. Sri Aurobindo's philosophy carries on it the stamp of a number of influences. He was well acquainted with classical western philosophy and idealistic philosophies of modern times as well as classical Indian philosophy specifically Advaita Vedanta and Yoga. All these influences are reviewed and reorganized in the thoughts of Sri Aurobindo. As a result his philosophy is the blending of both classical and contemporary thoughts of east and west. We find a new

synthetic, comprehensive vision of Reality in his thought. His philosophy can also be called as Integral Advaitism. It is said as Advaita as Sri Aurobindo regards Brahman or the Absolute as one and the fundamental reality. It is Integral for it does not deny the reality of any of the aspects of existence.

In the broad sense Sri Aurobindo's philosophy can be called idealistic. Firstly, it conceives reality as spiritual and secondly, it fixes up an ideal for mankind towards which all human efforts have to be directed. But his philosophy can never be said as Monism. According to Haridas Choudhury, "The philosophy of Sri Aurobindo may aptly be described as integral non-dualism (purna-advaita) or integral idealism (purna-vijnana) or integralism (purnavada)." This non-dualism is different from rationalistic Monism which is based on a conceptually formulated, determinate principle of unity. In fact in a principle of integralism, reality has to be indeterminate and even monism can not be attributed to it. It is called Integral as it both aspects and sublimates the opposition between the lower nature and the higher nature.

The material out of which Aurobindo tried to evolve his grand system was in a sense much richer, vaster and more varied than that of any other compatriots. His mastery of Greek and Latin classics not only enabled him to understand by comparison the classical roots of Indian thought, Indian epic and mythologies, into all of which he dived deep with a receptive mind and out of which he gathered new and precious ideas. He translated, annotated, reinterpreted and expounded many of the creative and non-technical sources of Indian philosophy—the Vedas, the upanisads, the Bhagawad-Gita and the later epics. He explores an integral point of view which would harmonize the divergent trends of Indian thought, and synthesize them also with the valuable elements of western thought. He builds, with rare confidence, on the divergent spiritual trends, the perennial streams of western and Indian thought. Besides these his main work on philosophy is *The Life Divine*, *The Human Cycle, Lights on Yoga, Synthesis of Yoga, The Ideal of Human Unity, Savitri* etc.

The fundamental basis upon which the whole structure of the philosophy of Sri Aurobindo stands is the recognition of the reality of both spirit and matter. He is aware that Materialism and Spiritualism are the two prevalent and rival theories that have attempted to explain the world in their own ways. His philosophy synthesizes or integrates the two. Either spirit or matter can give the human mind only some sense of ultimate reality for a time being. Thus it must seek always a complete affirmation that

can be found only by a luminous conciliation. Here all the conflicts and the contradictions of existence which represent the central truth can be synthesized. In reality both matter and spirit are the two modes of manifestation of the one ultimate reality. According to Aurobindo, the fact is that matter and spirit are like the two aspects of the same thing. If matter is to ascend to the spirit, there must be corresponding descent of the spirit in matter. The material can not be completely false; even if it has to be spiritualized that it has to be given some status and reality. Ancient Indian philosophy has committed the mistake that it does not realize that every evolution must have a corresponding involution. That is why Sri Aurobindo tries to work out an integral view in which both spirit and matter are given their dues.

Sri Aurobindo regards Ultimate Reality as, in its essence, utterly transcendent which can not be described. This Ultimate Reality is above and beyond all that is thinkable or conceivable. Creation is the expression of the essential unity of Reality. In order to understand the nature of Reality, it is essential to consider the levels or the cords of Being. So the cords of Being are the expressions of the Reality viewed from the standpoint of creation. Aurobindo talks about eight such principles. These are Existence, Consciousness-force, Bliss, Supermind, Mind, Psyche, Life and Matter. The first three principles are the triune principle of Saccidananda or the Ultimate Reality. The first four belongs to the higher hemisphere and the last four to the lower hemisphere. The lower hemisphere seeks to represent the stages that evolution has been able to reach and the higher hemisphere seeks to represent the stages into which evolution is going to enter.

7.3 AUROBINDO'S CONCEPT OF SUPERMIND

The human mind is the highest form of existence in the universe. The philosophical system, began by Aurobindo, is started with this belief. He says that the Ultimate Reality does not descend directly into the human consciousness or mind. In order to connect the Absolute (Super-Consciousness) with Mind (ordinary consciousness) a bond is essential between them. This bond is known as Supermind according to Aurobindo. Supermind belongs to the higher hemisphere and yet it is the end and the ideal of mind—that which mind is going to be. As a result it must have complete consciousness of Saccidananda. Similarly it is not mind itself but it is its culmination and fulfillment. It is only through the instrumentality of Supermind that Mind

can raise to the Absolute and the Absolute can descend to the mind. It is creative and comprehensive. The Supermind develops the three aspects of the Absolute or Saccidananda without separating them. These are

- It has the knowledge of the One but is able to draw out of the One its hidden multitude.
- It manifests the Many but does not lose itself in its differentiation.
- It contains and upholds the diffusion of the One into the Many and prevents it from being a real disintegration.

Regarding Supermind Aurobindo says, "It is a power of conscious force expressing real Being, born out of real Being and partaking of its nature. It is neither a child of the Void nor a weaver of fictions. It is conscious Reality throwing itself into mutable forms of its own imperishable and immutable substance." The Supermind is the consummation of Mind. It is all that Mind strives for but can never attain. The Mind is not the principle of knowledge that we suppose it to be. It is merely a 'faculty for the seeking of knowledge, for expressing as much as it can gain in certain forms of relative thought'. The Mind merely interprets the truth of universal existence for practical uses. It is a fall from the Supermind and its salvation lies in 'climbing back' to its original condition.

The nature of Supermind must through light on two aspects—

a) Supermind as Truth-Consciousness-as the spiritual principle having complete knowledge of Saccidananda and
b) Supermind as the ideal and the culmination of mind.

These two aspects are discussed below—

a) Supermind as Truth-Consciousness: Reality, in the philosophy of Aurobindo, is known as Saccidananda. It is expressed by him as the Creator, the Real-idea and the Supreme Truth-Consciousness. In Saccidananda we posit three entities and unite them in order to arrive at a trinity. These are Existence, Consciousness and Bliss.

The universe is an expression of consciousness which although manifesting itself in the multiplicity. And through this consciousness creation essentially sees things as basically one. However it differentiates the One without dividing it. That is why it is called Truth-Consciousness. It is also called Supramental Consciousness which is differed from mental consciousness. Mind essentially makes divisions and thereby

creates appearances contrary to the nature of real. Supermind neither creates divisions nor gives false pictures. It never misses the real unitary nature of the One and therefore it is called Truth-Consciousness.

It is already mentioned that Supermind is also named by Aurobindo as the Creator or the Creative idea. But it is not like the Brahman of *Advaita Vedanta* which is only real. And *Isvara*, *Maya* and the world-all become unreal. Therefore Sri Aurobindo feels that the creative principle must not be viewed as something over and above the one, but as something which is able to do justice both to the oneness of the one and to the world. Saccidananda is pure, conscious and blissful existence—beyond space and time. Creation, on the other hand, is a movement or a development in space and time. There must be a link in between the two as it is capable of explaining both the unity of the one and its development. It is not anything different from Saccidananda. It is its own consciousness, its own idea. As pure consciousness, it is unitary, as an Idea, it is capable of development. For that reason Aurobindo says that Supermind is the vast self-extension of the Brahman that contains and develops on the one hand and that by the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity on the other hand. It differentiates them but not divide. So creation starts when Supermind differentiates the original unity of the three principles. It is Saccidananda itself that itself that is this principle (of Supermind) but it is not resting in its pure, infinite, invariable consciousness, but proceeding out of this primal poise….into a movement which is its form of energy and instrument of cosmic creation.

b) Supermind as the ideal and the culmination of mind: Supermind is the culmination and consummation of mind. Sri Aurobindo here creates a distinction between Mind and Supermind. It consists in the difference between their manners of apprehending reality, mind, by its very nature. It is like the relation of part and whole. Generally Mind creates divisions not only between the knower and the known, but also in the objects that it apprehends. On account of this mind is not capable of having knowledge of the reality. Reality can be known only as one. Mind first breaks the original unity of the object of its knowledge and then tries to synthesize the broken parts again into a whole. That is why the mind fails to 'know' in the proper sense of the word 'know'.

The difference between mind and Supermind lies in the fact that mind is nothing but an urge to realize the Supramental level. As Supermind has already descended into

mind so mind is capable of spiritual activities. By some means Supermind is already present in the mind. That is why Aurobindo says that mind is actually a fall from Supermind. This fall is a necessary condition of creation as it represents the descent of the spirit. That makes it a precondition of evolution also.

This transmission of mind to Supermind is not abrupt or sudden. Mind belongs to the lower hemisphere and it has to ascend to the higher hemisphere. Hence there must be some intermediary steps through which this transition will be brought about. These steps are Mind, Higher Mind, Illumined Mind, Intuition, Over Mind, and Supermind. The passage from mind to Supermind is a passage from Nature to Super-Nature and as such mind must pass through some stages which would demonstrate the continuous nature of this transition.

Mind is essentially a consciousness which measures, limits and cut out forms of things from indivisible wholes and treats them as if each were a separate element. We have seen that Reality can not be known by such a process that mind somehow has to rise above its normal activities and try to cultivate some capacity for unification. The first condition for this transformation is that mind must somehow become aware of its own capacities and must be able to possess them. The necessity of such an observing intelligence which is conscious of its own actions is called by Aurobindo 'the Higher Mind'. Higher Mind is the spiritual parent of our conceptive mental ideation. In the Higher Mind there is no need of the analytical activities that mind normally performs and there is no need of ratiocination. So Higher Mind is a self-aware activity towards integration. Here Truths are not established by Logic and so they are sought to be seen in their pre-reflective unity. In this stage there is the initial attempt to break away from the bondage of logic and rational analysis and to enter into the realm of the ideal.

In the process of transformation from Mind to Supermind there is no need of a mind of higher thought, but a mind of spiritual light. Light is essentially illuminative. Through gradual steps thought process reveals its object piecemeal but there is the necessity of a sudden and a direct insight. And the stage in which mind can ascend is Illumined Mind. It does not work by thought, but by vision. Here thought is only a subordinate movement performed in order to make effortless insight. It only creates a representative-image of Truth. Higher Mind catches something of the substance of the Truth also. As higher Mind brings a greater consciousness into the being through the spiritual power of its Truth so that the illumined Mind brings in a still greater

consciousness through a Truth-sight and Truth-light and its seeing and seizing power. But these two stages of the ascent of mind can get their authority and fulfillment only by a reference to a third level i.e. Intuition. Intuition is conceived as a power of consciousness. When the consciousness of the subject meets with the consciousness in the object, it sees, feels and vibrates with the knowledge of that which it contacts. According to Sri Aurobindo, Intuition is the beginning of knowledge as it brings message from the higher or spiritual realm. Intuition has four fold power viz. a power of revelatory Truth-seeing, a power of inspiration or Truth-hearing, a power of Truth-touch or immediate seizing of significance and a power of true and automatic discrimination of the orderly and exact relation of truth to truth. These are the fourfold potencies of intuition. It is the capacity to see Truth and to hear it in its organized form in an act of direct and immediate revelation. Aurobindo admits that Intuition can perform all the functions or reason and intelligence, with the difference that its grasp of the object is direct and not mediate like reason.

The faculty into which Intuition has to develop is called the Over Mind. It is described by Aurobindo as 'a super conscient cosmic mind in direct contact with the supramental consciousness. Such a description of Over Mind emphasizes the two sides of its nature which is a kind of cosmic consciousness and it is in contact with the Supermind. Cosmic consciousness implies that the consciousness which has been ascending through the three previous stages. The previous stages including the stage of Intuition are not cosmic in nature but the knowledge of over mind becomes global and cosmic by going beyond the representations of consciousness in particular centre. Over Mind is the proper link between mind and Supermind. It performs the mental activities in a spiritual manner and its cosmic consciousness is the consequence of its affinity with Supermind. It has been limited to individual's consciousness. And due to this limitation the intuitive consciousness does not have universality about it. Over mind is capable of reflecting the universal light and that is why its consciousness is cosmic. But Over Mind is not Supermind. In spite of being super conscient and cosmic it lacks the integral character of Supermind i.e. it can not apprehend the Supreme Truth—the Absolute-as a unity.

CHECK YOUR PROGRESS

Q 1: What is the original name of Sri Aurobindo?

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Q 2: What is the fundamental reality, according to Aurobindo?

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Q 3: Mention the significant work of Sri Aurobindo on Philosophical thought

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Q 4: What are the three aspects of the Absolute or Saccidananda developed by the Supermind?

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Q 5: According to Sri Aurobindo, "Intuition has four fold power." What are these four powers?

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7.4 TRIPLE STATUS OF SUPERMIND

Supermind descends down to mind and mind seeks to ascend back to its supramental status. The process of Involution goes down from Mind to psychic, Life, Matter and even to Nescience. Again the process of Evolution is a reverse process from Nescience to Supermind. But Supermind can not have the same poise through out the entire process of Involution and Evolution. Here Aurobindo speaks about its three general status or poise. These are nothing but the three different sessions of its cosmic and spiritual consciousness. Through these poises we are to understand Supermind as the Creator. The integral status of Supermind consists in its pure unitary consciousness, for that is a timeless and space less concentration of Saccidananda itself. Every status of Supermind has a definite relation with the world-process.

The first stage is the state when unity is ready to be disturbed. It is the state of 'Pure Ideation' Aurobindo gives here an analogy to understand the nature of this

poise. Just as thoughts and images that occur to our minds are not separate existences to us, so to this poise of Supermind, individuals and the world are not separate existences. Just as thoughts and images appear to us as forms of consciousness, so are all forms to this primary poise of Supermind.

The second stage is the stage in which the Supermind appears to be expressing its consciousness in all forms. It realizes itself as one in many and again as many in one. The process of Creation has now begun and Supermind has to come out of its state of inalienable unity. Here jivatma is distinguished from the universal Divine. The individual jivatma would express and realize itself in an individual centre of unity while the universal Divine realizes itself in all soul-forms universally. In fact the universal play in which the one has manifested itself in many though the multiplicity is regarded as having a unity behind. In the first stage everything was regarded as unity and in the second poise the multiplicity appears and still in the multiplicity unity is received.

In the third poise Supermind has to project itself in the movement and in a way involved in it. The first poise is the casual stage—*Karana-avastha* -in which the play has begun. The poise is understood as the fully manifested state—the *Purna-Vyakta-avastha* -in which creative processes are fully at work and consciousness, is expressed in all forms and centers.

The three poises can be described differently in a different way also. The first poise is the stage in which the unitary character of the supramental consciousness is still intact, though it is potentially ready to be differentiated. In the second poise, the process of differentiation starts and multiplicity makes it appearance. And in the third stage this multiplicity is fully expressed. But the urge towards unity is always there in all the poises since consciousness of integral unity represents the basic character of Supermind.

7.5 TRIPLE TRANSFORMATION OF SUPERMIND

In the ascending process of evolution it begins with matter as having descended to the level of matter consciousness feel that the veiling or the closing up has been carried to the farthest limit. Consciousness made itself the prisoner of matter and forces matter to take up the upward gradient. As a result life is born that signifies the first sprouting of consciousness in matter. But consciousness is not satisfied and still

ascending higher to higher. The next step in evolution must necessarily be an ascent to the level of Supermind. It can be achieved through a three fold process of transformation. These transformations would first require a complete and radical change of our terrestrial existence—of the material, the vital and the mental and it require then a final transformation resulting from the combined forces of one's own efforts. These triple transformations consists the stages namely Psychic transformation, Spiritual transformation and Supramental transformation. These three can be stated below—

Psychic transformation: The unfolding of the psychic soul is the first step towards supramental change. The psychic entity is the subliminal aspects of our being. Psychic change consists in the removal of the veil which hides our psyche or soul. Aurobindo describes the psyche as 'the ever-pure flame of the divinity in things' which remains undimmed through all the experiences of our life. It is necessary that the light of psyche should flood the whole of our being and permeate life, mind and matter within us. This is accomplished through psychic change. In this regard Sri Aurobindo attaches great importance to the education of emotions since it is only through such education that we feel the pressure need for a psychic transformation. Yoga is such an education leading to the Awakening of the soul within us.

Spiritual Transformation: Psychic change has to be supplemented by the spiritual change, the descent of a higher light into our being. By the process of psychic transformation matter, life and mind are purified but there must also be an opening out of the soul to spiritual intimations. The psychic being must be turned towards whatever seems to belong to a higher reality. This is spiritual transformation. When the soul is awakened and is able to guide and regulate life and mind, it must try to bring about a spiritual change in its conscious life.

According to Sri Aurobindo, the soul may attempt to achieve this contact through the thinking mind as its instrument. It may also put a psychic impression on the intellect and higher mind and intuitional intelligence and turn them in that direction. As this transformation will become more and more perfect, the spiritualized mind will move beyond all forms and figures, beyond all ideas of good and evil or true of false. Such a spiritual consciousness will tend towards the apprehension of that which transcends all dualities.

Supramental Transformation: Spiritual transformation leads the soul to the

apprehension of spiritual unity. But this transformation does not give us the integral transformation. The psychic transformation is replaced by a spiritual change on the high summits, but it is not the complete divine dynamism of nature. For this purpose supramental transformation is necessary. According to Sri Aurobindo, psychic transformation and spiritual transformation uplift man to higher reaches of consciousness. Nevertheless if the soul is left only with these, there will only be a vision of unity above us, not a realization of it. And as it happens with every vision of it will tend to grow fainter and weaker. This happens with all cases of intuitional experiences. So the vision must be transformed into a realization. So a descent of higher consciousness is necessary. Aurobindo says, "The Truth consciousness or Supermind finding evolutionary Nature ready has to descend into her and enable her to liberate the Supramental principle within her". The Supramental presence in matter, life and mind will change entirely the nature of the material, the vital and the mental.

7.6 LET US SUM UP

- The philosophy of Aurobindo is the meeting point of both Indian and Western thought.
- In his philosophy the concept of Supermind is a very imperative concept.
- It is the principle of active will and knowledge superior to Mind and creation of the world. It is the intermediary power and state of being between that self-possession of the One and this flux of the Many.
- Supermind is the mediator between mind or ordinary consciousness and Absolute or Supreme consciousness. Through Supermind Mind can ascend to the Absolute and Absolute descends to the mind.
- Supermind is exhibited by Aurobindo as Truth Consciousness through which the reality of Saccidananda is understood. But Mind and Supermind are not the same.
- The basic concept found in the philosophy Aurobindo is the evolution of the world and of man, through different stages, points to the divine destiny of man.
- A harmonious and integral culture of his physical, vital and mental potentialities alone enables and divinizing his total being. Man can thus become a superman, thinking, feeling and acting in unison with the Divine.

7.7 FURTHER READING

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7.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Sri Aurobindo Ghose

Ans to Q No 2: Brahman or Absolute

Ans to Q No 3: The life Divine, The Human Cycle, Lights on Yoga, Synthesis of Yoga, The Ideal of Human Unity and Savitri

Ans to Q No 4: It has the knowledge of the one but is able to draw out of the one its hidden multitude.

2) It manifests the many, but does not lose itself in its differentiation.

3) It contains and upholds the diffusion of the one into the Many and prevents it from being a real disintegration.

Ans to Q No 5:

1) A power of revelatory truth seeing
2) A power of inspiration and truth hearing
3) A power of truth-touch
4) A power of true and automatie discrimination of the orderly and exact relation of truth to truth

7.9 MODEL QUESTIONS

A) Very Short Questions

Q.1. What is the original name of Sri Aurobindo?

Q.2. His philosophy is known as___idealism. (Fill in the Blanks)

Q.3. Is his conception of Reality a combination of matter and spirit?

Q.4. Name one of Aurobindo's famous book.

Q.5. What are the three basic principles of Ultimate Reality?

B. Short questions (Answer in about 100-150 words)

Q.1. Write short notes on

a) Supermind as Truth-Consciousness
b) Integral Idealism
c) Explain the role of triple status in Supermind.
d) Write the name of eight principles of Reality or Saccidananada.

C. Long Questions (Answer in about 300-500 words)

Q.1. Explain triple transformation of Supermind.

Q.2. Elaborate the concept of Supermind.

Q.3. Describe the movement of Mind to Supermind.

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UNIT 8: AUROBINDO: EVOLUTION

UNIT STRUCTURE

8.1. Learning Objectives

8.2. Introduction

8.3. Notion of Creation and the world process

8.4. Nature and kinds of ignorance

8.5. Theory of Evolution

8.6. Let us sum up

8.7. Future Reading

8.8. Answers to cheeck your progress

8.9. Model Questions

8.1. LEARNING OBJECTIVES

After going through this unit, you will be able to

- describe the nature of creation.
- Illustrate the various kinds of ignorance.
- explain the relation between evolution and involution.
- discuss the theory of evolution.

8.2. INTRODUCTION

In the ocean of Indian thought the philosophy of Aurobindo is like a stunning island. He is one of the most outstanding figure of Indian Nationalism and a dazzling star of ancient Indian thought. Aurobindo's entire attitude to Indian philosophical thought is based on the presumption that the highest truth of philosophy, social life and even Science are contained in the Vedas. The Vedas are the original foundation or roots of Indian wisdom. Aurobindo tried to reveal how the tree of Indian Culture and Philosophy is rooted in the Vedas which are deep, sturdy and tenacious. So in his philosophy we find a gigantic synthesis in which the gains of modern scientific thought are fully recognized on the metaphysical plane.

In the Indian National Movement Sri Aurobindo was a most popular revolutionary leader, a brilliant orator and a journalist. He declared a political struggle against alien rule can be waged by peaceful means. His political work was marked by absolute

faithfulness to the high ideals of truth and universal love that he had made his own. After some years he shifted to Pondicherry where he lived remaining forty years of his life.

The philosophy of Sri Aurobindo is the meeting point of both Indian and western thought. Western thought aims at a fuller realization of the evolutionary and cosmic character of its thought. But it is hampered by its intellectualism and its existential outlook. On the other hand its requirement is spiritual standpoint. Similarly Indian thought is spiritual but individualistic and static. It must break its narrow walls of individualism and acquire a dynamic and cosmic character. Aurobindo's philosophy fulfils this function by dealing with the main problem of Evolution.

The idea of Evolution is undeniably more prominent in western philosophy than Indian philosophy. Greek philosopher Aristotle says evolution is teleological as it was the gradual transformation of the potential into the actual. In fact the problem of creation has been stumbling block in Greek philosophy. According to Plato, creation is not a material process, but an ideal and intellectual process. So he says the idea of creation existing prior to creation. So in Plato we find a double set of creators—the ideas which are the ultimate creators and God. God evidently has not got the power to create without getting the pattern from the ideas and the ideas can not also create directly as they have no power of generation.

The Greek philosophers were always at first directed outward and at later stage it is directed inwards. That is why the approach from the standpoint of consciousness was never fully established in Greek Philosophy. On the other hand Indian philosophy from the beginning turned inwards. The highest reality was always conceived as Atman or Self. Therefore the interpretation of the universe was always from the standpoint of consciousness. The different grades of Reality were explained in terms of the different grades of consciousness. Sri Aurobindo looks at the whole universe from the standpoint of Sachchidananda or highest consciousness. According to him, all reality is consciousness as well as the measure of reality of anything is determined by the nature of consciousness that is revealed in it. The higher the position of anything in the scale of reality, the deeper and more unified is the consciousness that is revealed in it. *Sachchidananda* is nothing but a common name for the triune principles of existence (*sat*), consciousness-force (*chit*) and bliss (*ananda*).

8.3 NOTION OF CREATION AND THE WORLD PROCESS

Regarding the question 'Why the Absolute is conceived as absolute and infinite?' or 'How the Absolute is conceived?'—the notion of creation will arise. Sri Aurobindo observes creation as a double process: First, it is a descent of the spirit into the worldly forms and second it is an ascent of the worldly forms to the spirit. So creation is a process of descent and ascent or evolution or involution. Just as we attain knowledge we ascend to it, but knowledge has descended down to us. Similarly spiritual transformation presupposes the descent of the spirit which is nothing but the origin of creation.

- Descent or involution

Sri Aurobindo's interpretation of the involuntary aspect of creation follows to some extent the Vedantic description of creation. In the Vedanta, creation is described as a result of *avidya*. Due to ignorance we come to regard the world and the apparent self as the only realities. But according to Vedanta there is no creation in reality and this cosmic delusion is nothing but a joyous act or *Lila*.

According to Sri Aurobindo, creation is nothing but an expression of joy. Delight is the secret of creation which is also the cause of birth and death. Like Vedanta Aurobindo also said creation is nothing but a joyful game—a Lila. The world appears most casual and insight as a movement of Force which also appears to be consciously creative. It is creating and giving expressions to newer and newer forms. But the moment we reflect upon the purpose of the creation of these forms we realize that the universe is an expression of delight. As a result we become one with it. This delight of world-process in relation to the *Saccidananda* is called Lila. That is why Sri Aurobindo says the whole of creation is a Lila-the child's joy, poet's joy, the actor's joy etc. The Absolute Himself the play, he is the player and he is playground. Lila is created out of Bliss, by Bliss and for Bliss. So Creation is pure Lila, which is an express of the spontaneous and sportive activity of Brahman.

Sri Aurobindo also describes creation as the plunge of the spirit into ignorance. Ignorance is the power of divine consciousness to withhold itself partially. Ignorance is part and parcel of Divine consciousness itself. Ignorance is in between the two realms. One extreme is the supreme Divine consciousness and other is the possibility of complete nescience. Ignorance stands in between two of them and this is the sphere

of created world. Therefore the Absolute itself decides to descend into ignorance i.e. creation. Sri Aurobindo is aware of the issues that why should the Absolute choose to create out of ignorance? Why it is not out of knowledge? Is it not a limitation of its power? etc. Regarding these problems Aurobindo says the Absolute can create out of fullness of its self-knowledge. But it is only higher creation—a greater world that can only be seen by seers and the sages. But creation arises out of the lesser world in which humans' lives which is through ignorance. By distinguishing between two worlds Aurobindo had given a different standpoint from Advaita Vedanta. World has been given a status and reality by Aurobindo. But without the conception of Maya the world can not be understood properly.

The notion of Maya has understood in two different ways. In the first sense it is a power, constructive and creative and in the second sense it is a delusion producing mechanism. Sri Aurobindo accepts the first meaning of Maya as the power that creates the world. It is a power of *Saccidananda* which can comprehend, contain and measure out of forms of the world out of Infinite Existence. In another sense Aurobindo can use the second meaning of Maya also. According to him, the world may also be called Maya as it is not the essential truth of infinite Existence.

As we have already known that creation is a plunge of the Spirit into ignorance. So it is necessary to try to establish the nature of ignorance.

8.4 NATURE AND KINDS OF IGNORANCE

According to Sri Aurobindo, ignorance is a form of knowledge though it is partial, fragmentary and distorted. Ignorance is conceived not as a sign of weakness, but as a power just like knowledge. It may be said as the power of partially withholding itself, but being a Divine power can not affect the Divine unity. Knowledge and ignorance are not essentially opposed each other. These are two different but the complementary aspects of the Reality. Ignorance proceeds towards the realm of knowledge and consequently knowledge becomes the natural culmination of ignorance. Thus ignorance is also potentially knowledge. It is a step towards knowledge.

There are three different ways for the operation of knowledge. At the highest, it is Divine Self-knowledge—that is also Divine All knowledge. On the other extreme, there is a complete negation of knowledge, 'effective dynamic, creative nescience.' In between the two there is the state of ignorance. Ignorance is conceived as the power

of Divine consciousness itself, as its power to withhold itself partially. It is a power just like knowledge. Thus knowledge is the natural culmination of the state of ignorance. He feels that the soul, in the state of ignorance itself, makes all the preparation required to attain the supramental state, only a divine veil is preventing it so far from attaining that state. Ignorance is called ignorance because in this state one is ignorant of the supramental vision of the mental, ignorance from the higher standpoint. Moreover it is also a step towards knowledge, a possibility always bubbling with the potency of knowledge, waiting for the supramental descent.

According to Sri Aurobindo, ignorance is not a power of the Absolute Reality. It does not dwell in Him. Again it is not an inherent characteristic of the multiplicity of souls. When the individual soul is in the superficial stage of consciousness, it is shut out from the deeper consciousness that shows its unity with other souls and with the Supreme Being. But it also opens the deeper levels of consciousness where the individual soul sees itself in fundamental unity with other souls and with the whole universe, and with the Supreme Being.

Sri Aurobindo is aware that any attempt to determine the nature of knowledge must first be able to explain the various aspects of ignorance. The reasons behind it are—ignorance is not absence of knowledge, but incomplete or partial knowledge. Moreover it is also from the state of ignorance that one has to grow into the state of knowledge. Sri Aurobindo talks about seven kinds of ignorance. In order to discover seven sides of ignorance he asserts seven fold ignorance. These are—the original, the cosmic, the Egoistic, the Temporal, the psychological, the Constitutional and the Practical. Let us discuss the nature of these various types of ignorance—

1. The Original Ignorance: By 'the original ignorance' Sri Aurobindo meant that beings are ignorant of that which is really real. Human beings are ignorant of the Absolute which is the source of all 'being and becoming'. This is called 'the original ignorance' as it is the most basic of all types of ignorance—others somehow arising from this primal ignorance.

2. The Cosmic Ignorance: It is the ignorance about the real nature of the cosmos. Generally it is believed that the world of space and time in which all beings are live, move and have being is the real world. So the changes that appear to take place in the world appear to beings as wholly real. According to Aurobindo, this is ignorance about the real nature of the universe itself and thus it is called cosmic ignorance.

3. The Egoistic Ignorance: This form of ignorance concerns the nature of the self itself. Sometimes one feels that the embodied individual presents the real self. One takes his I-sense—the ego as everything and never realized that there is a basic unity underlying all forms of being and becoming. Consequently he takes his limited egoistic mentality, vitality, corporeality for our true self and regards everything other than that as not self. So it is described the Egoistic Ignorance.

4. The Temporal Ignorance: Sri Aurobindo says that everyone is ignorant of their eternal nature also. That is why they believe that human life-span represents the essence of existence. They never realize that their true nature is somehow beyond these spatial or temporal dimensions. This ignorance which is rooted in temporal conditions has been called the Temporal Ignorance.

5. The Psychological Ignorance: There are deeper realms of human beings which are not open to superficial view but which constitute their true nature. Man in ignorance are so much occupied and almost overwhelmed by the surface activities of human life, that completely ignore 'the super-conscient, the sub-conscient, the intra-conscient and cicum-conscient. This ignorance has been called the psychological ignorance.

6. The Constitutional Ignorance: Generally human beings thought that either their body or their life-force or mind or any two of these or all the three would represent their true constitution. The most prevalent belief is that life, mind and body constitute the whole constitution of man. It indicates that human beings are ignorant of the fact that there are other—deeper aspects of human constitution as well. In fact men are ignorant of the fact that it is these deeper aspects of human being that nourish and sustain the bodily, the vital and the mental activities of self. This is called constitutional ignorance.

7. The Practical Ignorance: In the mental activities human beings are invariably chaotic and aimless as on account of the ignorance of the 'goals' and the 'ways' of being. Sri Aurobindo says, "as a result of all these ignorance (the above six) beings miss the true knowledge, government and enjoyment of life in the world". Beings are ignorant in thought, will, sensations, actions; return wrong or imperfect response at every point to the questioning of the world, wander in a maze of errors and desires, pain and pleasure etc. This is the seventh practical ignorance.

The second process of creation is Ascent or Evolution. Let us discuss it—

CHECK YOUR PROGRESS

Q 1: What is the literal meaning of the word Sachidananda?

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Q 2: What is creation, according to Sri Aurobindo?

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.....

Q 3: What are the two ways of understanding 'Maya' given by Aurobindo?

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Q 4: "Knowledge and ignorance are not essentially opposed to each other, but complementary……." Is this statement true?

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.....

Q 5: What are the seven kinds of ignorance mentioned by Sri Aurobindo?

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.....

8.5 THEORY OF EVOLUTION

Evolution is the soul of Sri Aurobindo's philosophy. His theory of evolution is the pivot round which the entire philosophy of Sri Aurobindo moves. Evolution is the movement which is the reverse of the movement of involution or creation. Because of the descent of the Spirit into matter, life and mind that these can ascend to the higher regions of the Spirit. The Spirit in creation has involved itself in matter, life and mind. As a result matter, life and mind feel an impulse to rise to their source. So it seems to say that evolution 'is a sort of home-sickness of the Spirit'. The Spirit has descended into the lowest particle of matter and that is why matter seeks to evolve into something higher than itself—mind. In the same way there is a descent of the Spirit into mind and accordingly mind must ascend to something higher than itself i.e. Supermind. But evolution can not stop with mind for mind is not its last word. It must move further up. This is the most optimistic scheme of evolution in the philosophy of Sri Aurobindo.

According to Sri Aurobindo, evolution is nothing other than a heightening of the

force of consciousness. It has a distinctive character of its own which comprehends all other forms of evolution. The nature of evolution has been conceived as repetitive or emergent or as mechanical or teleological. Repetitive theories of evolution suggest that evolution is a process in time that gives out, more or less, the same kinds of forms. Evolution goes on bringing out the same kinds of entities—repeating the same kinds of beings of existence. Again the theory of emergent evolution believes that at every stage of evolution something new emerges or comes out. Mechanical theories of evolution seek to explain everything in terms of antecedent conditions whereas teleological theories relate everything to some goal or purpose which the evolutionary process seeks to realize. And Sri Aurobindo's Integral Theory of Evolution comprehends all the relevant features.

In the philosophy of Aurobindo, the theory of evolution is a triple process which involves process of widening, heightening and integration. These are—

1. The first factor is widening. The process of widening refers providing scope for the operation of every new element or principle as it emerges.
2. The process of heightening means a process of ascent. It is ascent from grade to grade, from level to level. In the process of evolution, there is a movement from the lower grades to the higher grades.
3. The third important ingredient is the process of integration. Integration means taking up within itself as soon as a higher grade is reached all the previous grades and transforming them. In the process of evolution, the attainment of a higher grade does not mean the cancellation of lower grade. Instead of cancel the lower grade they are retained. So integration implies a descent of the higher principle into the lower principles. Integration is an ascent through descent.

The entire chain of evolution is divided into two hemispheres. The higher is constituted of Existence, Consciousness-Force, Bliss (Delight) and Supermind. The lower is constituted of Mind, Life and Matter. Sri Aurobindo conceives these seven poises of Reality. These may be regarded as an ascending series of evolutionary steps of the descending of the Absolute to matter. Sri Aurobindo calls these the seven chord of Being.

Human beings contain explicitly the first three Matter, Life and Mind. But every being have also an inner and abiding psychic entity which is called soul. So adding this to seven, we have eight aspects of Reality. These are conveniently arranged in two columns.

Existence	Matter	
	Consciousness-Force	Life
	Bliss	Psyche
	Supermind	Mind

The left hand column represents Spirit's descent into the world and the right hand column represents the individual's ascent towards the Spirit. The first principle of the evolutionary process is Matter. Mind and Life evolve in matter. The liberation of Spirit into its true consciousness can not be attained by the emergence of the principles of mind and life. These two principles change the nature and working of matter. But these two are also changed and modified by matter. The original creative power is neither material nor vital nor mental, but is supernatural in nature. It is the power of spirit. So in order to have an integral and total transformation of matter, there must emerge the supramental principle.

The evolution of nature from matter to mind is an evolution in and through Ignorance. Evolution must proceed upwards to attain the supramental status. It can be attained only when the 'Supermind' descends into earth-consciousness.

The process of evolution has not merely to be scientifically described as we are ourselves involved in it and also because the next stage of evolution is going to take us into the spiritual realm. We can expedite this process of impending spiritual transformation by our efforts also. We have reached the mental stage by our own efforts and strive to transform the mental into the higher form—the supramental. Therefore Sri Aurobindo's theory of evolution is a description of cosmic evolution as well as the evolution of individual. In fact he recognizes that the individual is the medium through which spirit reveals and discloses its being. So it seems to say that the integral theory of evolution attempts to describe the basic features of individual's evolution also.

CHECK YOUR PROGRESS

Q 6: What is evolution, according to Sri Aurobindo? Write Briefly

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.....

Q 7: In the philosophy of Aurobindo, the theory of evolution is a triple Process- What are the triple process- Mention

.....

.....

Q 8: What are hemispheres into which Aurobindo divided the chain of evolution? Mention briefly.

.....

.....

8.6 LET US SUM UP

- Aurobindo's theory of evolution is part and parcel of contemporary Indian thought.
- The theory of evolution also found in the writings of Plato. But Plato's view is differ from Aurobindo.
- Greek Concept of evolution has also spiritual standpoint but not individualistic and static. Moreover the approach from the standpoint of consciousness is not also established here.
- On the other hand in Aurobindo's philosophy the highest reality Atman or Self were discussed from different grades of consciousness.
- The highest consciousness in his philosophy is Sachidananda. It is the combination of sat (existence), chit (consciousness force) and ananda (bliss).
- In Aurobindo's philosophy this highest reality is conceived when the notion of creation arise. Creation is a process of evolution and involution. Creation is nothing but a process of delight. And when this delight is related to Sachidananda it is known as Lila.
- According to Aurobindo the whole creation is the play of the Aurobindo.
- Creation is the stab of spirit into ignorance. So here concept of ignorance may occupy an important place. It is not opposed to knowledge. They are two different harmonizing aspects of reality. There are seven types of ignorance are found in Aurobindo's philosophy.
- The process of evolution in Aurobindo's philosophy is nothing but the heightening of the force of consciousness. It is descendent of the spirit into matter. It is discussed through two hemisphere—higher hemisphere and lower hemisphere. Both of these two contain seven poises of Reality which is called by Aurobindo

as Seven cords of Being. Thus in his philosophy the theory of evolution is understood as a narrative of both cosmic evolution and individual evolution.

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8.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The literal meaning of the word 'sachidananda' is 'sat' (existence), 'chit' (consciousness) and 'Ananda' (bliss)

Ans to Q No 2: According to Sri Aurobindo, creation is expression of joy. Delight is the secret of creation, which is also the cause of birth and death.

Ans to Q No 3: 1) It is a power, constructive and creative, 2) A delusion producing mechanism

Ans to Q No 4: True

Ans to Q No 5: 1) Original ignorance, 2) Cosmic ignorance, 3) egoistic ignorance, 4) temporal ignorance, 5) psychological ignorance 6) Constitutional ignorance, 7) Practical ignorance

Ans to Q No 6: According to Aurobindo, evolution is nothing other than a heightening of the force of consciousness. It is the movement of which is the reverse of the movement of involution or creation. In creation the spirit has involved itself in matter, life, and mind.

Ans to Q No 7: 1) Process of widening, 2) Process of heightening. 3) Process of integration

Ans to Q No 8: 1) Lower hemisphere, 2) Higher hemisphere

8.9 MODEL QUESTIONS

A. Short Questions:

Q.1. what is the aim of Aurobindo's philosophy?

Q.2. Is Aurobindo's philosophy an integral idealism?

Q.3. Are Greek philosophers associated with the theory of Evolution?

Q.4. what do you mean by Lila?

Q.5. Is Sachidananda a combination of triune principle?

Q.6. What are two hemispheres of evolution?

Q.7. What are the two meanings of Maya?

B. Short questions (Answer in about 100-150 words)

Q.1. Write short note on

a) Theory of Creation

b) Theory of involution.

Q.2. Explain the seven stages of ignorance.

Q.3. Write a note on Maya.

Q.4. What are the seven cords of Being.

C. Long Questions (Answer in about 300-500)

Q.1. Explain the relation between Maya and Sachidananda.

Q.2. Elaborate the theory of Evolution.

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UNIT 9 : K.C. BHATTACHARYYA : CONCEPT OF PHILOSOPHY

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Concept of philosophy

9.4 Grades of consciousness

9.5 Branches of philosophy

9.6 The subject and realization of its freedom

- 9.6.1 Bodily subjectivity
- 9.6.2 Psychic subjectivity
- 9.6.3 Spiritual subjectivity

9.7 Let us sum up

9.8 Further reading

9.9 Answers to check your progress

9.10 Model questions

9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain K. C. Bhattacharyya's concept of philosophy
- discuss the branches of philosophy
- describe four Grades of theoretic consciousness
- discuss different stages of subjectivity
- explain the concept'Subject as freedom'.

9.2 INTRODUCTION

K.C Bhattacharyya (1875-1949) is one of the foremost philosophers of 20th century India. His analysis of philosophical issues, his employment of a method which resembles the method of the phenomenologists, his unique conception of consciousness – all these have bearings upon his conception of philosophy. He possesses an acute analytic intellect with imagination and insights of a very high order. Although Bhattacharyya has a deep intellectual background, his explanation appears to

be the expression of an original mind. His philosophical discussions are very analytical, but abstract. He has his roots in the ancient Indian philosophy particularly of the Advaita Vedanta, Sankhya, Yoga and Jaina philosophies but he also assimilates the Western thought particularly the philosophy of Kant and Whitehead in him. Though K.C. Bhattacharyya's writings are extremely few, it is difficult to understand for the ordinary reader due to his very concise and condense style of writings.

Bhattacharyya's philosophy isa living organism of thought into which new material is assimilated, never raw butdigested by interpretation, and in which the same form becomes ever different as itdevelops under the impetus of an intellectual vital force. Philosophy is theoretic thinking which is neither actual knowledge nor a literal thought. Philosophy deals with the self-subsistence of objects. It does not concern with facts which is an awareness of a content that is either perceived or imagined to be perceived. Philosophy deals with self-subsistent objects, the real subject and the truth being. The contents of philosophy are pure objective or contemplative thought, spiritual thought and transcendental thought. The contents of philosophy are not literally thinkable like empirical knowledge. The philosophical thought, therefore, is not literal but symbolical. Philosophy elaborates the symbolic thought, not the actual knowledge nor a literal thought. It is concerned only with contents that are contemplated as true with the faith that it would give the knowledge of the Absolute. To speak is to formulate a belief. The speakable does not have a meaning content, it is only believed. A square circle, sky lotus, son of a barren woman, horns of the hare, etc. are neither believed nor disbelieved. These do not have even a spoken content. Therefore, these do not come under the province of philosophical study.

9.3 CONCEPT OF PHILOSOPHY

In his philosophy, Bhattacharyya deals with pure self-subsistent object which has no spatio-temporal existence. For him, philosophy elaborates the concept of the self-subsistent object. In philosophy, the object hasnecessary reference to the subject which is not found in the case of science. For K.C.Bhattacharyya, philosophy is theoretic thinking. It does not deal with objectsas fact but as self-subsistent realities. It is not related with facts like science. Philosophy does not study facts or properties of object which are knowable or usable. Thus, for Bhattacharyya, the contents of philosophy are not literally thinkable. Philosophical thoughts are symbolic. Philosophy

is the expression of theoretic consciousness or thoughts. Thus philosophical concepts are transcendental concepts which come from consciousness reflective attitude.

The subject matter of philosophy is systematic symbolism. The metaphysical reasoning depends on symbolism. It is an elaboration of symbolic concepts. K.C. Bhattacharyya states that, "Metaphysics or more generally, philosophy including logic and epistemology, is notonly not actual knowledge, but is not even literal thought; and yet its contents arecontemplated as true in the faith that it is only by such contemplation that absolute truthcan be known."

9.4 GRADES OF CONSCIOUSNESS

Both science and philosophy are expressions of theoretic consciousness. Theoretic consciousness has just a 'believed content' and not a 'meant-content'. Bhattacharyya's conception of philosophy is linked up with his idea of grades of consciousness. According to him philosophy is the expression of theoretic consciousness and theoretic consciousness is conceived apart from its expressions. All forms of theoretic consciousness are thought. According to Bhattacharyya there are four forms of thought and they are considered as four grades of theoretic consciousness. They are the following——

(a) Empirical Thought: Empirical thought is the realm of sciences. Philosophy does not study the empirical thought. Empirical thought has always a reference to the objective. The reference is the awareness of a content that is either perceived or imagined to be perceived. Science deals with facts, evolution, the results of scientific investigation etc. In science, the facts are studied, in which there is no reference to the subject or the 'speaking function'. But in philosophy everything is studied with reference to the subject.

(b) Pure Objective Thought: This grade of theoretic consciousness has pure objective thought as its content. Here we find contemplation which also refers to an object. But this object of contemplation has no necessary reference to sense-perception.

(c) Spiritual Thought: Thethird grade of theoretic consciousness has spiritual thought as its object. It does not have any content that is contemplated in the objective attitude, the content here is thought of or grasped in the subjective

attitude, that is, in an enjoying consciousness. Here the objective attitude is completely absent. That attitude is replaced by a subjective of self-enjoying experience.

(d) Transcendental Thought: The fourth grade of theoretic consciousness has transcendental thought as its object. This consciousness has a reference neither to the subjective nor to the objective, it somehow transcends their distinction. Therefore the content of transcendental consciousness is transcendental and is called the Truth.

CHECK YOUR PROGRESS

Q 1: State whether the following statements are True or False

.....

(a). K.C Bhattacharyya's philosophy is deeply influenced by Advaita Vedanta system and also by the philosophy of Kant. (T/F)

(b) According to K.C. Bhattacharyya there are three grades of theoretic consciousness. (T/F)

(c) Bhattacharyya says that philosophy is concerned with first grade of theoretic consciousness namely empirical thought. (T/F)

Q.2 What is meant by pure objective thought?

.....

.....

.....

Q.3. Write is spiritual thought?

.....

.....

9.5 BRANCHES OF PHILOSOPHY

Out of these four grades of thought, empirical thought is the realm of the sciences, whereas pure objective, spiritual and transcendental thought are the realms of philosophy. Accordingly we have three branches of philosophy; philosophy of the object, i.e. metaphysics and logic; philosophy of subject, i.e. epistemology; and philosophy of truth i.e. the consciousness of the transcendent.

(a) Philosophy of Object: -

Science deals with the object which is called fact in which there is no reference to the subject. The subject of philosophy is self - subsistent, it has a necessary reference to the subject. Metaphysics is the philosophy of object. Metaphysics investigates the nature of the object. The subject matter of logic is the forms of objects. Metaphysics deals with the self - subsistence of objects, that what is contemplated in the objective attitude. On the other hand logic deals with the forms of objects. Metaphysics and logic are mutually dependent on each other. Logical forms may have reference to some pure objects. These pure objects are supplemented by metaphysics, which are objective in nature. Logic and metaphysics are two branches of philosophy of the objects. A comparison of the object with the subject is essential to understand object clearly. The subjective or spiritual level of consciousness gives us the actual knowledge of the object. Logic and metaphysics constitute the philosophy.

Metaphysics deals with the self-subsistent objects. There is, therefore, no metaphysics of the subject. The contents of objective, subjective and transcendental thoughts are self- subsistent. The so-called grades of thought are really grades of speaking. Fact in science is spokenof as information and understood without reference to the spoken form. It is what neednot be spoken to be believed. Speakability is a contingent character of the content of empirical thought, but it is a necessary character of the content of pure philosophicthought.

Pure thought is not intelligible except as spoken. Speakability is, therefore a necessary character of philosophical thought. But this does not imply that philosophy is a disease of speech, philosophical contents are self-evident and are independent of individual mind.

Philosophy does not study the objects objectively as science do. The object of philosophy is not factual; it is not a 'thing' to be known. It emphasizes the subjective experience of the objective. Fact of science is expressible in a judgment like 'A is thus related to B". But the form of philosophical judgment is like 'X is'. Fact is always a fact related to facts in proper judgments. The judgments of philosophy are approval judgments in the form of "I am" or 'the Absolute is". The judgment 'It is' asserts that X is self - subsistent, real and true. It also asserts that the subject presupposes thepredicate. The pure object is enjoyed in contemplation, which has necessary reference to the subject. So K.C. Bhattacharyya says, **"**Truth is only symbolically

spoken, reality is literally spoken as symbolized and the self-subsistentis literally spoken as meant. None of these are spoken of as information, whilefact is spoken of as information."

(b) Philosophy of Spirit: -

Metaphysical reasoning is the systematic exposition of symbolic concepts in relation to the subject. Logic deals with pure forms, which constitute the subject matter of metaphysics. Thus logic presupposes metaphysics. Logic symbolizes the contents of metaphysics. Metaphysical concepts are self-subsistent. Thus, they can be symbols only of contents that are enjoying believed. The enjoyingly understood contents are the subject-matter of the philosophy of spirit.

This enjoying consciousness has always a reference to 'I'. The experience of the subject 'I' never comes to us in normal consciousness. The 'enjoying'understanding is introspection. It has three grades. At the initial stage, the self is experienced as-embodied. The second grade of experience is consciousness of the personal relation of the self with other selves. The third and the highest grade of experience is the consciousness of the over-personal self. As Bhattacharyya says, "The study of the contents of these three types of enjoyment is the philosophy of thespirit. The object in the first is conceived as a shadow or a symbol of 'I'; in the second, 'I' and the other person are contradictorily the symbol of the other; and in the third case,there is a consciousness of the over personal reality as symbolized by 'I'."The self negates its own existence in the successive stages of spiritual realization. In the last grade, what can be called, the religious form of spiritual, the self realizesidentification with the Absolute.

(c) Philosophy of Truth: -

There is a theoretic consciousness of "I am nought". The content of this consciousness is Truth. Though the Absolute is a positively believed entity, its positive character is expressible only by the negation of 'I'. The negation of the self implies the existence of the Absolute. Negatively the Absolute is understood as Truth. But the Absolute cannot be equated with Truth. The Absolute may be truth, may be freedom or it may be value. The Absolute is each of them. The consciousness of truth is neither subjective nor objective. It is transcendental consciousness. Krishna Chandra Bhattacharyya says, the consciousness of truth is a subject of belief. It can be understood neither by objective nor by subjective attitude. It is a transcendental

consciousness and describable by a symbolic way. The consciousness of truth is not literally speakable. Thus the Absolute as transcending the subjective and the objective - which is believed as self-revealing constitute the subject matter of the philosophy of truth.

CHECK YOUR PROGRESS

Q 4: State whether the following statements are True or False

(a) According to Bhattacharyya there are two branches of Philosophy.(T/F)

(b) Philosophy of the object is concerned with metaphysics and logic. (T/F)

(c) Philosophy of the truth is related to the consciousness of the transcendent.(T/F)

Q5. What are the branches of philosophy, according to K.C.Bhattacharyya?

.....

.....

.....

9.6 THE SUBJECT AND REALIZATION OF ITS FREEDOM

Bhattacharyya conceives the self as the subject. The subject and object areinter-related and one presupposes the other. The subject is freeing from object, inevery stage of subjectivity by negating it. Subjectivity is an awarenessof thedistinction of the subject from the object. There are three stages of subjectivity. The stages of subjectivity are the bodily subjectivity, psychic subjectivity and spiritual subjectivity.

9.6.1 Bodily Subjectivity: -

The process of subjectivity starts in body-awareness. At the initial stage we consider the physical body as the subject. The body as a perceived object is taken to be the subject. The perception of one's own body is not done from outside, one is sensuously aware of it from within. With the realization of this the subject identifies himself with the body as internally felt. The 'felt body' cannot be distinguished from the 'perceived body' which can be distinguished from the 'felt body'. The 'felt body'is a detachment from the perceived object other than the perceived body. There is also a third stage in which there is no experience of the body. Subjectivity involves an awareness of its distinction from "perceived body" and 'felt body'. In this stage

thesubject does not remain identified with the body as a present fact. It is a transitional stage, which is free from space but not from the present. K.C. Bhattacharyya says that the awareness of the felt body is the pre-condition of all spiritual activity.

9.6.2 Psychic Subjectivity: -

At this stage there is an awareness of psychic subjectivity. Psychic facts include images and thoughts and subject remains identified with the image or thought. In this stage, though the subject is quite detached from the body, the psychic facts somehow retain their relation with the object. And on the other hand the subjects as expressed in the spoken word 'I'cannot be identified with the psychic facts like images and thoughts.

9.6.3 Spiritual Subjectivity: -

The third is the spiritual stage of subjectivity. There are three spiritual stages.First,**is that in which the subject identifies with its feeling**.Thought is still presented as meaning, as the unobjective something about the object, beingcharacterisable only in reference to the object as what the object is not. Feeling has an advantage over psychic facts because feeling is completely free fromthe meaning content. There is no reference to any object, but still has the awarenessthat it is unmeaning.

The second stage is subject's identification with its own introspection.Introspection is awareness of the subject through the spoken word 'I'. It does notunderstand the meaning of the word 'I', and free from object, it is the enjoying understanding of the subject 'I'. But subjectivity is complete uniqueness, so anyattempt to determine its nature will disturb its uniqueness. So the subject realizes itssubjectivity, for which it must transcends the level of spiritual introspection also.

In the last stage, the subject identifies with the stage beyondintrospection. **It is a stage in which self is realized not as self-evidencing to another but self-evident to itself**. Here the self is intuited by oneself. The possibility of self enjoying 'I' is intelligible when one is free from all subjective states. The absolute intuitable self is understood in a non-being state. For this, a spiritual discipline is necessary. Then, the subject begins to have a spiritual status in which it transcends the level of spiritual

introspection. Here subject realizes it as itself. When the subject dissociates itself from the stages beyond introspection, it is a stage of eternal freedom.

Bhattacharyya enumerates the notion of subjectivity in three broad stages viz,the bodily subjectivity, the psychical subjectivity and the spiritual subjectivity. Thebodily subjectivity consists of:-

A).

1. The body as perceived.
2. The body as felt.
3. The absence of body known as a present fact.

B). The psychical stages have two broad following divisions:

4. The subject's identification with his image.
5. The subject's identification with his thought.

C). The spiritual stages of subject's identification are as follows: -

6. The subject identified with feeling.
7. The subject identified with introspection.
8. The subject identified with the stage beyond introspection.

The subject can comprehend fully its subjectivity or its freedom by realizingthe above stages. The subject has the first cognition of freedom when it negates toidentify himself with the gross physical body and maintains a distinction betweenhimself and body, K.C.Bhattacharyya makes a distinction between 'perceived body'and 'felt body'. In the process of realization of subjectivity the subject first makes freefrom the perceived body. In the next stage the subject separates it from the 'felt body'i.e. the body felt from within. The realization is the precondition of all spiritual activity. Freedom from the felt body is unavoidable for the subject to comprehend itsfull subjectivity. There is also a third stage in which the subject identifies itself withthe 'body as absent'. 'Body as absent' means the awareness of the body having thecapacity, to acquire 'knowledge of absence'. According to K.C. Bhattacharyya'knowledge of absence' can be of two kinds - knowledge of absence throughimaginative perception or through conscious non-perception. This leads to the secondstage of the subject, namely, the psychical stage. Conscious non-perception is atransitional stage. It is in between body feeling and imagination. Psychic fact beginsin this stage.The subject identifies itself with image or thought in the psychic fact andgradually tries to achieve

freedom from them. The subject soon comes to realize thatimage is not completely distinct from the object. And on the other hand thoughtmaintains a distinction between 'content' and 'consciousness'. The pure subjective isabove this distinction. The subject dissociates from psychic facts at a higher stage andenters into the realm of spiritual. There are three spiritual stages, according to K.C.Bhattacharyya. Identification with feeling is the first expression of spiritualsubjectivity. So in the process of self - realization the subject dissociates itself fromfeeling. This leads to the next stage, which is introspection. The process ofdissociation from the objective and from meaning content is complete when thesubject makes free himself from introspection and finally from its attachment beyondintrospection. In this stage of complete freedom the experience of freedom also lapses or disappears. Actually the 'I' is a symbol of the Absolute. There can be no relation ofthe self with the Absolute, nor can the self be distinguished from the Absolutebecause self does not exist. It is a stage in which all distinctions between I and all,subject and object, Atman and Brahman disappears. The knowledge of identificationbetween self and Brahman is attained. This identity of Atman and Brahman cannot beattained as a philosopher. But philosopher can come closer to the realization of moksaby considering philosophy as sadhana. Philosophy as a discipline of theoreticconsciousness cannot be directed towards the attainment of liberation. One canprocure and realize the identity of Atman and Brahman only through spiritualperformance.

CHECK YOUR PROGRESS

Q 6: State whether the following statements are True or False

(a) According to Bhattacharyya there are three stages of subjectivity.(T/F)

(b) K.C. Bhattacharyya says that the awareness of the felt body is the pre-condition of all spiritual activity. (T/F)

Q.7: What are the three spiritual stages of spiritual subjectivity.

.....

.....

.....

ACTIVITY 9.1

a) What are the four grades of theoretic consciousness?

.....

.....

(b) What is philosophy according to Bhattacharyya?

.....

.....

9.7 LET US SUM UP

- Usually it is believed that philosophy is an attempt to construct a world-view. That means philosophy has to give a world view, it has to analyse the nature of the world in order to discover the real and unreal aspects of the world. But Bhattacharyya does not agree with this view fully. He maintains that it is not an essential function of philosophy to construct a synthetic view of the world. He feels that judgements of philosophy are not factual; they are not related to the facts in so far as they do not claim facticity like empirical judgements.
- K.C. Bhattacharyya's concept of philosophy cannot be understood by the accepted philosophical methods. There can be an approximate definition of his philosophy. In his philosophy, Bhattacharyya deals with pure self-subsistent object which has no spatio-temporal existence. For him, philosophy elaborates the concept of the self-subsistent object. In philosophy, the object has necessary reference to the subject which is not found in the case of science.
- ForK.C.Bhattacharyya, philosophy is theoretic thinking. It does not deal with objectsas fact but as self-subsistent realities. It is not related with facts like science.Philosophy does not study facts or properties of object, which are knowable orusable. Thus, for Bhattacharyya, the contents of philosophy are not literallythinkable. Philosophical thoughts are symbolic. Philosophy is the expression oftheoretic consciousness or thoughts. Thus, philosophical concepts aretranscendental concepts, which come from consciousness reflective attitude.

9.8 FURTHER READING

1) Bhattacharyya, K.C., 1982, *'The Concept of Philosophy' in Contemporary Indian Philosophy,* ed. Radhakrishnan and J.H. Muirhead, S. Chand and Company ltd., New Delhi.

2) Datta, D.M, 1970, The Chief Currents of Contemporary Philosophy, Calcutta University Press, Calcutta.

3) Lal, B.K.,1973, Contemporary Indian Philosophy, Motilal Banarsidass Publishers Private limited, New Delhi.

4) Mahadevan, T.M.P & Saroja, G.V. 1981, *Contemporary Indian Philosophy*, Sterling Publishers Private Ltd, New Delhi.

9.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1:a) True b) False c) False

Ans to Q No 2: It is a grade of theoretic consciousness, which has pure objective thought as its content.

Ans to Q No 3: The third grade of theoretic consciousness is spiritual thought. It does not have any content that is contemplated in the objective attitude. It is contemplated only in the subjective attitude.

Ans to Q No 4: a) False b) True c) True

Ans to Q no 5: Philosophy of the object, philosophy of subject, philosophy of truth

Ans to Q No 6: a) True b) True

Ans to Q No 7: First, is that in which the subject identifies with its feeling.The second stage is subject's identification with its own introspection. Introspection is awareness of the subject through the spoken word 'I'.In the last stage, the subject identifies with the stage beyond introspection. It is a stage in which self is realized not as self-evidencing to another but self-evident to itself.

9.10 MODEL QUESTIONS

A. Very short questions

Q 1: What are the branches of philosophy according to Bhattacharyya?

Q 2: What are the four grades of theoretic consciousness?

Q 3: What is transcendental thought?

Q 4: What is spiritual thought?

Q 5: What is bodily subjectivity?

B) Short Questions (Answer each question in about 150 words)

Q 1: Briefly discuss about philosophy of object.

Q 2: Explain spiritual subjectivity.

Q 3: What is philosophy of Truth?

Q 4: How is bodily subjectivity consists of?

C) Write short notes on (Answer in about 150 words)

Q.1. Subject as freedom

Q2. Bodily subjectivity

C) Long Questions (Answer in about 300-500 words)

Q.1 Explain Bhattacharyya's notion of Philosophy**.**

Q2. Explain the three stages of subjectivity.

** *** **

UNIT 10: RADHAKRISHNAN'S ABSOLUTE

UNIT STRUCTURE

10.1 Learning Objectives
10.2 Introduction
10.3 Meaning of the term Absolute
10.4 Radhakrishnan's concept of the Absolute
10.5 Hegel and Radhakrishnan
10.6 Bradley and Radhakrishnan
10.7 Bosanquet and Radhakrishnan
10.8 Royce and Radhakrishnan
10.9 Samkara and Radhakrishnan
10.10 Ramanuja and Radhakrishnan
10.11 Let us Sum Up.
10.12 Further Reading
10.13 Answers to check your progress
10.14 Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- explain the term Absolute
- describe Radhakrishnan's concept of the Absolute
- evaluate Radhakrishnan's Absolute with that of Hegel, Bradley, Bosanquet and Royce.
- examine Radhakrishnan's Absolute with that of Samkara and Ramanuja.

10.2 INTRODUCTION

Dr. Sarvepalli Radhakrishnan (1888-1975) was an Indian philosopher and statesman who was the first Vice-President (1952-1962) and the second President of India from 13 May 1962 to 13 May 1967. Among the contemporary thinkers of India, Sarvepalli Radhakrishnan is well known both in his homeland and in the West. He is a philosopher – statesman who has effectively combined the task of a thinker with the responsibility of a statesman. Radhakrishnan has brought to his work a depth of

thought, breadth of vision and mature understanding of human problems. The metaphysics of Radhakrishnan is a real fusion of the East and the West, particularly because he has attempted to answer responsibly the problem which has haunted philosophers and theologians of all times, namely the relation between the Absolute of Philosophy and the God of religious experience. Generally, the Absolute of Philosophy is conceived of as an Impersonal being passionless, emotionless and aloof. On the other hand, God of religion is conceived of as a personal being with whom man can enter into warm personal communion. Philosophy subject accepts the Absolute but cannot give equal status to God. It is mainly Radhakrishnan who has been credited for being the great reconciler of the two characters of Absolute and God. Therefore, Radhakrishnan is not merely the distinguished exponent of a lofty spiritual philosophy, but the initiator of a new synthesis.

10.3 MEANING OF THE TERM ABSOLUTE

The dictionary meaning of the concept 'Absolute' denotes the eternal, infinite, unconditional, perfect and unchanging subject that has no dependence on anything else, contains within itself everything that exists and creates it. In Philosophy, the term 'Absolute' was used by post-Kantian idealist metaphysicians to cover the totality of what really exists, a totality thought of as a unitary system somehow generating all apparent diversity.

10.4 RADHAKRISHNAN'S CONCEPT OF THE ABSOLUTE

According to Radhakrishnan, the Absolute is a pure and passionless being, which transcends the restless turmoil of the cosmic life. Creation neither adds to, nor takes away from the reality of the Absolute. Evolution may be a part of our cosmic process, but the Absolute is not subject to it. The Absolute is incapable of increase.

While the Absolute is pure consciousness and pure freedom and infinite possibility, it appears to be God from the point of view of the one specific possibility which has become actualized. The Absolute is the foundation and prius of all actuality and possibility. This Universe is for the Absolute only one possibility. The character of a finite universe is not incompatible with the Infinite Absolute. It is of the very nature of the Absolute to overflow and realize possibilities. The great symbol of the sun which is used in the Hindu thought signifies the generous self-giving and ecstasy of the

Absolute, which overflows, and gives itself freely and generously to all.

God, who is the creator, sustainer and judge of this world is not totally unrelated to the Absolute. God is the Absolute from human end. When we limit down the Absolute to its relation with the actual possibility, the Absolute appears as Supreme Wisdom, Love and Goodness. We call the Supreme as the Absolute, when we view it apart from the cosmos, God in relation to the cosmos. The Absolute is the pre-cosmic nature of God, and God is the Absolute from the cosmic point of view.

CHECK YOUR PROGRESS

Q 1: FILL IN THE BLANKS

(a) According to Radhakrishnan the Absolute is a pure and _____ being.

(b) The term Absolute was used by _____ idealist metaphysicians.

Q 2: What problem has haunted philosophers and theologians of all times?

.....

Q 3: What is the foundation and prius of all actuality and possibility?

.....

Q 4: Is God the Absolute according to Radhakrishnan?

.....

10.5 HEGEL AND RADHAKRISHNAN

George Wilhelm Friedrich Hegel (1770-1831) was a German Philosopher. Hegel's achievement is his development of a distinctive articulation of idealism sometimes termed as absolute idealism. Of special importance is his concept of Spirit. A closer examination of Hegel and Radhakrishnan brings out a number of affinities as well as a number of differences. Hegel and Radhakrishnan both agree that Ultimate Reality is 'Spirit' which is One. This Reality is not an abstract unity but a concrete whole related to many. To Hegel, the Absolute is not a bare one, but one in many, an organic whole, a perfect and harmonious system of an infinite number of finite selves. Hegel calls the Ultimate Reality as the Absolute Spirit. His Absolute Spirit is a concrete universal which is neither differenceless nor relationless. There is the relation of mutual dependence between the Absolute and the world.

Radhakrishnan also firmly asserts that the Absolute is not an abstract unity, but a concrete whole binding together the differences which are subordinate to it. The

whole has existence through its parts, and the parts are intelligible only through the whole. Thus the ultimate reality is not a pulseless identity excluding all differences nor is it a chaotic disconnectedness with no order in it. The Absolute is, "an organized whole with interrelated parts ". The dead mechanism of stones, the unconscious life of plants, the conscious life of animals and the self-conscious life of man are all part of the Absolute at different stages. On the line of Hegel's doctrine of unity-in-difference, Radhakrishnan remarks, "The same Absolute reveals itself in all these but differently in each. The Ultimate Reality sleeps in the stone, breathes in the plants, feels in the animals and awakes to self-consciousness in man."

Radhakrishnan, on the one hand, says that the Absolute which is the non-relational aspect, of the Supreme transcends all temporal relations and then says that the Absolute "embraces time, its events and processes. The finite universe is rooted in the Absolute" He thus seems to be presenting a contradictory picture of the Absolute as both non-relational and as the foundation of all relation. We understand the Absolute as non-relational is an abstract unity. How can then it be related to many?

In order to concretise the Absolute, Radhakrishnan, posits God as the creative principle. . God is the Absolute in action. God and Absolute are not to be regarded as exclusive of each other. He brings the concept of Supreme. "The Supreme in its non-relational aspect is the Absolute, in its active aspect it is God." While God is organically bound up with the universe, the Absolute is not". Radhakrishnan's Absolute is in no way dependent on the world. Creation of the world makes no difference to it. It cannot add to or take away anything from the Absolute.

Here one question arises. In what relation does God stand to the philosophical Absolute. According to Hegel, God is the Absolute. They are only two alternative words used for the same Ultimate Reality. So here there is no doubt that Hegel identifies God of Religion with the Absolute of Philosophy. For Radhakrishnan, God and Absolute are poises of the same Reality. The Absolute is a living reality with a creative urge – when this aspect is stressed, the Absolute becomes a personal God. According to Radhakrishnan, God and Absolute are not two different concepts but two distinct 'aspects' of the same Reality.

10.6 BRADLEY AND RADHAKRISHNAN

Francis Herbert Bradley (1846-1924) was an English philosopher who

developed theories of metaphysical basis of absolute idealism. Bradley is essentially Hegelian in approach. Radhakrishnan, who made valuable contribution to the construction of a metaphysical edifice on Hegelian line, has similarity with Bradley also, though in some vital points Radhakrishnan differs from Bradley. Following the Hegelian terminology, Bradley calls the Ultimate Reality as 'Spirit'. Bradley's Spirit is an organic whole, where the whole is immanent in each of its parts. Though Bradley's Absolute Spirit embraces all differences in an inclusive harmony, it is not conceived in a relational form. Bradley's whole contains diversity, but not partitioned by relations. It is "a whole in which distinctions can be made, but divisions do not exist." His Absolute is above relational form and it has absorbed the bewildering mass of phenomenal diversity in a higher unity.

Bradley's 'Absolute Spirit' as a non-relational unity of many in one is however self-contradictory. We may ask Bradley: what rational justification is there for accepting such a non-relational unity of many in one? Bradley appeals to immediate experience. He says that the whole reality as unity is felt in immediate experience.

'Reality' for Bradley is supra-relational. Thoughts relational form can never express the Reality which is a perfectly individual system. Bradley considers all finite objects as appearances of Reality and maintains that all appearances are not equally imperfect. Out of two given appearances, the one more harmonious is more real. However Bradley says that the Absolute considered as such, has no degrees for it is perfect and there can be no more or less imperfection. If Bradley's Absolute is the only Reality and all are appearances, where then does God stand?

Bradley does not identify God with the Absolute for he says, "If you identify the Absolute with God, that is not the God of Religion. If again you separate them, God becomes a finite factor in the whole". For Bradley, 'God is a finite object standing above and apart from man". Bradley refuses to admit God as the all-inclusive Reality but makes him as an aspect of that Reality. A slightly similar view of God we find in Radhakrishnan who says that God is an aspect of the Supreme Reality. But by saying it as an aspect Radhakrishnan means that God is the very Absolute in the world context and not the mere appearance of the Absolute. God is reconciled with the Absolute Reality without being treated as a separate entity. According to Radhakrishnan, God and Absolute are united by the very relation (being aspects) which makes them constitutive of the Supreme Reality.

10.7 BOSANQUET AND RADHAKRISHNAN

Bernard Bosanquet (1848-1923) was an English Philosopher in late 19th and early 20th Century Britain. In his metaphysics he is regarded as a key representative (with F.H. Bradley) of Absolute Idealism, although it is a term that he abandoned in favor of 'speculative philosophy'. Bosanquet like Bradley insists that there can be only one true or complete individual viz. the Absolute. This Absolute is not an abstract universal – i.e. not a pure identity without any difference, but is a concrete universal – an all- inclusive harmonious whole which contains and unifies the many into one. As Bosanquet puts it, "a diversity recognized as a unity, a macrocosm constituted by microcosms, is the type of the concrete universal."

Similarly, Radhakrishnan's Absolute is not an abstract unity but a concrete whole binding together the differences. Radhakrishnan writes the Absolute is "the whole, the only individual, and the sum of all perfection. The differences are reconciled in it, and not obliterated."

Bosanquet's Absolute is a 'harmonious whole', 'a unity within multiplicity'. It is the concrete all inclusive synthesis of every conceivable thing and thought. According to Bosanquet, the harmonious synthesis or unity can be maintained only by the "transmutation and rearrangement" of particular experiences, and also of the contents of particular finite minds, by inclusion in the completer whole of experience." But transmutation of every conceivable thing and thought and its inclusion in the complete whole implies its absorption in an undifferentiated totality. But such an undifferentiated totality which is not differentiated into a plurality of finite centers of experience is an abstraction.

Radhakrishnan's concept of Absolute, however is not a disconnected whole, but an "Organized whole with interrelated parts". His Absolute includes all differences. So its unity, is maintained not by 'excluding', but by 'reconciling' the differences. Radhakrishnan writes, "The whole has existence through the parts, and the parts are intelligible only through the whole." Radhakrishnan's Absolute is not an abstract identity. It is a concrete whole which includes differences.

According to Bosanquet, God is not the ultimate reality itself, but the appearance of that reality and this appearance is in relationship with the finite spirit. Unlike Bosanquet's, Radhakrishnan's God is not only the mere appearance of the

Absolute but the very Absolute in the world context, "God is the Absolute from the human end." The same Supreme Reality is called differently from two different points of view. Radhakrishnan writes "We call the Supreme the Absolute, when we view it apart from the cosmos, God in relation to the cosmos. The Absolute is the pre-cosmic nature of God, and God is the Absolute from the cosmic point of view." So it is seen that it is only a matter of viewpoint.

10.8 ROYCE AND RADHAKRISHNAN

Josiah Royce (1855-1916) was an American Idealist philosopher. He developed philosophy of Idealism, emphasizing individuality and Will rather than intellect. Royce, following Hegel's concept of concrete universal, holds that the Absolute is a concrete whole. But unlike Hegel, Royce's Absolute is a whole which is rich in attributes. Absolute is a Self and possesses self-consciousness as essential character. The multitudes constituting the concrete individuality of the real world is an expression of that Self. Reality is a unity of One and many. Royce sums up his views on the Absolute in the following way "There is, for us as we are, experiences. Our thought undertakes the interpretation of this experience. Every intelligent interpretation of an experience involves, however, the appeal from this experienced fragments to some more organized whole of experience, in whose unity this fragment is conceived as finding its organic place. To talk of any reality which this fragmentary experience indicates, is to conceive this reality as the content of the more organized experience. To assert that there is any absolutely real fact indicated by our experience, is to regard this reality as presented to an absolutely organized experience, in which every fragment finds its place. "Thus Royce's Absolute is not an undifferentiated Unity. It is an all-inclusive organized system of all finite ideas.

Similarly, Radhakrishnan also says that his Absolute is an organized whole with interrelated parts in it. It is a concrete whole binding together the differences which are subordinate to it. But unlike Royce's Absolute, Radhakrishnan's Absolute is devoid of attributes. Royce did not make any distinction between Absolute and God. For him, Absolute and God are different terminology used for the same Reality. The attributes that are ascribed to God are same as those which are ascribed to the Absolute as well

. Radhakrishnan's Absolute is depicted as devoid of attributes and God as full of metaphysical and moral attributes. The relation between God and Absolute is indicated

in Radhakrishnan's philosophy in the following: "The difference between the Supreme as absolute Spirit and the Supreme as personal God is one of standpoint and not of essence." So from two different standpoints Absolute and God appear as distinct two, one devoid of attributes and the other full of attributes. Radhakrishnan writes, "While the Absolute is the total reality, God is the Absolute from the cosmic end, the consciousness that informs and sustains the world." So God is the very Absolute in the world context. The distinction between the two is simply the matter of emphasis.

10.9 SAMKARA AND RADHAKRISHNAN

Samkara (788-820) was a philosopher and theologian from India who consolidated the doctrine of Advaita Vedanta. Samkara's Absolute is an undifferentiated unity. It is not an organized whole and therefore excludes all internal relations. Unlike Samkara's , Radhakrishnan's Absolute is a whole where differences are reconciled and not obliterated Radhakrishnan's Absolute is a pure and passionless being which transcends the restless turmoil of cosmic life. However, Radhakrishnan says that from the point of view of one specific possibility of the Absolute which has become actualized, the Absolute appears as God. The Absolute as God is organically related to the world. For Radhakrishnan, God, who is the creator , sustainer and judge of the world is not totally unrelated to the Absolute.

Samkara neither identifies God with the Absolute nor says that it is different. He says that the Absolute is God, associated as it were with Maya. (Power of God which is indistinguishable from Him). So long one is under the influence of Maya, God appears to be real but ultimately God disappears along with Maya. But according to Radhakrishnan "Both the Absolute and personal God are real, only the former is the logical prius of the latter". In fact, God is the Absolute from the cosmic end. At the end of the cosmic process God does not simply disappear. "He recedes into the background of the Absolute".

Samkara and Radhakrishnan both make a distinction between Absolute and God. Samkara puts so much emphasis on Absolute or Brahman that God merely appears and disappears in his philosophy God ceases to exist with the cessation of Maya. Unlike Samkara, Radhakrishnan gives equal emphasis to both. He writes: "While the Absolute is the transcendental divine, God is the cosmic divine". Radhakrishnan's God is preserved till the very end of the cosmic process. Ultimately God does not disappear but unites with the Absolute.

The Absolute of either Samkara or Radhakrishnan cannot kindle passionate love and adoration in the Soul. Radhakrishnan writes, "We cannot worship the Absolute whom no one hath seen or can see, who dwelleth in the light that no man can approach unto. The formless (nirakaram) Absolute is conceived as formed (akaravat) for the purposes of worship." God is the form in which alone the Absolute can be pictured by the finite mind. For Radhakrishnan, the Absolute assumes the form of God. God is not the figment of our minds. Radhakrishnan says, "God Himself is the highest Reality as well as Supreme Value."

The formless and passionless Absolute as such, has no meaning for a religious man. The Absolute acquires meaning only when it assumes the form of God. Radhakrishnan's Absolute and God are like two sides of the same coin. Absolute and God refer to the same truth, that is , the Supreme.

10.10 RAMANUJA AND RADHAKRISHNAN

Ramanuja (1027-1137) was a Hindu theologian, philosopher and one of the most important exponents of the Sri Vaisnavism tradition within Hinduism. Ramanuja is famous as the chief proponent of Vishistadvaita School of Vedanta. Ramanuja conceives 'Brahman' as the Absolute. Brahman is the whole of Reality and the abode of eternal attributes. According to Ramanuja, the word 'Brahman' denotes "the highest person (Purushottama) who is essentially free from all imperfections and possesses numberless classes of auspicious qualities of unsurpassable excellence". Thus the attributes that we generally ascribe to the God of Religion has been ascribed to the Absolute of Ramanuja.

Ramanuja discards the distinction that is usually drawn between the Absolute of Philosophy and God of Religion, as he regards both of them as identical. Ramanuja uses the words Brahman and Isvara or God interchangeably. Radhakrishnan like Ramanuja, also speaks of Reality as one whole. But Radhakrishnan does not identify Absolute with God. He says "When we emphasize the ineffable character of the Reality, its transcendence of subject-object relation, we call it the Absolute. When we look at it, as the creative principle of all existence, we conceive it as God. The Absolute and God are two statuses of the same Reality."

Though like Ramanuja, Radhakrishnan's Absolute is all perfect "the world of change does not disturb the perfection of the Absolute." Radhakrishnan does not say in clear terms like Ramanuja that the auspicious qualities belong to Brahman or the

Absolute. Radhakrishnan only says that "when we limit down the Absolute to its relation with the actual possibility the Absolute appears as Supreme Wisdom, Love and Goodness." That is to say, the Absolute as God is the creator, sustainer and judge of the world. Like Ramanuja, Radhakrishnan did not use the words Absolute and God interchangeably. Radhakrishnan says, "The Supreme in its absolute self-existence is Brahman, the Absolute and as the Lord and Creator containing and controlling all, is Isvara the God."

Thus both Ramanuja and Radhakrishnan expresses the same truth but with slight variation. While Ramanuja does not give separate emphasis to the two words viz, Absolute and God or Brahman and Isvara, Radhakrishnan gives due emphasis to the two words used to express the same truth.

CHECK YOUR PROGRESS

Q 5: What is Absolute Spirit according to Hegel?

Q 6: How does Bradley conceive the Spirit?

Q 7: How does Bosanquet describe the Absolute?

10.11 LET US SUM UP

- Dr. Sarvepalli Radhakrishnan was an Indian Philosopher and Statesman. Radhakrishnan has been credited for being the great reconciler of two characters of Absolute and God.
- According to Radhakrishnan, the Absolute is a pure and passionless being, which transcends the restless turmoil of cosmic life. The Absolute is the foundation and prius of all actuality and possibility.
- Hegel and Radhakrishnan both agree that the Ultimate Reality is 'Spirit', which is One. To Hegel, the Absolute is not a bare One, but One in many. His Absolute Spirit is a concrete Universal which is neither differenceless nor relationless. Radhakrishnan also firmly asserts that the Absolute is not an Abstract unity, but a concrete whole binding together the differences which are subordinate to it.
- Bradley calls the Ultimate Reality as 'Spirit' .This Spirit is an organic whole, where the whole is immanent in each of its parts. Bradley refuses to admit God as the all-inclusive Reality but makes Him as an aspect of that Reality. Radhakrishnan like Bradley says that God is an aspect of the Supreme Reality.

By saying it is an aspect, Radhakrishnan means that God is the very Absolute in the world context and not mere appearance of that Absolute.

- Bosanquet's Absolute is not an abstract universal but a concrete universal – an all inclusive harmonious whole which contains and unifies the many into one. Similarly, Radhakrishnan's Absolute is not an abstract unity but a concrete whole binding together the differences. His Absolute includes all differences. According to Bosanquet, God is not the Ultimate reality itself, but the appearance of that reality. Radhakrishnan's God is not only the mere appearance of the Absolute but the very Absolute in the world context.
- Royce's Absolute is a whole which is rich in attributes. Absolute is a Self and possesses self-consciousness as essential character. Reality is a Unity of one and many. The Absolute is not an undifferentiated unity. It is an all-inclusive organized system of all finite ideas. Similarly, Radhakrishnan's Absolute is an organized whole with interrelated parts in it. But unlike Royce's Absolute, Radhakrishnan's Absolute is devoid of attributes.
- Samkara's Absolute is an undifferentiated Unity. It is not an organized whole and therefore excludes all internal relations. Radhakrishnan's Absolute is a whole where differences are reconciled not obliterated . For Samkara the Absolute is God associated as it were with maya. God appears to be real but ultimately disappears. According to Radhakrishnan both the Absolute and God are real, only the former is the logical prius of the latter.
- Ramanuja conceives Brahman as the Absolute. Brahman is the whole of Reality and the abode of eternal attributes. Ramanuja uses the words Brahman and Isvara of God interchangeably . Radhakrishnan also speaks of Reality as one whole. But Radhakrishnan does not identify Absolute with God.

10.12 FURTHER READING

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2. Radhakrishnan,S. (1920).*The Reign of Religion in Contemporary Philosophy*, S. Radhakrishnan , Macmillan, London.
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4. Bradley, F.H. (1969). *Appearance and Reality*, F.H.Bradley, Oxford University Press, London
5. Bosanquet, B. (1927). *The Principle of Individuality and Value*. Macmillan and Co. Ltd.., London
6. Royace, J. (1959). *The World and the Individual* (First Series) Dover Publications, New York
7. Radhakrishnan, S. & Muirhead (Ed.) J. (1952). *Contemporary Indian Philosophy*. George Allen and Unwin Ltd, London 1952.
8. Radhakrishnan, S.(1989). *Indian Philosophy (Vol II)* Centenary Edition, Second Impression, Oxford University Press, Delhi 1989.

10.13 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q No 1: (a) Passionless

(b) Post-Kantian

Ans. to Q No 2: The problem of the relation between the Absolute of Philosophy and God of Religion.

Ans. to Q No 3: The Absolute is the foundation and prius of all actuality and possibility.

Ans. to Q No 4: According to Radhakrishnan God is the Absolute from human end.

Ans. to Q No 5: According to Hegel Absolute Spirit is a concrete Universal, which is neither differenceless nor relationless.

Ans. to Q No 6: Bradley's Spirit is an organic whole, where the whole is immanent in each of its parts. But it is not conceived in a relational form.

Ans. to Q No 7 : Bosanquet's Absolute is a concrete Universal - an all inclusive harmonious whole which contains an unifies the many into one – a unity within multiplicity.

10.14 MODEL QUESTIONS

A Very Short Question

Q 1: Who is Dr. Sarvepalli Radhakrishnan?

Q 2: How did Radhakrishnan describe the Absolute?

Q 3: Who is George Wilhelm Friedrich Hegel?

Q 4: What does Bradley calls the Ulitmate Reality?

Q 5: Is there any similarity between Bosanquet's and Radhakrishnan's Absolute?

Q 6: Name the American Idealist Philosopher according to whom the Absolute is rich in attributes.

Q 7: Who consolidated the doctrine of Advaita Vedanta?

Q 8: Does Samkara identifies God with the Absolute?

Q 9: What is Maya?

Q 10: Who is the Chief proponent of Vishistadvaita school of Vedanta?

Q 11: What does the word 'Brahman' denotes according to Ramanuja?

B Short Question (Answer in about100- 150 words)

Q 1: Discuss the points of affinities and differences between Hegel and Radhakrishnan's Absolute.

Q 2: Does Bradley identifies God with the Absolute? Discuss.

Q 3: Compare Bosanquet and Radhakrishnan's Absolute.

Q 4: How does Ramanuja and Radhakrishnan explain the concept of God and the Absolute?

C Long Questions (Answer in about 300-500 words)

Q 1: Examine critically Radhakrishnan's Absolute.

Q 2: Explain and examine the Absolute of Royce and Radhakrishnan.

Q 3: Discuss how Samkara and Radhakrishnan explain the relation of Absolute and God.

Q 4: Critically examine the Absolute of Bradley.

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UNIT 11: RADHAKRISHNAN: INTELLECT AND INTUITION

UNIT STRUCTURE

11.1 Learning objectives

11.2 Introduction

11.3 Different ways of knowing

11.4 Nature of Intellect

11.5 Radhakrishnan's critique of intellect

11.6 Nature of intuition

11.7 Different senses of intuition

11.8 Radhakrishnan and other thinkers

11.9 Intellect and intuition

11.10 Let us sum up

11.11 Further reading

11.12 Answers to check your progress

11.13 Model questions

11.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- explain the different ways of knowing according to Radhakrishnan
- discuss the nature of intellect and intuition according to Radhakrishnan
- Analyze the role of intellect in the apprehension of Reality
- discuss the points of limitation of intellect as put forward by Radhakrishnan
- discuss Radhakrishnan's concept of intuition with those other Indian and Western thinkers
- Describe the relation between intellect and intuition.

11.2 INTRODUCTION

This dnit introduces you to the problem as to the nature of intellect and intuition and their relation according to Dr. Sarvepalli Radhakrishnan. Dr. S. Radhakrishnan, the foremost contemporary Indian thinker of the last century has developed a philosophy of synthesis of the two great traditions of the East and the West. Following the classical Vedantic traditions of India he examined all the important views of the

Western thinkers like Plato, Descartes, Spinoza, Bradley and Bergson Radhakrishnan propounded an epistemological doctrine to justify metaphysical assertions. The three ways of knowing reality, according to Radhakrishnan, are**: *sense-experience, discursive reasoning, and intuitive apprehension.*** Sense experience helps us to acquire the knowledge of the outer characters of the external world. Discursive reasoning provides logical knowledge by the process of analysis and synthesis of the perceived data. But both these kinds of knowledge are inadequate to apprehend the reality. So to have an integral view of reality, we must transcend logical reasoning. According to Radhakrishnan, it is possible only through intuition that reveals the whole spirit which he regarded as the integral experience. But Radhakrishnan has not totally rejected the role of intellect; on the other hand it has been taken by him as a supplementary factor in the process of apprehension of reality. Intellect and intuition are thus not considered as opposed to each other. Radhakrishnan never regards them as constituting any kind of polarity. Rather, he maintains continuity between intuition and intellect.

11.3 DIFFERENT WAYS OF KNOWING

According to Radhakrishnan there are three ways of knowing reality: **sense-experience, discursive reasoning and intuitive apprehension.**

The knowledge of the sensible qualities of the external world is obtained through **sense -experience**. It provides data to natural sciences by gathering impression of the physical objects. Sense –experience can provide only empirical knowledge; they are not able to apprehend the reality. But Radhakrishnan does not condemn sense experience. He holds that sense experience has a very important role to play in the knowing process.

Discursive reasoning provides logical knowledge by the process of analysis and synthesis of the perceived data. So this kind of knowledge is indirect as it depends upon perception. It is symbolic in its character.

Intuitive knowledge is non-sensuous, immediate knowledge. It is distinguished from indirect, mediate, rational or inferential knowledge. The role of discursive reasoning has never been nullified by Radhakrishnan. Intellectual knowledge is a pre-condition for the intuitive grasp of reality.

Intuitive knowledge is knowledge by being. It is an immediate cognition or

consciousness. It is very difficult to give a correct definition of intuition like other means of knowledge because of its unique character of inexpressibility. As distinct from sense-knowledge or 'pratyaska' and intellectual knowledge the term 'Aparoksha' is used by the Hindu thinkers for unique non-sensuous immediate cognition. Following the classical Vedantic tradition of India Radhakrishnan accepts intuition as a means of knowing. He has also shown its relation to other forms of knowing. In this regard he has also examined all the important views of the western thinkers. Intuition is regarded as the integral whole. The essence of reality is apprehended only in intuition.

CHECK YOUR PROGRESS

Q 1: What are the ways of knowing reality?

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Q 2: What is sense perception?

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Q 3: What is discursive reasoning?

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Q 4: What is intuition?

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Q 5: Does Radhakrishnan condemn sense experience?

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.....

Q 6: Is the knowledge of intellect symbolic in character?

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.....

11.4 NATURE OF INTELLECT

Discursive reasoning is intellectual cognition. Discursive reasoning gives us the knowledge of both the internal and the external through the employment of concepts and symbols. So it is indirect and symbolic in its character. It gives us logical knowledge.

Intellectual knowledge is obtained by the process of analysis and synthesis of perceived data. So in intellectual knowledge we have a more systematic knowledge of the object perceived; because the data supplied by the senses are analyzed and a new synthesis is made.

In intellectual cognition there is always a separation between the knower and the known, the subject and the object.

Conceptual knowledge is dependent on our perceptions, our interests and our capacities. It helps us to handle and control the object and its workings. Intellectual knowledge is not immediate. What we get in intellect is a partial response to the reality.

LET US KNOW

The idea of spirit is the root concept of Radhakrishnan's philosophy. But he conceives the spirit not as a substance but as life. The self, Godand Absolute are all names of the one universal spirit in its differentaspects. The Absolute is the total spiritual reality, manifested andunmanifested, actual and potential, realized and unrealized. The worldis the manifestation of the absolute spirit in time. God is the absoluteconsidered as the ground of the world.

11.5 RADHAKRISHNAN'S CRITICISM OF INTELLECT

Radhakrishnan has pointed out the validity and invalidity of intellect. Intellect by itself cannot form its own data. It depends on data supplied by sense-experience. Sense- experience is directly related to the apparent of the reality. At the very first, intellect is not able to grasp the reality.

But Radhakrishnan's critique of intellect is not the total denial of the role of intellect in the apprehension of reality; on the contrary by criticizing intellect he only tries to limit its scope. He does not deny its significance and importance. The limitation of intellect, according to Radhakrishnan, is that it cannot be regarded as an independent method in the apprehension of reality. According to him, what the intellect investigates is not the unreal, though it is not absolutely real. Radhakrishnan has shown the limitations of intellect in the following way.

- Intellect does not touch the reality in itself. It concerns with the appearance of reality.
- Being analytic in nature intellectual knowledge fails to give a unified knowledge.

According to Radhakrishnan it deals with relations but cannot grasp the relationless absolute.

- Intellect is always dichotomous. It can never overcome the dichotomy of subject-object relation. Knowledge is an intense and close communion between the knower and the known. But in intellectual knowledge the duality between the subject experiencing and object experienced is distinctly observed. So, the Reality which is a non-dual pure identity is beyond the reach of the discursive intellect.
- Intellectual knowledge is symbolic and conceptual. Concepts are formed by abstracting the universal essence of individuals and thus it refers only symbolic character of knowledge.
- Concepts are static. But reality is dynamic, which con not be touched by intellect.
- Again, conceptual knowledge is concerned with objective knowledge. But reality is apprehended in an immediate individual experience. So intellect fails to grasp the whole truth, the whole spirit. Therefore, Radhakrishnan says, what is immediately apprehended is different from what is conceptually constructed.
- According to Radhakrishnan, thought reveals reality, because they are one in essence; but they are different in existence at the empirical level. Knowing a thing and being it are different.
- As intellect is of temporal process; it is limited and finite. It is subject to correction. So Radhakrishnan holds that thought needs verification.Thought, according to him, is a means of partially manifesting and presenting the self-existent knowledge.
- Intellectual knowledge is possible only when the data are supplied from somewhere else. But there are some aspects of reality of which the sense experience can not supply their data, e.g. the emotion of anger. Because, before intellect can analyze the mood of anger, we must get at it. We know what it is to be angry by being angry.
- Intellect tries to synthesize the different data of sense-experience. Actually it fails to synthesize in a harmonious way.

But Radhakrishnan can not be said to be an anti-intellectualist. He has only

shown the limitation of intellect. In Indian philosophy, since the Upanishadic period reasoning or tarka is rejected as the source of knowing the ultimate reality. According to Sankara also discursive reasoning can not grasp the reality. This attitude of Sankara influences Radhakrishnan. But Radhakrishnan criticizes intellect from his own view points. He tries to limit its scope. He considers it to be limited, incomplete and imperfect.

LET US KNOW

Descartes : French Philosopher Descartes (1596-1650) was a modern rationalistic philosopher.

Spinoza : Baruch (Benedict) de Spinoza (1632-1677) was a rationalistic Philosopher.

Bradley : Francis Herbert Bradley (1846-1924) was an idealistic Philosopher.

Bergson : French philosopher Henry Bergson (1859-1941) was a popular figure in the anti-rationalistic movement of the present century.

11.6 NATURE OF INTUITION

Besides sense-experience and intellect, Radhakrishnan has accepted a third source of knowing called intuition to justify the metaphysical doctrine which is termed 'Aparoksha' by the Indian philosophers. Literally intuition means to 'look at' or the direct vision or immediate awareness of something. Thus, direct perception or simple and steady looking upon an object is intuition. Epistemologically intuition stands for self-evidence. It is very difficult to define intuition because of its unique character of inexpressibility. Radhakrishnan describes intuitive faculty as the whole mind, involving the exercise of the whole personality. He believes intuition as the source of philosophical and religious insight. Radhakrishnan's concept about intuitive knowledge can be expressed by indicating the following points:

- Intuitive knowledge is non-sensuous and immediate. Even sense-perception is a sense mediate, since it comes through the medium of sense-organs. It is more immediate than sensory intuition.
- Intuitive knowledge arises from an intimate fusion of mind with reality. It is knowledge by being and not by senses or by symbols. It is awareness of the truth of things by identity. The object is known, is seen not as an object outside

the self but as a part of the self.

- Intuitive knowledge is subjective, intimately personal; but it is not limited by its scope.
- Intuitive knowledge is direct, complete, absolute and the perfect knowledge of reality. Intuition is not only a perfect knowledge but also a living. It is distinguished from indirect, mediate, rational or inferential knowledge.
- In intuitive knowledge there is no duality between subject and object. In the intuitive awareness of the self as real being, there is only a logical distinction; but no real distinction between subject and object. Radhakrishnan says, 'That which knows and that which is known are really the same thing'.
- Intuition is self-establishing, self-evidencing, unitary and eternal. It does not lose its validity in individuality. Intuition is ineffable. It is self revealing.
- Intuition reveals the whole spirit of man. Radhakrishnan regards it as the integral whole into which all the aspects of mind properly cultivated will develop and will also be merged.
- In intuitive apprehension the controlling power is present as much as in perceptual acts or reflective thought. The objects of intuition are recognized and created by us. They are not produced by the act of apprehension itself.
- Intuition is distinguished from intellect but not opposed to it. Intuition is related to intellect as the whole is related to its parts.
- Intuition is immanent in the very nature of our thought as it is emphatically dependent upon thought. It depends on intellect for its verification. So it is not an independent source of knowing reality.Intuition depends on intellect and also transcends it.
- Intuition comprehends sense and intellect. It is all comprehensive because it can move upward to mystical experience and downward to reason. Nothing is external to it.
- As a means of knowing intuition is distinguished from imagination. It is not fancy belief, but a bona-fide discovery of reality.
- Intuition differs from instinct. Instinct is present in all the living species. There are certain qualities in which intuition shares with instinct such as directness, spontaneity and a closer contact with life. Though both are purposive, instinct is the lowest grade of consciousness and thus the scope of instinct is limited.

- Intuition is not a mystic process. According to Radhakrishnan it is the most direct and penetrating examination possible for the human mind. Intuition is neither supernatural nor opposed to reason.

Thus, intuition is distinguished from other mental faculties of human being. The great illustration of intuitive knowledge given by Hindu thinkers is the knowledge of self. We become aware of our own self, as we become aware of love or anger, directly by a sort of identity with it. Self-knowledge is inseparable from self-existence. Sankara says that self-knowledge which is neither logical nor sensuous is the presupposition of every other kind of knowledge. The self is the first absolute certainty, the foundation of all logical proofs. The inmost being is revealed in intuitive knowledge. In the intuitive awareness of the self there is no real distinction between subject and object.

The deepest things of life are known only through intuitive apprehension. We recognize their truth but we do not reason about them. All creative works in science and philosophy, art and life are inspired by intuitive experience.

Radhakrishnan believes that every true religion is based on intuition. For him in our ethical life also, intuitive insight is essential to ascertain the true knowledge of the values.

CHECK YOUR PROGRESS

Q 7: What is the literal meaning of intuition?

.....

Q 8: State whether the following statements are true or false

a) Intellect is an independent method in the apprehension of reality.

b) Intellect is always dichotomous.

c) According to Radhakrishnan, reality is dynamic.

d) Radhakrishnan is not an anti-intellectualist.

11.7 DIFFERENT SENSES OF INTUITION

Radhakrishnan has used intuition in different senses, the culmination of all is found in integral experience. Firstly, intuition is used by Radhakrishnan in generic and specific senses. In the generic sense, 'intuitive apprehension' is used to have a wide range, from the most sensuous intuition right up to the mystical. It is taken as a

connecting link between reason and intuition.

In its specific sense intuition implies feeling and mystical experience. So there are reason, intuition and mystical experience. The greatest of them is mystical experience which is unique and different from the others and yet is the crown and apex of knowledge.

However, Radhakrishnan holds that there is continuity among the three modes of knowledge, namely, sense-perception, discursive thinking and intuition. For him each of these is productive of knowledge. But the pervasive power of intuition binds sense-perception and intellect together and links them with the highest intuition which is mystical.

Sense-perception and intuition are similar as both are immediate knowledge. Even in intellectual work there is scope for intuition. Thus, intuition is of *two* kinds; and *perceptual knowledge*and*integral experience*. But Radhakrishnan clarifies his own position and states, "Personally I use intuition for integral experience".

Usually, intuition is used in an exclusive as well as an inclusive sense which means mystical experience alone or mystical experience plus all other experiences where mystical experience is involved, taken together comprehensively.

By further analysis Radhakrishnan has distinguished another two forms of intuition as *'empirical'* and *'mystical'*. Reason and feeling belong to the order of finite experiences and thus they are known as empirical intuition.

The notion of reason is also used by Radhakrishnan in a special sense, as he distinguishes it from systematic logical processes. Intuition of feeling is experienced at the primitive level of sense-experience.

Reason and feeling are not taken by Radhakrishnan in the sense of an unlinked abstract relation. Rather, these two are taken as complementary to each other. Within the rational intuition and intuition of feeling there is an intrinsic movement which progresses to mystical intuition.

Mystical insight is a faculty of divine insight present in human consciousness.

As intuition implies unity between the knower and the known, thus sense-perception, reason and mystical experience represent the various degrees of unity.

Unity found in the order of feeling is a psychological unity, logical unity is found in rational intuition and spiritual unity is found in mystical intuition. All these different forms of intuition culminate in the integral experience.

The unities established by the intuition of feeling and rational intuition are partial. The absolute or mystical intuition stands to reason and feeling as a whole to parts. Mystical intuition is an autonomous rise of mind to the level of Supra-conscious stage beyond the limit of finite human consciousness. Thus, it distinguishes itself from other forms of intuition which occur in ordinary level of consciousness. The moments of mystic vision are too transitory and cannot be grasped. It is like Bradley's immediate experience which is fleeting. It unifies all values and organizes all experiences of life. It is only true destiny of life. It is the heart of integral experience. Other intuitions draw their essence from it.

Radhakrishnan's mysticism is not based on miraculous ideas opposed to scientific and rationalistic beliefs. Integral experience is the fullness of mystical intuition, reason and feeling. In this stage of experience the self realizes its identity with the ultimate reality. Radhakrishnan uses the term 'Samadhi' as it carries 'a sense of immediate contact' with ultimate reality. Mystic Samadhi is presented as the ultimate, because it is 'ecstatic consciousness'.

11.8 RADHAKRISHNAN AND OTHER THINKERS

Intuition as a direct and absolute knowledge of reality is recognized by many eminent western thinkers like Plato, Descartes, Spinoza, Bradley and Bergson and also by many ancient Indian thinkers like Sankara.

Plato is a rationalistic thinker, but he adopts the concept of intuition to realize the highest 'Good'. Truth, according to him, is realized by immediate or intuitive power. Plato's dialectic method is a step in the process of realization of reality. Similarly, though Radhakrishnan regarded intuition as the final step in the apprehension of reality, it is achieved with the help of intellect.

Spinoza holds that the union with supreme reality, i.e. God, is possible only through intuition or immediate insight. Radhakrishnan agrees with Spinoza in recognizing intellect as the process that leads to intuition. Both never regarded intuition as the independent mental faculty. Along with Spinoza Radhakrishnan believes that intellectual truth is relative and demands to be transcended in intuition. Further, both of them never regarded intellectual knowledge as illusory. It is partial vision and ultimately leads us to the highest knowledge. But Radhakrishnan disagrees with Spinoza in the point that while for him intuition is attained only by some specially gifted people, for

Spinoza once one knows how to attain intuition, there is no difficulty on his part to make an application of this power. Spinoza also distinguishes imagination and reason from intuition.

Like **Hegel,** Radhakrishnan believes in the concrete spiritual ultimate Reality. But the means adopted by Hegel for knowing the ultimate reality is the dialectic exposition of intellectual process while Radhakrishnan uses intuition as the sole means that includes intellect along with other faculties of mind. Thus, Radhakrishnan does not accept the Hegelian concept of intuition which is unrelated to intellect and incapable of giving us anything else than simple being. For Him, Hegel's dialectic as an intellectual method may help us to have the concept of an Absolute Reality, but for the proper realization of the concrete spiritual reality, intuition must be presupposed by intellect. Moreover, Hegel holds that thought is identical with reality, while Radhakrishnan holds that ultimate reality is of the nature of experience.

Radhakrishnan agrees with **Bergson** in recognizing the value of intuition but he differs from Bergson on the point that unlike Bergson he does not view that intuition is the work of life force but the function of spiritual consciousness. Radhakrishnan is not anti-intellectualist like Bergson. While for Bergson intuition is radically opposed to intuition, for Radhakrishnan reason and intuition are interdependent. Therefore, Radhakrishnan says that there is a tendency in Bergson to oppose intuition to intellect. In this way, Radhakrishnan has criticized both Hegel's bias against intuition and Bergson's bias against the intellect.

Both Radhakrishnan and **Bradley** are idealistic philosophers. Bradley carries on the great Hegelian tradition while Radhakrishnan carries on the Vedantic tradition. Radhakrishnan maintains the traditional Indian character in his thought by being more practical in his approach. Thus, Radhakrishnan emphasizes on the actual realization of intuitive knowledge while Bradley does on speculative possibility. Moreover Radhakrishnan maintains continuity between thought and intuition, but Bradley says that thought 'commits suicide' in absolute experience.

Radhakrishnan shares with the view of Kant's intuitive certainties. But he differs from Kant on the point that Kant restricts intuitive certainties only to the underived moral consciousness, while Radhakrishnan extends it to all fields of human experience.

Radhakrishana's concept off intuition as 'integral experience' is akin to

Sankara's concept of 'Anubhava'. Of course, unlike Sankara, Radhakrishnan does not negate reason though intuition transcends reason. By AnubhavaSankara means the realization of one's self as Brahman. Sankara believes that 'tarka' or reasoning is a step in the direction of self- realization but with the rise of Brahman it disappears for ever. But Radhakrishnan does not totally reject intellect; rather in his integral experience of intuitive realization he puts intellect in its due place.

ACTIVITY : 11.1

Do you find any relationship between epistemology and metaphysics in Radhakrishnan's philosophy?

Ans......

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11.9 INTELLECT AND INTUITION

Intuition is qualitatively different from logical thought, though not discontinuous with it. Intuition depends on intellect and also transcends it. They belong to the same principle i.e. the self. Intuitive knowledge transcends the partial truth of the intellect. Intellect and intuition are not two opposed methods of grasping reality. At the root of human mind, there is no conflict between reason and intuition. Intuition which ignores intellect is useless. That Radhakrishnan did not consider intuition to be opposed to intellect can be elaborated by stressing the following points.

- Intuition goes beyond intellect or reason. It does not enter into any conflict with reason or intellect. On the otherhand, it overcomes or surpasses intellect.
- In the opinion of Radhakrishnan intuition is the response of the whole man to reality. On the otherhand, what we get in the intellect is a partial response to the reality. Because intuition is the response of the whole man to reality so it involves intellect also. Thus there is no opposition between intellect and intuition. One supplements the other.

- According to Radhakrishnan intuition is not independent but emphatically dependent upon thought. Intuition is immanent to the very nature of our intellect.
- Intuition and intellect belong to the same principle i.e. the self. So they are not contradictory to each other.

Radhakrishnan does not take intellect and intuition as constituting any kind of polarity. Intuition fulfills intellect and does not negate it. Intuition is the very basis of the intellect. It is the highest dimension of consciousness free from all antinomies inherent in reason. Intuition is not irrational and intellect is not opposed to it. Intuition is not against reason but it is beyond reason. Thus, intellect has not been discarded, but has been so thoroughly subordinated to intuition that it is preserved as a function of intuition. In relation to the intellect, intuition stands as a whole to a part. Both have their own rights. Each is useful. Each has its own specific purpose. Both belong to the self. But, intellect involves a specialized part and intuition employs the whole self. Both intellect and intuition are interdependent.

Again, the immediacy of intuitive knowledge can be mediated through intellectual definition and analysis. Intellect is used to test the validity of intuition and to communicate it to others.

Bergson and Bradley have often been accused as anti-intellectualists. But intuition, as Radhakrishnan conceives is not antagonistic to the intellect. As he says, "Intuition which ignores intellect is useless. The two are not only non incompatible but vitally united."

ACTIVITY : 11.2

Do you find any relationship between intellect and intuition? Discuss

Ans. .....

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CHECK YOUR PROGRESS

Q 9:What according to Radhakrishnan are the limitations of intellect inthe apprehension of reality?

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Q 12: What does Radhakrishnan mean by intuition? Briefly explain (Answer in about 100 words)

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Q 13: Is intuition opposed to intellect? Explain in brief with reference to Radhakrishnan (Answer in about 130 words)

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Q 14: How can Radhakrishnan's views of intellect and intuition be compared with the views of some other philosophers? (Answer in about 150 words)

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11.10 LET US SUM UP

- According to Radhakrishnan there are three different ways of knowing: sense-experience, discursive reasoning, and intuitive apprehension.
- Sense-experience is the way through which we are acquainted with the sensible qualities of the objects.
- Logical knowledge is obtained by discursive reasoning through the process of analysis and synthesis of the perceived data. It is indirect as it depends upon perception. It is symbolic in its character. Both sense-knowledge and logical knowledge are limited. Both are inadequate to apprehend the reality.
- Intuitive knowledge is non-sensuous, immediate knowledge. Intuitive knowledge is knowledge by being.
- Radhakrishnan has shown the limitations of intellect. According to him, intuition cannot be regarded as an independent method in the apprehension of reality. It can never overcome the dichotomy of subject-object relation.

- Intuition is qualitatively different from logical thought, though not discontinuous with it. Intuition depends on intellect and also transcends it. They belong to the same principle i.e. the self.
- Intellect and intuition are not two opposed methods of grasping reality. In relation to the intellect, intuition stands as a whole to a part. Both intellect and intuition are interdependent.
- Idealism, intuitionism and mysticism are the three elements out of which Radhakrishnan constructs his epistemology. Thus, Radhakrishnan weaves a new method of knowledge that may be designated by the phrase 'integral experience'.

11.11 FURTHER READING

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Radhakrishnan, S., Recovery of Faith, Harper Collins Publishers, India, 1994

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Datta, D.M.,The Chief Currents of Contemporary Philosophy, The University of Calcutta, 1961

11.12 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q No 1: According to Radhakrishnan there are three ways of knowing reality.They are: sense experience, discursive reasoning, and intuitive apprehension.

Ans. to Q No 2: Sense –experience is the way of knowing reality that gives us the knowledge of the sensible qualities of the external world.

Ans. to Q No 3: Discursive reasoning or logical reasoning is the way of knowing reality that gives us the knowledge of both the external and the internal but in an indirect way through concepts and symbols.

Ans. to Q No 4: Intuitive knowledge is non-sensuous and immediate knowledge. Intuitive knowledge is knowledge by being. The essence of reality is apprehended only in intuition.

Ans. to Q No 5: No

Ans. to Q No 6: No

Ans to Q No 7: Literally intuition means to 'look at' or the direct vision or immediate awareness of something.

Ans to Q No 8: a) False b) True c) True d) True

Ans to Q No 9: Radhakrishnan has shown the limitations of intellect in the following way.

- Intellect is concerned with the appearance of reality. It fails to give a unified knowledge.
- According to Radhakrishnan reality is dynamic, which can not be touched by intellect.
- Intellect is always dichotomous. It can never overcome the dichotomy of subject-object relation.
- It refers only to symbolic knowledge.
- As intellect is of temporal process; it is limited and finite. It is subject to correction.
- Intellectual knowledge is possible only when the data are supplied from somewhere else. But there are some aspects of reality of which the sense cannot supply their data, e.g. the emotion of anger, because before intellect can analyze the mood of anger, we must get at it. However, Radhakrishnan is not an anti-intellectualist. He has only shown the limitation of intellect

Ans to Q No 10: Literally 'intuition' means to 'look at' or the direct vision or immediate awareness of something. Intuition is termed as 'Aparoksha' by the Indianphilosophers.In such knowledge the knower and known are one. Here, to know realityis to be reality. The knowledge of the self is the best example of the intuitive apprehension.According to Radhakrishnan, intuitive knowledge is non-sensuous and immediate. Intuitive knowledge is subjective, intimately personal; but it is notlimited by its scope.Intuition depends on intellect and also transcends it. Intuition is all comprehensive. Intuition is neither supernatural nor opposed to reasonAs a means of knowing, intuition is distinguished from imagination,instinct

and from a mystic process. Intuition, as revealing the whole spirit, is regarded by Radhakrishnan as the integral whole.

Ans to Q No 11: According to him, intuition and intellect are not opposed to each other. Intuition depends on intellect and also transcends it. They belong to the same Principle i.e. the self. Intuitive knowledge transcends the partial truth of the intellect. At the root of human mind, there is no conflict between reason and intuition. Intuition which ignores intellect is useless. In the opinion of Radhakrishnan intuition is the response of the whole manto reality, so it involves intellect also. According to Radhakrishnan, intuition is not independent but emphatically dependent upon thought. Intuition fulfills intellect and does not negate it. Each has its own specific purpose. Both belong to the self. But, intellect involves a specialized part of the self and intuition employs the whole self. Both intellect and intuition are interdependent.

Ans to Q No 12: Radhakrishnan is influenced by both Western and Indian thinkers. But he has reconstructed, remodified and reinterpreted their views according to his ownway. Like Plato's dialectic method which is a step to realize the truth, Radhakrishnan regarded intuition as the final step in the apprehension of reality; it is achieved with the help of intellect.

With Spinoza Radhakrishnan believes that intuition is not the independent mental faculty. Like **Hegel,** Radhakrishnan believes in concrete spiritual ultimate Reality. But Radhakrishnan does not accept the Hegelian concept of intuition which is unrelated to intellect and incapable of giving us anything else than simple being. Radhakrishnan, unlike Bergson, views that intuition is the work of life force but the function of spiritual consciousness. Radhakrishnan is notanti-intellectualist like Bergson. Both Radhakrishnan and **Bradley** are idealistic philosophers. Radhakrishnan maintains continuity between thought and intuition, but Bradley says that thought 'commits suicide' in absolute experience. Unlike Sankara, Radhakrishnan does not negate reason though intuition transcends reason. Rather Radhakrishnan in his integral experience of intuitive realization puts intellect in its due place.

11.13 MODEL QUESTIONS

A) Objective questions

Q 1: What are the different ways of knowing?

Q 2: State the literal meaning of intuition.

Q 3: What do you mean by sense experience?

Q 4: What is discursive reasoning?

Q 5: What is intuition?

Q 6: What are the kinds of intuition?

Q 7: Radhakrishnan is not an anti-intellectualist. Is it a correct statement?

Q 8: 'Thought commits suicide'. Who says this statement?

Q 9: Write the names of two anti-intellectualists.

B) Short Questions(Answer each question in about 150 words)

Q 1: What is the role of intellect in the apprehension of Reality, according to Radhakrishnan? Briefly explain

Q 2: Write short notes on: (a) Sense-perception

(b) Intellect (c) Intuition (d) Integral experience

Q 3: Distinguish between sense perception and intuition.

Q 4: Distinguish between Intellect and intuition.

Q 5: Briefly point out the nature of intuition.

Q 6: Explain in brief the relationship between intellect and intuition.

D) Long Questions (Answer each question in about 300-500 words)

Q 1: Describe Radhakrishnan's concept of intuition and intellect.

Q 2: Is intuition opposed to intellect? Discuss with reference to Radhakrishnan's view.

Q 3: What does Radhakrishnan mean by intuition? Is he anti-intellectualist? Discuss.

Q 4: How does Radhakrishnan criticize intellect? Explain

Q 5: Describe the relation between intellect and intuition, according to Radhakrishnan.

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UNIT: 12 B.R. AMBEDKAR: NEO-BUDDHISM

UNIT STRUCTURE

12.1 Learning objectives
12.2 Introduction
12.3 Neo-Buddhism: A dynamic Force
12.4 Neo-Buddhism: A religious movement
12.5 Neo-Buddhism: a catalyst for the well-being of the Downtrodden
12.6 Neo-Buddhism: Gandhi Vis-à-vis Ambedkar
12.7 The ethico-ritualistic dimension of neo-buddhism
12.8 Neo-buddhism and Emile Durkheim
12.9 Ambedkar's vows on neo-buddhism
12.10 Let us sum up
12.11 Further Reading
12.12 Answers to check your progress
12.13 Model questions

12.1 LEARNING OBJECTIVES

After going through this you will be able to-

- explain neo-Buddhism as a dynamic force
- describe neo-Buddhism as a religious movement
- analyse neo-Buddhism as catalyst for the well being of the down trodden
- find a link between Gandhi Vis-à-vis Ambedkar in Neo-Buddhism
- discuss the ethico-ritualistic dimension of neo-Buddhism
- explain a distinction between Neo-Buddhism and Emile Durkheim
- describe Ambedkar's vows on Neo-Buddhism

12.2 INTRODUCTION

Neo-Buddhism is a revolutionary social revival Buddhist movement of B.R. Ambedkar. As a revolutionary Buddhist movement, Neo-Buddhism began on October 14, 1956 when Ambedkar converted to Buddhism along with nearly 4000,000 of his followers.

It mainly deals withthe social upliftment especially of the Mahar community of the down

trodden class in society. Over and above,it is also a movementfor self respect, social equality and justice irrespective of class, caste, religion and creed. Apart from this Neo-Buddhismas a social philosophy is also a dynamic force for religious movement which isbased on socio-economic and ethical principles. Therefore, in a nutshell, it can be said that neo-Buddhism primarilydeals with a movement which is considered a catalyst for the well-being of the down-trodden class in society.

12.3 NEO-BUDDHISM:A DYNAMIC FORCE

It is not wrong to say that Dr. Ambedkar and Neo-Buddhism are synonymous. Dr. Ambedkar was always busy in a mission to uplift the untouchable's communities as a whole. Gandhi's effort to obliterate untouchable or outcasteswas successful after yola declaration. This declaration puts the view that outcastes were rechristened as Harijans. Gandhi put the name Harijans to the underprivileged class for the first time. As for instance, Babu Jagjiban Ram, one of the out-castes, found the status within the Hindu fold. But Ambedkar, who belongs to the Maharas community, finally embraced Buddhism and freed the people of this community from the fold of Hindu-casteism.

Ambedkar opined that Buddhism had given him immense satisfaction and pleasure.He appealed to his fellow Mahars to renounce Hinduism for sociological utility and spiritual demand. That is why he mentioned "I do not want any blind followers. I do not like sheep mentality." (Ambedkars Patriotic Call, The Buddhist Society Of India, Hyderabad, 1978, P.5) Under the able leadership of B.R. Ambedkar the Mahar community embraced Buddhism. He said "Buddhism is the best religion in the World and there can be absolutely no doubt about it." (Ambedkar's Patriotic Call, The Buddhist Society Of India, Hyderabad, 1978, P.14) He asserted thatBuddhism is the only religion which does not recognize caste and affords full scope for progress.(Ibid p-10) To Ambedkar, "If we have any hope it is by renouncing Hinduism and following the path of the Buddha" and "those who wish to come under the refuse of Buddha should do so after counting the cost, for it is a religion very difficult to practice." (Ibid P 5) When people embraced Buddhism on 15th October 1956, then Ambedkar's reaction was that "All I wish today is that you should have faith in me and follow me."(Ibid P-9) The converse was under the main tenets of Buddhism and Ambedkar together with the Mahar community fought for self respect, social equality and justice. The culmination of this struggle was to

embrace Buddhism and to renounce Hinduism. And finally all embraced Buddhism by renouncing Hinduism. Ambedkar and his followers embraced Buddhism on the socio-political ground that if they remain untouchables in Hinduism, they cannot prosper in general and self develop in particular. On the other hand, if they take Buddhism, the concepts of casteism and untouchability will be dissolved and as a result there will be no hindrance or obstacle in the path of their prosperity and progress. So, Ambedkar thought that Buddhism was the best religion for the sake of their Mahar Community.One convert commented that "if Buddha was the marga data of the world, Babasaheb was the marga data of the Mahars." That is why Ambedkar is still worshipped by the outcastes. So, Buddhism for the followers of the Mahar community in particular and for others in general took a new form that is Neo-Buddhism under the leadership of Ambedkar. And Neo-Buddhism showed a new path of prosperity and progress for the downtrodden people which was considered as untouchable or outcaste in Hinduism.So, it is considered as a dynamic force for the newly converted people into Buddhism. Therefore, it can be said that the tradition or new religious movement in India gained momentum after the post-Ambedkar period due to its liberal setup that there will be no casteism or untouchability in Buddhism (by renouncing Hinduism) That is why, there is no doubt that it is a potential dynamic force inherent in Buddhism.

CHECK YOUR PROGRESS

Q 1: Who has put the name Harijans?

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Q 2: Towhich community does Ambedkar belong?

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Q 3: "Buddhism is the best religion in the world and there can be absolutely no doubt about it." Who said this?

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Q 4: What is the main purpose of religion?

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Q 5: Why was Buddhism considered the best religion, according to Neo-Buddhism? (Answer in about 70 words)

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Q 6: State whether the following statements are true or false

a) Ambedkar's view is that Buddhism is the best religion for the outcastes. (True/False)

b) Neo-Buddhism renounces casteism or untouchability. (True/False)

c) Neo-Buddhism shows a new path of prosperity and progress for the downtrodden class. (True/False)

d) Neo-Buddhism is a dynamic force of renouncing casteism and untouchability in society. (True/False)

e) Ambedkar was the margdata of Mahar community in case of conversion from Hinduism to Buddhism.

f) Ambedkar has a deep respect for religion. (True/False)

g) Neo-Buddhism is a revolt against casteism, untouchability, and inequality. (True/False)

h) Neo-Buddhism is a socio-economic and ethico-religious movement.(True/False)

ACTIVITY

- Neo-Buddhism revolts against casteism, untouchability and inequality. Do you accept it? Discuss

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12.4 NEO-BUDDHISM: A RELIGIOUS MOVEMENT

Ambedkar had a deep respect to religion. According to him, religion indicates a meaningful life. Being a non-religious man he acknowledged the importance of religion in life. And he wanted to lead a meaningful life within a framework of religion. Religion asserts the values of liberty, equality and justice. Regarding the backdrop of casteism Ambedkar was fully dissatisfied and he leads to rebellion for the concept of casteism particularly in Hinduism and finally Ambedkar converted into Buddhism. He not only converted into Buddhism but also taught the people the bad effects of casteism that continued in Hindu religion. In this way Ambedkar showed people a new path to the outcastes especially the Mahar community to free themselves from the prevalent system of casteism.

Before being converted into Buddhism, Ambedkar had studied the tenets of Buddhism intensively and participated in the International Conference of Buddhism and afterwards he decided to leave Hinduism. Being a follower of Buddhism, he did not accept the Hinayana School which accepted the four noble truths. Similarly, he was also against the Mahayana school who defied the Buddha himself and which was also contrary to his conviction. By involving the new concept like neo-Buddhism, Ambedkar upgraded the Mahars from the iron grip of casteism and gave Buddhism a new outlook in a modified form with twenty two vows. To Ambedkar, the main purpose of religion is spiritual satisfaction and he added that the new form of religion is not out of this purpose. After the death of Ambedkar on 6th December, 1956 the movement of Neo-Buddhism, did not stop.Rather it took a new shape and momentum by the co-operation and enthusiasm of the followers because the conversion agenda from Hinduism to Buddhism continued.

Some instances can be pointed out:

1) The conversion ceremony was held in Bombay on 20th October 1969
2) Gorakhpur ceremony on 14th April 1970
3) The Gazipur ceremony on 18th April 1970
4) The Patna Ceremony on 13th Ceremony 1971
5) The Basti Ceremony on 30th January 1972

It can be opined that Neo-Buddhism is a strong religious movement with a missionary zeal. It is also a socio-economic and ethico-religious movement. It also deals with spiritual bliss and mundane prosperity.

12.5 NEO-BUDDHISM : A CATALYST FOR THE WELL-BEING OF THE DOWN TRODDEN

Neo-Buddhism functions as a catalyst for the well being of the outcastes. As it is said, it is a religious movement, so question arises- how is it a religion without accepting God or a supernatural reality? Neo-Buddhism is a religion in the accepted sense of the word. Without believing in or worshippinga supernatural or divine being, neo-Buddhism indicates that one's spiritual satisfaction and bliss are as important as change of social status, economic prosperity, academic progress and political awareness. It is an all round development of a human being. Again can Neo-Buddhism

be conducive to the spiritual welfare and material welfare? Dr. Ambedkar views that there is an element of flexibility in Buddhism which is not seen in other religions of the world. What we see in Neo-Buddhism is that spiritual satisfaction is equally important for the change of social status, economic prosperity, academic progress and political awareness. It is an all round development of each individual. Ambedkar put equal importance on men and women. He views that the main purpose of conversion was to liberate people from injustice and inequality.

Change in social status: Neo-Buddhism is unique and unparalleled in the history of religions. Amberkar fought for human honour not only for himself but for his fellow outcastes. His struggle was a struggle for temple entry, struggle for equality in education, and struggle for getting equal status in all other aspects. And whatever he achieved was because of his continuous struggle for the right of outcastes. The Mahar community, by becoming Buddhists, assured equality for all and also became free from the grips of Hindu casteism. And as a result they got the dignity, honour and were considered as worthy as other human beings. It was really a struggle or a movement of social equality. Ambedkar attacked Manu for coding the social strata in general and also for placing the outcastes on a low or sub standard. He also criticized Manu for placing women to the status of a non-entity scale. He in his book *Rise and Fall of Hindu Women*mentions that even a Brahmin woman had no status of her own even though women of ancient times in India enjoyed high positions as teachers and performers of sacrifices. They commanded respect even from a king. He vehemently opposed the Manu's lawsas one of the prime causes of Women's moral-degradation. He again in his book *Rise and fall of Hindu Women* shows how Buddha was liberal for women and how he gave equal honour to women. He points out that Buddha permitted women to become Bhikkunis irrespective of their origin whether ofBrahmin origin or Sudra origin. He in this context asserts that virginity is not the prime criterion for a woman to become Bhikkuni. There was no restriction in case of joining the sangha; therefore, he made provisions for married, unmarried or even transformed prostitutes to become a member of the sangha. It can be said that Neo-Buddhist talked of giving equal status to the male and female alike. So, this new movement aimed at giving equal importance not only caste wise but also sexwise.

CHECK YOUR PROGRESS

Q 7: Is Neo-Buddhism a religion without God?

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Q 8: What was the main purpose of conversion from Hinduism to Buddhism? Explain briefly (Answer in about 40 words)

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Q 9: Write the name of a book written by Ambedkar.

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Q 10: Why did Ambedkar criticize Manu? (Answer in about 100 words)

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Q 11: State whether the following statements are True or False

a) Neo-Buddhist talked of equal importance to the male and female. (True/False)

b) Neo-Buddhism was a movement or a struggle of social equality. (True/False)

c) Spiritual satisfaction deals with the all round development of a human being. (True/False)

d) There was restriction in case of joining the Sangha. (True/False)

ACTIVITY : 12.2

- Do you think that Neo-Buddhism has been successful in eradicating the social evils like untouchability, inequality and casteism? Discuss

Ans : .....

- Do you find any distinction between Buddhism and Neo-Buddhism? Discuss

Ans: .....

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12.6 NEO-BUDDHISM: GANDHIVIS-A-VIS AMBEDKAR

There are some cases in which both Gandhi and Ambedkar have affinities and also some cases in which both Gandhi and Ambedkar differ. Gandhi and Ambedkar assert that men and women are equal. They put importance on the eradication of untouchability. But their positions differ in achieving the common target that is the complete eradication of untouchability.Dr. Ambedkar was a champion to the cause of eradication of untouchability. To Gandhi, “Nothing will satisfy Gandhi, till the last vistage of untouchability is eradicated.” (Cf, Kadam, K.N.(Ed.)op cit.p100)Ambedkar imagined a society where there will be no caste and all are would be considered as equal. Eradication of untouchability was the top most priority of Ambedkar. To Gandhi, eradication of untouchability was one of the programmes of removing untouchability, Gandhi considered menial work as noble and therefore, introduced the outcastes as ‘Harijans’.But Ambedkar did not like this comparative and sympathetic ground of the castes. That is why, it can be said that Ambedkar was a true realist and also a pragmatistin a sense that he wanted to reform the outcastes through struggle. On the other hand Gandhi was a true idealist in the sense that he wanted to reform the outcastes or downtrodden class through the change of heart or attitude, not by struggle. That is why he embraced Buddhism and Neo-Buddhism, which was the result of his moderate thinking, functions as a catalyst for the social upliftment of Mahars and the outcastes as well. It is needless to mention that after independence untouchability was considered an offence, according to Constitution of India, Art.17. Ambedkar called upon the people to convert into Buddhism in order to secure theirstatus.And as a result the Maharcommunity converted into Buddhism and got the social status by leaving Hinduism.

On the other hand Gandhi thought of the removal of untouchability from the framework of Hinduism. Therefore, it can be asserted that Neo-Buddhism as a movement has tried a lot to provide a social status to the downtrodden class especially of the Mahar community.

Economic progress is one of the most important aspects of the struggle of Neo-Buddhism for the Maharcommunity. So, Ambedkar points out “we should progress economically too and endeavor to become independent. I have been struggling myself through out my life to that end. Not only this, I very much desire mankind to become

economically strong."Ambedkar felt that poverty was also one of the prime barriers in case of the upliftment of the downtrodden class. According to Ambedkar, this class is deprived of their status, dignity and rights. Therefore,he put emphasis on education for the upliftment of Mahar community. With dedication to this mission, he founded the people's education society of Bombay in July 1945. Besides, he also started the Siddarth College, Bombay.

Political Awareness: Dr. Ambedkar also paid equal attention to political consciousness of the Mahar community and as a result the Mahar community of Maharashtra became aware of politics. Ambedkar viewed that the Mahar should enter politics and gain power for safeguarding their rights irrespective of their caste, religion, race etc. Therefore, it can be opined that Neo-Buddhism is a movement which can help people in all the fields of life. So, in a short form, it is a way of life. Besides it is also a movement of social welfare. And Ambedkar lays emphasis on embracing Buddhism for reviving their rights especially in case of dignity, status in society.

12.7 THE ETHICO - RITUALISTIC DIMENSION OF NEO-BUDDHISM

Ethics and Dhamma are considered synonymous in Neo-Buddhism. Ambedkar points out that "Morality is Dhamma and Dhamma is morality." Morality takes the place of God in Dhamma, although there is no God in Dhamma. It is not to please God that man has to be moral. It is for his own God that man has to love man." (Ambedkar, Dr. B.R. *Buddha and his Dhamma* pp.322-23, 2,3,7) From this viewpoint it can be said that ethics has a vital role in Neo-Buddhism. The *Buddha and his Dhamma*has been considered as the spiritual text as well as code of conduct (needed for the doctrines and ethics) for the Neo-Buddhists. It also helps the people in case of conversion from Hinduism to Buddhism. So, Ambedkar's book *Buddha and His Dhamma*has been considered as the Bible. It emphasizes on social equality and castless society. The greatest contribution by Ambedkar to Buddhism was to provide concise cannons instead of manifold cannon or restrictions provided by other religions. So, Neo-Buddhism gave a new outlook to society by providing or issuing only some cannons which are considered as conducive to taking Buddhism as a religion for conversion.

It can be viewed that *Buddha and His Dhamma* is the Veda of the Neo-Buddhists and Dr. Ambedkar can be reckoned in this case as the Navyas. So, to be

brief, Dr. Babasaheb Ambedkar adopted the teachings of the Buddha and developed them into Neo-Buddhism like Adisamkara who adopted the philosophy of Gaudapada and developed it into non-dualism.

Neo-Buddhism as a movement has given an identity to the converted Mahars. Ambedkar simplified Buddhism which is known in a new-form as neo-Buddhism. There are no voluminous treatises associated with it. *Buddha and his Dhamma* is the only book which we find in Neo-Buddhism.Over and above we do not find any rituals involved in it.The only ceremony which is found in neo-Buddhism is the initiation ceremony. It occurs at the time of conversion of an individual into Buddhism.

The Neo-Buddhist movement is considered a spirit for the downtrodden class in society which is followed up by the Dalit movement. For Ambedkar, morality is the ultimate reality of the Dhamma. The object of moral activity is to form a good society. Morality is the sum and substance of Neo-Buddhism. The ex-untouchable Mahars have a new society on the basis of the tenets of Buddhism and hence they have attained a new identity for themselves. We can, therefore, say that this religion has given an identity to the converted Mahars.

12.8 NEO-BUDDHISM AND EMILE DURKHEIM

Just as we can make similarities between Gandhi and Ambedkar so also we can find out some affinities between Neo-Buddhism and Emile Durkheim. Anthony Giddens' view is that "Durkheim began his intellectual career with the attempt to find a "Science of Morality". This endeavour led him to sociology, which was to provide a method for such a science. But the formulation of that method in turn led him back to morality, since the moral character of social facts is their distinguishing feature." (Giddens, Anthony, Durkheim, William, Collins & Sons & Co. Ltd. Glassow, 1978, p.63)

Ambedkar also put so much emphasis on morality in religion which is found in the section III ofpart V in *Buddha and His Dhama*. As noted in Buddhism, there is no God and morality takes the place of religion. In *Buddha and His Dhama*, morality is God and God is morality."

Durkheim'sview on society is significant when he says that "one dimension in which society has a liberating effect is in freeing man from subjection to the world of nature, in delivering him from blind unthinking physical forces; His submission to society is the condition of this liberation. In the simplest forms of society, this

submission is more or less total. The levels of individuality and autonomy of action are low. In these societies, the simplicity of moral behaviour makes it easy to transform such behaviour into habits, mechanically carried out……custom and tradition have such power and prestige as to leave no place for reasoning and questioning". (Giddens, Anthony, Durkheim, William Collins Sons & Co.Ltd. Glassow, 1978, p. 5)This important saying by Durkheim reminds us that society has a free nature which is considered as common to all human beings and which has a liberating effect in order to free humans from the status of inequality especially the downtrodden class in society. Therefore, the Mahar community who lives in society will get the same status as enjoyed by others living in society. Durkheim is very clear that the very nature of society will be fulfilled only when people living in society equally enjoy the free nature of society; otherwise the very term of society acquired by its nature will be questionable. If it is followed in society then the Mahar community will be freed from untouchability and ultimately they will get the status as enjoyed by others.

The important question is: can acts be purely egoistic, (i.e., oriented wholly to the self) which have moral character? Durkheim said that they cannot, self interest is logically distinct from moral conduct. (Giddens Anthony, Durkheim, Willium Collins Sons & Co.Ltd. Glassow, 1978, p.63)We may surmise that the 'Hindu society' comprising egoistic individuals as to ensure servitude from the untouchables has been reduced to inequality, though the Hindu religion as Gandhi interpreted, was 'division of labour'. The Hindu religion deviated from the division of labour to the division of castes and it consequently turns decadent and immoral. It must be noted that 'Egoism and moral character are discrete and in chronic potential opposition." (Giddens, Anthony, Durkheim, Willim Collins Sons & Co.Ltd. Glassow, 1978, p.63) Hence a situation arose that the Mahars under the leadership of Ambedkar chose (opted) to leave the Hindu society. Thus, the common usage of Neo-Buddhists that they were liberated from the hell in the sense to get rid of egoism and immoral character prevalent in Hindu Society.

The concept of untouchability in Hindu society leads to inequality. Gandhi interpreted it as 'Division of labour'. It has been said that some egoistic individuals in Hinduism treat some people as untouchable in order to fulfill their personal interest and which in turn leads to the cause of inequality in Hinduism. This view indicates that egoism and moral character are discrete and distinct. By egoistic nature of a human being we cannot determine the morality of a human being. Similarly, from the moral

nature of a human being we cannot determine his egoistic tendency. So, they are not vice-versa.

Therefore, it can be said that both Durkheim and Ambedkar have some affinity in case of upliftment of the down trodden classespecially of the Mahar community from the status of inequality to the status of equality. Durkheim, in this context, points out the free nature of human being, while Ambedkar insisted on the process of conversion to the Mohar community from the grip of Hinduism to Buddhism to get the status of equality, which was missing in Hindu society. So, it can be viewed that the mahars community under the guidance of B.R. Ambedkar was freed from the bondage of untouchability.Coming out of the Hindu framework, theMahars opted for a new religion which is basically dealt with the highest standards of moral codes. Their main purpose was to seek 'an autonomous and satisfying human experience'. (p-173)

CHECK YOUR PROGRESS

Q 12: What are the main differences between Ambedkar and Gandhi?(Answer in about 80 words)

.....

.....

Q 13: What are the three main aspects on which Ambedkar gave emphasis on to uplift the downtrodden class?

.....

.....

Q 14: Which book is considered Bible in Neo-Buddhism?

.....

.....

Q 15: What is the motto of Ambedkar's book Buddha and his Dhamma?

.....

.....

Q 16: State whether the following statements are True or False

a) Poverty was also one of the prime barriers for the upliftment of theMahar community. (True/False)

b) Neo-Buddhism is a movement of social welfare.(True/False)

c) Ambedkar introduced the concept of Neo-Buddhism. (True/False)

Q 17: Fill in the blanks

a) Ambedkar in his book *Buddha and His Dhamma* says that morality is God, — ———————— is morality.

b) *Buddha and His Dhama*is the……of the Neo-Buddhists.

ACTIVITY : 12.4

- Has Neo-Buddhism been able to uproot the social inequality prevalent in Hindu society? Discuss

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.....

- Do you admit that ethics has played a dominant role in Neo-Buddhism? Discuss

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.....

12.9 AMBEDKARS VOWS ON NEO-BUDDHISM

Ambedkar had prescribed 22 (Twenty) vows and had retained the Noble eight-fold path. And the five precepts and the ten parimittas are also important doctrinal beliefs of a Neo-Buddhist.

- Noble Eight-fold Path:

1. Right belief
2. Right thought and right aims
3. Right speech
4. Right Conduct
5. Right means of livelihood
6. Right effort
7. Right mindfulness
8. Right meditation

- Five Precepts

1. I shall abstain from harming living beings
2. I shall abstain from taking not given

3. I shall abstain from sexual misconduct
4. I shall abstain from false speech
5. I shall abstain from indulging in intoxicating drinks and drugs

- The Parimittas:
  1. Sila (moral temperament)
  2. Dana(the giving,charity)
  3. Uppekka (detachment)
  4. Nekkema (renunciation of the pleasures of the world)
  5. Virya (right endeavour)
  6. Kanthi (forbearence)
  7. Succa (truth)
  8. Adhisthana (right determination)
  9. Karuna (Loving determination)
  10. Maitri (Extending fellow feeling to all – friend or foe)
- The three Refuses:

The Trisarana or three Refuses bind Neo-Buddhists with the Buddhist with the Buddhist fraternity all over the world. They are:

1. Refuge in Buddha
2. Refuge in the Dhamma
3. Refuge in the Sangha

The third Refuge, viz., taking 'Refuge in the Sangha' is, at present, a meaningless phrase for a Neo-Buddhist. However, a Neo-Buddhist takes this 'Refuse', both to be in conformity with the tradition in the Buddhist world and in the fervent hope that the Neo-Buddhist Sangha may become a reality.

- The Twenty-two Vows

Ambedkar prescribed twenty two vows for conversion into Buddhism from Hinduism to get a separate identity in the context of Neo-Buddhists within the framework of the world federation of Buddhists. This is unique in the sense that it was prescribed in the Indian framework.

1. I shall not recognize Brahma, Vishnu and Mahesh as Gods, nor shall I worship them.
2. I shall not recognize Rama and Krishna as Gods, nor shall I worship them.

3. I shall not recognize Gowri and Ganapati as Gods nor shall I worship them.
4. I do not believe in the theory of incarnation of God.
5. I do not consider the Buddha as the incarnation of Vishnu.
6. I shall not perform shradh for my ancestors, nor shall I give offerings to God.
7. I shall not do anything which is detrimental to Buddhism.
8. I shall not perform any religious rite through the agency of Brahman
9. I believe in the principle that all human beings are equal.
10. I shall endeavour to establish equality.
11. I shall follow the Eight-fold path of the Buddha.
12. I shall observe the ten Parimittas enunciated by the Buddha.
13. I shall be compassionate to all living beings and I shall nurture them with care.
14. I shall not steal.
15. I shall not lie.
16. I shall not commit adultery.
17. I shall not take liquor.
18. I shall not strive to lead my life according to the three principles of Buddhism, i.e., Gyan, Sheel and Karuna.
19. I hereby reject my old religion Hinduism which is detrimental to the prosperity of human kind which discriminates between man and man and accept Buddhism.
20. I fully believe that Buddhism is Saddhamma.
21. I believe that I am reborn now.
22. I pledge to conduct myself hereafter in accordance with Buddha's Dhamma.

Besides the existing Buddhist doctrines, the prescribed twenty two vows (22) of Ambedkarare considered the important parts in the context of mass conversion for the flourishing of Neo-Buddhism.

Ambedkar evolved these vows to defend the evils of Hindu society. By going through these vowswe can understand the deep meaning of the prescribed vows.

The first five vows deny the Hindu deities. By negating the beliefs of Hinduism Ambedkar makes people realize that Neo-Buddhism in no way deals with Hindu beliefs and doctrines. The eight vows indicate that Buddhism does not approve of any kind of rituals for which priesthood has become an important and integral part of Hinduism. Therefore, it can be said that the first five and the eight vows markthe total

disconnection of the Mahars from Hinduism.

The sixth vow indicates that Buddhism does not admit the transmigration of soul. According to Hindu belief, soul is immortal. After the death of a person, the soul comes to another body and it continues from one body to another. But, Buddhism believes in Parinibbana. It means the total extinguishing or blowing out. There is no soul and therefore, there is no rebirth of that soul. The twenty-first vow involves a new kind of Buddhism that is known as Neo-Buddhism.

The 9th and 10th vows indicate the principle of equality. The outcastes especially the Maharcommunity wanted the status of equality and they ultimately attained the status of equality by accepting Buddhism. Men are equally treated in Buddhism, therefore, Buddhism provides a new platform of the down trodden class to get the equal status. That is why Neo-Buddhism tries to establish equality by giving the equal status of the deprived class.

The 13th to 17th vows imply the importance of social ethics in society. That is why he included the clauses of being compassionate, not to steal, not to utter lies, and not to take liquor.

The 18th vow prescribes the three principles of Buddhism-Pranjna, Sila and Karuna.

The 19th vow indicates the rejection of Hinduismand acceptance of Buddhism.

The remaining 20th vow, 11th vow, 12th vow, 22nd vow and 7th vow are also equally important for Neo-Buddhism. These vows, at the time of conversion ofthe Mahar community give valuable and most significant tips to lead a good life. These vows also provide a separate identity of the Neo-Buddhist people.(in general and for Neo-Buddhism in particular.)Therefore, it can be said that Navayana or Bhimayana or Neo-Buddhism, is a simple and straight faith.

CHECK YOUR PROGRESS

Q 18: How many vows are prescribed by Ambedkar for Neo-Buddhism?

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.....

Q 19: What are the five precepts found in Neo-Buddhism?

.....

.....

Q 20: Mention only three vows found among the twenty two vows.

.....

.....

Q 21: What do you mean by parinibbna?

.....

.....

Q 22: What are the three principles found in the 18th vow prescribed by Ambedkar?

.....

.....

Q 23: State whether the following statements are True or False

a) Neo-Buddhism does not deal with Hindu beliefs and doctrines.(True/False)

b) The 9th and 10th vows prescribed by Ambedkar talk of the principle of equality. (True/False)

ACTIVITY : 12.5

Are the vows prescribed by Ambedkar enough for Neo-Buddhism to be a follower of Neo-Buddhism? What do you think? Discuss

Ans:.....

.....

12.10 LET US SUM UP

- Neo-Buddhism as propounded by Ambedkar is a revolutionary social movement. It is concerned with the upliftment of the Mahar community of the down trodden class. It is also a movement for self respect, social equality and justice irrespective of class, caste, religion and creed.
- Being converted into Buddhism one convert commented that if Buddha was the marga data of the world, Babasaheb was the marga data of the Mahars. That is why Ambedkar is still worshipped by the outcastes. So, Buddhism for the followers of the Mahar community in particular and for the others in general took a new form that is Neo-Buddhism under the leadership of Ambedkar.
- Neo-Buddhism has been considered as a dynamic force for the newly converted people into Buddhism. Therefore, it can be said that the tradition or

new religious movement in India took momentum after post-Ambedkar period due to its liberal setup that there will be no casteism or untouchability in Buddhism by renouncing Hinduism. That is why, there is no doubt that it is a dynamic force inherent in Buddhism.

- Ambedkar had a deep respect for religion. According to him, religion indicates a meaningful life. Being a non-religious man he acknowledged the importance of religion in life. And he wanted to lead a meaningful life within a framework of religion. Religion asserts the values of liberty, equality and justice.
- To Ambedkar, the main purpose of religion is spiritual satisfaction andNeo-Buddhism, a new form of religion, is not out of this purpose.
- The Mahar community by becoming Buddhists assures equality for all and also became free from the grips of Hindu casteism.
- Ambedkar attacked Manu for coding the social strata in general and also for placing the outcastes low. He also criticized Manu for placing women to the status of a non-entity.
- Ambedkar in his book *Rise and fall of Hindu Women* shows how Buddha was liberal for women and how he gave equal honour to women. He points out that Buddha permitted women to become Bhikkunis- whatever they may be, either a Brahmin origin or a Sudra origin etc.
- Ambedkar thought of a society where there will be no caste and everyone would be considered as equal.Eradication of untouchability is the topmost priority of Ambedkar.
- Ambedkar was not only a realist but also a pragmatist in a sense that he wanted to reform the outcastes through struggle. On the other hand Gandhi was a true idealist in the sense that he wanted to reform the outcastes or downtrodden class through the change of heart or attitude and and not by struggle.
- Ambedkar called upon people to convert into Buddhism to be a castless person from the framework of Hinduism. And as a result the Mahar community got the social status by leaving Hinduism. But Gandhi thought of the removal of untouchability from the framework of Hinduism.
- Ambedkar felt that poverty was also one of the prime barriers for the upliftment of the downtrodden class to deprive of their status, dignity and rights. He also put emphasis on education for the upliftment of Mahar community.

- Neo-Buddhism is a way of life or form of life. Besides, it is also a movement of social welfare. And Ambedkar lay emphasis on embracing Buddhism for reviving their rights especially in case of dignity and status of the under privileged class in society.
- Neo-Buddhism gave a new outlook to society by providing or issuing only some cannons which are considered as conducive to taking Buddhism as a religion for conversion.
- Neo-Buddhism as a movement gives an identity to the converted Mahars. Ambedkar simplified Buddhism into simple which is known in a new-form as neo-Buddhism.
- The Neo-Buddhist movement has been considered as a spirit for the downtrodden class in society which is followed up by the Dalit movement. For Ambedkar, morality is the ultimate reality of the Dhamma. (and his belief in Buddhism.) The object of moral activity is to form a good society. Morality is the sum and substance of Neo-Buddhism. And Neo-Buddhism is basically dealt with the highest standards of moral codes.

12.11 FURTHER READING

Pandyan, David. *Dr. B.R. Ambedkar And the Dynamics of Neo- Buddhism*. Gyan Publishing House. 2009

Rodrigues, Valerian.(ed.) *The Essential Writings of B.R. Ambedkar*. Oxford University Press 2002

Naik, C.D. *Thoughts and Philosophy of Dr. B.R. Ambedkar*. Sarup &Sons. New Delhi-2003

Naik. C.D. Ambedkars Perspective on Buddhism and Other Religions. Kalpaz Publications. New Delhi. 2009

12.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: Gandhi

Ans to Q No. 2: Mahars

Ans to Q No. 3: Ambedkar

Ans to Q No. 4: The main purpose of religion is spiritual satisfaction.

Ans to Q No. 5: Ambedkar and his followers converted into Buddhism on the socio-

politico ground. He thought that if they remain untouchables in Hinduism then they cannot prosper in general and self develop in particular. Therefore, he insisted on the Mahar communityto leave Hinduism and to convert into Buddhism. That is why he viewed that Buddhism was the best religion for safeguarding the rights of the underprivileged class.

Ans to Q No. 6: a)True b)True c)True d)True
e)True f) True g) True h)True

Ans to Q No. 7: Yes, like Buddhism Neo-Buddhism too does not believe in supernatural reality like God etc. And it also does not prescribe any kind of worship.

Ans to Q No. 8: According to Ambedkar, the main purpose of conversion from Hinduism to Buddhism was to liberate people from the iron grip of Hinduism, so that they can get the status of equality and justice.

Ans to Q No. 9: Buddha and His Dhamma

Ans to Q No.10: He criticized Manu for placing women to a position of non-entity. He in his book *Rise and Fall of Hindu Women*mentions that even a Brahmin had no status of her own even though women of ancient times in India enjoyed high positions as teachers and performers of sacrifices. They commanded respect even by a king. He holds that Manu's laws can be considered as one of the causes of women's moral degradation. Over and abovehe in his book *Rise and Fall of Hindu women*comments how Buddha was liberal for women and how he gave equal honours to women.

Ans to Q No. 11: a)True b)True c)True d)True

Ans to Q No.12: Ambedkar was a true realist in the sense that he wanted to reform the outcastes through struggle. On the other hand Gandhi was a true idealist in the sense that he wanted to reform the outcastes or downtrodden class through the change of heart or attitude and not through struggle. That is why Ambedkar embraced Buddhism and Neo-Buddhism functions as a catalyst for the social upliftment of Mahars and all the outcastes as well.

Ans to Q No. 13: Social equality, justice, and social untouchability

Ans to Q No.14: Buddha and His Dhamma

Ans to Q No.15: Social equality and Castless Society

Ans to Q No. 16: a) True b)True

Ans to Q No.17: God

Ans to Q No.18: Twenty three vows

Ans to Q No.19: a) I shall abstain from harming living beings

b) I shall abstain from taking not given

c) I shall abstain from sexual misconduct

d) I shall abstain from false speech

e) I shall abstain from indulging in intoxicating drinks and drugs

Ans to Q No. 20: a) I shall not recognize Brahma, Vishnu and Mahesh as Gods, nor shall I worship them.

b) I shall not recognize Rama and Krishna as Gods, nor shall I worship them.

c) I shall not recognize Gowri and Ganapati as Gods nor shall I worship them.

Ans to Q No. 21: It means total extinguishing or blowing out

Ans to Q No. 22: Pranjna, Sila and Karuna

Ans to Q No. 23: a) True b)True

12.13 MODEL QUESTIONS

A) Very short Questions

Q 1: What do you mean by neo-Buddhism?

Q 2: Who is the propounder of neo-Buddhism?

Q 3: Who coins the term 'Harijan'?

B) Short Questions (Answer each question in about 150 words)

Q 1: What do you mean by Parinibbana?

Q 2: Why neo-Buddhism is considered as dynamic force? Explain briefly

Q 3: How did neo-buddhism give a new outlook to Mahars? Briefly explain

Q 4: Was Neo-Buddhism a struggle or a movement against inequality, untochability? Explain briefly

Q 5: Is neo-Buddhism considered a catalyst for the social upliftment especially the Mohars community? Discuss briefly

C) Long Questions

Q 1: What is Neo-Buddhism? Discuss

Q 2: Is neo-Buddhism a dynamic force for the upliftment of Mohars community in case of social inequality, untouchability and casteism? Discuss

Q 3: Is neo-Buddhism a revolt against casteism, untouchability, and inequality? Discuss

Q 4: How far Ambedkar was successful in converting the Mohars community to Hinduism? Discuss

Q 5: Does neo-Buddhism function as a catalyst for the well being of the outcastes? Explain

Q 6: What is the main purpose of religion, according to Ambedkar? Discuss with reference to Ambedkar.

Q 7: Did the mahars community get the social status after being converted into Buddhism? Discuss

Q 8: What are the vows prescribed by Ambedkar? Discuss

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UNIT: 13 JIDDU KRISHNAMURTI: FREEDOM FROM THE KNOWN

UNIT STRUCTURE

13.1 Learning objectives

13.2 Introduction

13.3 Freedom

13.4 Self and self-knowledge

13.5 Education

13.6 Let us sum up

13.7 Further Reading

13.8 Answers to Check Your Progress

13.9 Model Questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain concept of freedom in Krishnamurti's philosophy
- explain why Krishnamurti considered freedom as essential for living
- explain importance of 'awareness' in Krishnamurti's philosophy
- discuss the concept of self in Krishnamurti's philosophy
- explain concept of self-knowledge in Krishnamurti's philosophy
- explain how freedom and self-knowledge are related
- discuss Krishnamurti's philosophy of education
- explain why Krishnamurti considered education as important for living life
- describe the inter-relation of freedom, self-knowledge and education in Krishnamurti's philosophy

13.2 INTRODUCTION

Jiddu Krishnamurti is not a philosopher who has given a systematic exposition of his philosophy. His main concern is not philosophy but the man himself. It is because of his concern for man and his life that his philosophy is at times compared to existentialism. But he himself does not brand his philosophy by any name. Krishnamurti is basically concerned with the question of living life. But he says that one

truly lives when one is free- free from suffering. Thus his philosophical concern is with ending human suffering to make man free to live. Krishnamurti does not provide any answers to the question of how to end suffering. He rather tries to stimulate the individual to find out answers for himself. However, he says that self-knowledge is pre-requisite for freedom. And right education can help one to be free.

13.3 FREEDOM

The freedom Krishnamurti talks of is not political, or economic freedom but is freedom in the field of one's mind. It is not a freedom from something, but is a state of being. Krishnamurti regarded freedom as necessary for living life. In fact, for Krishnamurti one is not living in the true sense of the term without freedom. But he says that very few men know in fact that he is not free. Normally, every man thinks that he is acting freely. But in reality, generally, whenever a man acts he acts as dictated by his own beliefs or the dogmas or rules and regulations of the society. For example, I perform certain rituals because I believe that such action will lead me to heaven; and I have this concept of heaven because it was taught to me by somebody or by some book and not because I myself found it out with my free thinking. Again, someone tells us what truth is and shows us ways to find that truth; we accept what is told to us and start following that path. Our action again is determined by our belief that the person concerned knows what truth is. According to Krishnamurti, most of our actions are results of such beliefs or dogmas. Krishnamurti says that to become free one first has to know that one is in actuality not free. Then only one can break away from the shackles that bind one. Krishnamurti says that as one realizes one is not-free or bound one becomes free. The example Krishnamurti himself uses is that of a poisonous snake- as one sees a snake one does not keep on holding it. Similarly, as one sees one is bound, the binding is dropped. But first one has to realize that one is bound. Thus, essential feature for freedom is the realization that one is not free as one generally thinks but is bound- bound by his own beliefs or by the authority he believes in. This realization that one is bound is the first step towards becoming free. According to Krishnamurti to realize that one is not-free automatically brings in certain changes in the person concerned and makes him free. In other words, for Krishnamurti when one realizes one is bound, one becomes free. In fact regarding freedom he says, "the first step is the last step". Freedom cannot be given to anybody by anybody because

that one is not-free or bound has to be realized by the person concerned; another person can help by telling, but it is the person concerned who has to realize it himself.

As the freedom Krishnamurti talks about is not a freedom outside oneself, we need to realize that Krsihnamurti is not talking about breaking rules and regulations outside onself. Krishnamurti is not saying that one should break social laws and is to go against legal system to be free. For him, man has to break free of thoughts and ideas that prevent one to think freely; in fact, according to him, thought itself is binding. He says that man has to become free from thought itself to be free. This will give human beings a mind that is open, without limit as there are no thoughts to put a limit to the mind. Krishnamurti's freedom is thus the freedom one requires for any enquiry whatsoever. And this freedom is needed to begin one's enquiry itself; freedom is not something or state that is to be attained at the end of a process, but it is the pre-requisite for starting any enquiry. And this is the freedom, he says, without which, man cannot live in the true sense of the term. His reason for saying this is that- life is a movement where things are to be met with, looked at with a new mind. Let us compare what Krishnamurti says about life with a river: River is ever flowing. Whatever it comes across on its path, the river is meeting that thing for the first time. It might have crossed over many things which are like what it is meeting now. But it is not the same thing. Similarly, life being a movement everything life comes across is new and therefore is to be looked at or met with freshly. And one cannot do it if one looks at the things with old ideas one is carrying in the mind. This is the reason why Krishnamurti says, the mind has to be free from all limits to see things newly as life moves on. If one does not meet things newly as life moves on but sees things through old ideas, it is preventing the flow or movement of life and thus is not living. This freedom from thought is what Krishnamurti calls 'freedom from the known'.

CHECK YOUR PROGRESS

Q.1. Fill up the blanks

a. The freedom Krishnamurti talks of is not political, or economic freedom but is freedom in the field of one's _____

b. Krishnamurti says that as one realizes one is_____ or _____one becomes free.

c. This freedom from_____hat Krishnamurti calls 'freedom from the known'.

13.4 SELF AND SELF-KNOWLEDGE

The question of how to become free and how to realize one is bound are not two separate questions for Krishnamurti. And this question of freedom is closely associated with self and self-knowledge. According to Krishnamurti, self-knowledge makes man free. But before we come to what is self-knowledge for Krishnamurti, it is necessary to understand what is self for Krishnamurti.

Self as understood by Krishnamurti is not a spiritual substance. Self for him is the totality of thoughts- conscious, sub-conscious, and unconscious. Actually, Krishnamurti does not distinguish among levels of consciousness. He calls all of them together consciousness. Further, he does not make a distinction between consciousness and content of consciousness. He identifies them- consciousness is content of consciousness. And content of consciousness or consciousness is nothing but thought. Whatever makes up human consciousness is thought and this is self for Krishnamurti. To quote him, "The idea, the memory, the experience, the various intentions, the conscious endeavour to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan, and the whole of it all, whether it is projected outwardly in action or projected spiritually as virtue; the striving after all this is self." Generally it is thought that the self or the 'I' owns thought. Krishnamurti holds that there is no self apart from thought. When Krishnamurti talks of thought as identical with self, one is supposed to understand the totality of thought. This thought thus includes thoughts of so called different levels of consciousness. Krishnamurti does not make a distinction between the owner of thought and the thought itself. For him totality of thought is the self- there being no self beyond and besides thoughts. According to him, to think that there is someone who has or owns thought is a mistake.

It is in the light of Krishnamurti's understanding of the self, that his idea of self-knowledge is to be understood. As self is nothing apart from the totality of thought, to know the self one has to know thought itself which is constituted, as already said, by the content of one's consciousness. To know thought thus one has to look at the content of one's consciousness or the totality of one's thought. Krishnamurti does not ask us to go for introspection or analysis of our thoughts. He does not ask us to go

into all the thoughts and learn about their nature. He asks us rather to look at ourselves in our feelings, actions, and behaviours. He tells us to see ourselves in our behaviours towards somebody or something and in our emotions and feelings towards things and beings. It is in these feelings and behaviours that we can find ourselves. As it is only in our feelings and behaviours towards others that we can see ourselves, Kishnamurti says that it is only in our 'relationship' that we can find ourselves. Regarding the nature of this looking, Krishnamurti says that the looking is not to be selective. That is, one is not supposed to select what is to be looked at. One is to look at oneself as one occurs- whether what one sees is to one's liking or not. Again, we have to keep in mind that for Krishnamurti there is no self apart from thought itself. So the one who is looking and the thought that is being looked at are not two different things but one and the same thing. In common parlance looking involves the 'onlooker' and the 'looked at'. But as there is no division between the one who is looking and that which is being looked at here, Krishnamurti uses the term 'awareness' for such looking. Krishnamurti further says that while one is looking at oneself, one should not be influenced by how these qualities or attributes are viewed commonly. This is so because, if I, for example, start looking at myself by already thinking that jealousy is bad, or honesty is good, there is every chance that I will avoid looking at jealousy when the feeling comes and try to catch myself when I am honest. It is for this reason that Krishnamurti says that to be aware one has to be free from prejudices and idea. Such awareness as thus is not selective or based on one's choice, it is called 'choiceless awareness'. So, it is in choiceless awareness that one becomes aware of what one is- whether one is a compassionate, honest, jealous, angry etc. It is in such awareness alone that one can truly know as one is. This is self-knowledge.

It is only in self-knowledge that one can be free. When one sees one's feelings and behaviours one understands the reason, the thought behind and realizes that what one is doing or feeling is a reaction of idea or thought one already possesses. Krishnamurti says, as one comes to see now how thoughts are influencing one's feelings and behaviour and preventing one to meet life and live, one will automatically become free from these thoughts.

CHECK YOUR PROGRESS

Q 2. State whether the following statements are true or false

a. Self as understood by Krishnamurti is a spiritual substance.

b. Krishnamurti holds that there is no self apart from thought.

c. It is in choiceless awareness that one becomes aware of what one is or have self-knowledge.

13.5 EDUCATION

Krishnamurti's concern is man and that one lives life fully. He says that what is actually essential for man is to live life fully and integrally. He says that man is made up of different elements but these elements are to be integrated if life is to be lived fully and integrally. If a man is separated within himself into different elements, there is conflict within himself which is painful. Thus, there is sorrow if one is not integrated. It is only when one is living an integrated life that one lives fully. Now, for integration, says Krishnamurti, there has to be intelligence. And education is about awakening this intelligence. Thus educations by awakening intelligence helps man in becoming integrated and consequently to live life fully. For Krishnamurti 'intelligence' means 'the capacity to see things clearly'. To see things clearly, however, one needs a vision that is not affected by one's ideas, thoughts or beliefs. In other words, freedom is essential for clear seeing. Krishnamurti insistence on clear seeing can be said to be because without it there is no learning.

Education, according to Krishnamurti, is not so much about knowledge as it is about learning. Of the two terms 'knowledge' has reference to the past while 'learning' refers to the present. Knowledge, for Krishnamurti is always of the past because the term itself means that it is of things which have already been known. But learning is always learning now. To understand what Krishnamurti is saying we can say for example that the subject Philosophy is a storehouse of knowledge given to us by generations of philosophers; but my learning from this storehouse of knowledge is taking place now. Unless and until one is doing the learning one will not actually understand anything. It is for this reason that Krishnamurti says that education is not about acquainting student with the available knowledge but it is about making students learn.

Learning is not something that another individual can do for us. Others can acquaint us various fields of knowledge, but cannot learn for us. Each of us has to do the learning by ourselves. That is, the teacher cannot do the learning for the student, the student has to do the learning for himself or herself. Again, learning, says Krishnamurti is always of the 'new'. The term' learn' is used always with reference to things that is new for the learner. One does not learn about things one already knows. We do not say 'I am learning what I already know'. As what one is learning is new, one is not to try to understand it with the help of one's knowledge. But in life one tries to learn with the help of what one already knows. Krishnamurti tries to make us see that one cannot learn with the help of what is already known. When we try to do this, we are not learning. Therefore, Krishnamurti says that for learning, there has to be freedom.

And we have already seen in our discussion on 'freedom' that freedom is not something that can be given to somebody. The student cannot be made free. The student is to become free by himself or herself. The teacher's role is to see that the student is free, free to enquire, free to learn. In other words, the teacher cannot make the student free for learning to take place, but he or she can help in creating an environment where the student stays free. As the teacher is acquainting the student with the various fields of knowledge, he or she is to see that the student is doing the learning. Moreover, it is not that learning is taking place only for the student. Learning is supposed to be taking place even for the teacher. Life, forever being a movement, always throws up new things about which each of us is to learn. It is for this reason that Krishnamurti uses the words 'sharing' in place of teaching. The teacher shares with the students as he/she is learning now.

Very closely associated with Krishnamurti's concept of education are the concepts of 'fear' and 'discipline'. He says that, learning is possible only in absence of fear. If there is fear one cannot learn as fear prevents one in seeing with clarity. Therefore, a teacher is to see that student is not afraid. Again, learning requires discipline. However, Krishnamurti opposes discipline in its common understanding, the discipline that is imposed from outside. He says that discipline comes automatically when one is interested in learning. It is here that self-knowledge becomes important. True interest cannot be created but comes when one is doing what one likes to do. Therefore, one has to find out what one really likes to do. This requires self-knowledge- one has to know what one truly is and thus what is one's true calling.

CHECK YOUR PROGRESS

Q.3. Give short answers to following Questions:

a. How does education help in living life fully?

b. How is knowledge different from learning?

c. What is discipline for Krishnamurti?

13.6 LET US SUM UP

- Jiddu Krishnamurti is not a philosopher who has given a systematic exposition of his philosophy. His main concern is not philosophy but the man himself. It is because of his concern for man and his life that his philosophy is at times compared to existentialism.
- The freedom Krishnamurti talks of is not political, or economic freedom but is freedom in the field of one's mind. It is not a freedom from something, but is a state of being. Krishnamurti regarded freedom as necessary for living life. In fact, for Krishnamurti one is not living in the true sense of the term without freedom.
- Krishnamurti says that to become free one first has to know that one is in actuality not free. Then only one can break away from the shackles that bind one. Krishnamurti says that as one realizes one is not-free or bound one becomes free.
- According to Krishnamurti to realize that one is not-free automatically brings in certain changes in the person concerned and makes him free. In other words, for Krishnamurti when one realizes one is bound, one becomes free. In fact regarding freedom he says, "the first step is the last step".
- As the freedom Krishnamurti talks about is not a freedom outside oneself, we need to realize that Krsihnamurti is not talking about breaking rules and regulations outside onself. Krishnamurti is not saying that one should break social laws and is to go against legal system to be free. For him, man has to break free of thoughts and ideas that prevent one to think freely; in fact, according to him, thought itself is binding.
- The mind has to be free from all limits to see things newly as life moves on. If one does not meet things newly as life moves on but sees things through old

ideas, it is preventing the flow or movement of life and thus is not living. This freedom from thought is what Krishnamurti calls 'freedom from the known'.

- Self as understood by Krishnamurti is not a spiritual substance. Self for him is the totality of thoughts. For him totality of thought is the self- there being no self beyond and besides thoughts. According to him, to think that there is someone who has or owns thought is a mistake.
- It is in choiceless awareness that one becomes aware of what one is- whether one is a compassionate, honest, jealous, angry etc. It is in such awareness alone that one can truly know as one is. This is self-knowledge.
- It is only in self-knowledge that one can be free. Krishnamurti says, as one comes to see now how thoughts are influencing one's feelings and behaviour and preventing one to meet life and live, one will automatically become free from these thoughts.
- Krishnamurti's concern is man and that one lives life fully. He says that what is actually essential for man is to live life fully and integrally. It is only when one is living an integrated life that one lives fully. Now, for integration, says Krishnamurti, there has to be intelligence. And education is about awakening this intelligence. Thus educations by awakening intelligence helps man in becoming integrated and consequently to live life fully.
- For Krishnamurti 'intelligence' means 'the capacity to see things clearly'. To see things clearly, however, one needs a vision that is not affected by one's ideas, thoughts or beliefs. In other words, freedom is essential for clear seeing.
- Education, according to Krishnamurti, is not so much about knowledge as it is about learning. Of the two terms 'knowledge' has reference to the past while 'learning' refers to the present. Knowledge, for Krishnamurti is always of the past because the term itself means that it is of things which have already been known. But learning is always learning now.
- Very closely associated with Krishnamurti's concept of education are the concepts of 'fear' and 'discipline'. He says that, learning is possible only in absence of fear. If there is fear one cannot learn as fear prevents one in seeing with clarity.
- According to Krishnamurti, learning requires discipline. However, he opposes discipline in its common understanding, the discipline that is imposed from

outside. He says that discipline comes automatically when one is interested in learning. True interest cannot be created but comes when one is doing what one likes to do. Therefore, one has to find out what one really likes to do. This requires self-knowledge- one has to know what one truly is and thus what is one's true calling.

13.7 FURTHER READING

1. Krishnamurti, J., 2010, *Freedom from the Known*, Krishnamurti Foundation India
2. Krishnamurti, J., 2004, *On Freedom*, Krishnamurti Foundation India
3. Krishnamurti, J., 2002, *On Self-Knolwedge*, Krishnamurti Foundation India
4. Krishnamurti, J., 2009, *Education and Significance of Life*, Krishnamurti Foundation India
5. Shakuntala, 2010, *Essays on Philosophy of Jiddu Krishnamurti*, Aalibbat Publication, Print 2015

13.8 ANSWERS TO CHECK YOUR PROGRESS

Answers to Question No.1: a) mind b) not-free, bound c) thought

Answers to Question No.2: a) false b)True c)True

Answers to Question No.3: a) Educations by awakening intelligence helps man in becoming integrated and consequently to live life fully.

b) Knowledge, for Krishnamurti is always of the past because the term itself means that it is of things which have already been known. But learning is always learning now.

c) Krishnamurti opposes discipline in its common understanding, the discipline that is imposed from outside. He says that discipline comes automatically when one is interested in learning.

13.9 MODEL QUESTIONS

A. Short Questions

Q 1: State to what kind of freedom the term 'freedom' refers to in Krishnamurti's philosophy?

Q 2: What is to be understood by 'known' in 'freedom from the known'?

Q 3: What do you understand by 'consciousness' in Krishnamurti's philosophy?

Q 4: What does self mean in Krishnamurti's philosophy?

Q 5: What the relation of thought and self is as understood in Krishnamurti's philosophy?

Q 6: What do you understand by 'choiceless awareness'?

Q 7: What, according to Krishnamurti, is the purpose of education?

Q 8: What does Krishnamurti understand by 'intelligence'?

Q 9: How would you distinguish 'knowledge' and 'learning' following Krishnamurti?

Q 10: Why is self-knowledge necessary for discipline?

B. Short Questions (Answer in about 100-150 words)

Q 1: Write short notes on:

a) Freedom from the known

b) Self

c) Self-knowledge

d) Choiceless awareness

e) Knowledge and learning

f) Necessity of education

C. Long Questions ((Answer in about 300-500 words)

Q 1: Write a not on Krishnamurti's concept of freedom.

Q 2: What do you understand by self in Krishnamurti's philosophy? Explain self-knowledge in the light of Krishnamurti's concept of 'self'.

Q 3: Give a short account of Krishnamurti's philosophy of education.

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UNIT-14: DAYA KRISHNA'S THREE CONCEPTION OF INDIAN PHILOSOPHY

UNIT STRUCTURE

14.1 Learning Objectives

14.2 Introduction

14.3 Background

14.4 Daya Krishna

- 14.4.1 Biography
- 14.4.2 Philosophy
- 14.4.3 Skepticism

14.5 Three Conception of Indian Philosophy

- 14.5.1 Potter's View
- 14.5.2 K.C. Bhattacharya's view

14.6 Observation from Daya Krishna's Perspective

14.7 Let us Sum Up

14.8 Further Reading

14.9 Answers to Check Your Progress

14.10 Model Questions

14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the philosophy of Daya Krishna
- analyze how Indian philosophy is philosophy proper like western tradition.
- discuss the possible scientific interpretation of Indian philosophical schools towards the explanation of the life and the universe as a whole.
- describe the three conceptions of India philosophy in Daya Krishna's understanding.

14.2 INTRODUCTION

The background of the Indian philosophical tradition is very long one which is considered as not later than 1000 B.C. During this long past there were many happenings which had influenced this tradition or had shaped and reshaped it

differently. So it is really very difficult to state what this particular tradition exactly says or what was its true picture? For example if somebody studies Vedanta his impression will be different from even who studies Sâmkhya or Nyâya-Vaiseshika if not Cârvâka.

The basic classification of Indian philosophy is accepted into two heads 1) âstika (Vedic) and 2) nâstika (Non-vedic). Interestingly the Vedic schools are found to be six in number (i.e. Samkhya, Yoga, Vedânta, Mimâmsâ, Nyâya and Vaiseshika) whereas the non-vedic is found to be three (Cârâvâka, Bauddha and Jaina). An un-biased study hypothetically says, the most of the Vedic schools have non-vedic tendencies though they are somehow suppressed. This is of course the matter of discussion in research level; yet to understand Daya Krishna's philosophy the acquaintance of this background is needed.

14.3 BACKGROUND

The true picture of Indian philosophical tradition has always been a mystery for the entire philosophers around the globe. It is the famous hypothesis for the critical thinkers about Indian philosophy is that "Indian philosophy is not 'philosophy' proper". In the context of medieval philosophy of west, where philosophy was supposed to be hand–maiden of theology, the Indian school like Vedânta was considered as the branch of theology. In Daya Krishna's opinion the Vedântic philosophy may to some extent convince someone that there is substantive truth in the characterization made by western students of the subject. But question is "is it the full picture of Indian philosophy?"(Daya Krishna, Indian Philosophy: A Counter Perspective, published by Sri Satguru Publication, Indian Book Centre, Delhi, 2006, p.1) Keeping this background in mind Daya Krishna has interpreted the three conceptions of Indian philosophy.

14.4 DAYA KRISHNA

Before going to discuss the key issue concerned let us have a brief glance of the following points about Daya Krishna.

14.4.1 Biography

Daya Krishna (1924–2007) was the famous skeptic Indian philosopher. He was sometime Pro-Vice Chancellor of Rajasthan University and editor of the Journal of Indian Council of Philosophical Research (JICPR) for over three decades. He has

published works in the fields of Indian Philosophy, Western philosophy and aesthetics. His doctoral thesis published as *The Nature of Philosophy* is said to have been acclaimed by the British philosopher, Gilbert Ryle, as an outstanding work. His work explores the possibility of looking at Indian traditions through resources drawn from Indian concepts and categories. He was not ready to accept Indian philosophy as something different from the western particularly for dogmatic acceptance of spirituality or for too much orthodox character. Rather he tried to say that the real picture of it is different from what it appears to be. That is why he was very much skeptic about the conventional phenomenon of Indian philosophical tradition.

14.4.2 Philosophy

Daya Krishna's philosophy mainly indicates creative criticism of the prevalent traditionalist interpretation of classical Indian philosophy. Daya Krishna questions two common assumptions, viz. that Indian philosophy is "spiritual", and that it is chiefly concerned with *mokca*, "liberation". For this philosophical approach Daya Krishna is popularly known as the skeptic Indian philosopher. Daya Krishna, the skeptic Indian says, few will dispute the fact that most of the existing books on Indian philosophy are outmoded. Yet, these are the books that have always been used in the entire world over to teach what Indian philosophy is, and have been so used through the ages. A lot of important information and new material has been accumulated which needs to be assimilated and organized afresh in an interrelated manner around philosophical issues which are being dealt with by a succession of thinkers over at least three millennia of recorded history.

14.4.3 Skepticism

Skepticism is generally defined as an attitude of doubt or a disposition to incredulity either in general or toward a particular object; it is the doctrine which asserts that true knowledge or some particular knowledge is uncertain or doubtful or not final (Merriam–Webster). Daya Krishna was designated as the skeptic Indian philosopher as he was not ready to accept what is conventionally said about Indian philosophy around the globe. Rather he said there is the scope for further research to find out the actual picture of it. He said Indian philosophy may be discovered as pure rational thinking like western without any orthodox flavor if not spiritual or religious one. For this

purpose, according to Day Krishna it will be unjust to accept without examination the existing views of Indian philosophy.

14.5 THREE CONCEPTIONS OF INDIAN PHILOSOPHY

The phrase 'three conception of Indian philosophy' may sometimes remind us the *trivarga* centric view regarding *purusârtha*; but here in Daya Krishna's discussion the issue is different. Here he examined the three conventional acceptance about Indian philosophy and examined it whether these three acceptance can be really accommodated with the agenda of Indian philosophy. For this purpose he has started from the first two conceptions i.e. (1) **Firstly** almost all the schools of Indian philosophy accept *mokca* as the end, (2) **Secondly** meditation i.e. *sâdhanâ* is the means to the end. But he found that the first two conceptions are not beyond controversy and probably it lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here, according to Daya Krishna the context of **third conception** arises. (3) According to the **third** conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.

So, at the outset, these can be said as the three conceptions of Indian philosophy in Daya Krishn's discussions. Daya Krishna has given different justification and arguments in this context. In his opinion a prevalent aspect of impression about Indian philosophy around the globe is that it has been an antiquarian's interest, a discipline which is not relevant or in concomitance with the practical need as well as present philosophical climate even in the context of Indian phenomenon. At first sight, Daya Krishna questions two common assumptions, viz. that Indian Philosophy is 'spiritual', and that it is chiefly concerned with *mokca,* liberation as it is already mentioned. For instance, Nyâya philosophy has a lot to say on what philosophers call epistemology, i.e. the ways of knowing, but it has less to offer to those who are eager for liberation.

As it is already mentioned conventionally Indian philosophy is divided in to two heads *âstika* and *nâstika* which are further divided into six and three sub schools

respectively. But doubt arises on the norms and authenticity of this division. From a general systematic study it can be understood that all the schools have varied issues of discussions. Now the hypothetical question is how all the varied problems concerned or related to the single issue of spiritual liberation which is supposed, by common consent (as is normally seen), to be central concern. In Daya Krishna's interpretation the one aspect of reply of this question is that the problem is not felt by most of the Indian philosophers. Because each writer, after making the claim (i.e. liberation is the central aim of it) at the outset proceed towards other issues as if that claim is forgotten or the claim had not been made at all.

14.5.1 Karl Potter's View

Now the question is, is there not a single thinker who has not tried to reflect on the relation between other varied thinking with *mokca*? In Daya Krishna's opinion the position of Karl Potter may be considered in this respect. According to him Karl Potter may be considered as the first person who has tried to take seriously the claim of Indian philosophy to be concerned with *mokca*. Potter's position mainly concentrates on the issue how to relate the apparent conceptual and theoretic concerns of Indian philosophy with its presumed and proclaimed real concern. In his discussion Potter tried to justify how the varied speculative views of Indian philosophy, which seems to be contradicted with so called primary and sole concern (i.e. *mokca*) can be adjusted. In this context he said, the necessity of speculative philosophy in Indian tradition arises mainly to meet the doubts that may beset the way of *mokca.*

As it is already said according to Potter the speculative philosophy of varied aspects arise in India due to the necessity of meeting the doubts that may be obstruct in the path of *mokca.* Skepticism and fatalism may be the main obstacle in the path of *mokca* and the speculative philosophy in India can fight against both of them. Though Potter has not directly said still his philosophical standpoint implies in this context is that the whole Indian philosophical discussion is limited by combating only skepticism and fatalism as and when they interfere with the pursuit of *mokca.* In other words according to Potter philosophy in India is supposed to arise in the attempts to meet the intellectual difficulties that may obstruct a person from pursuing the path to *mokca*.

Here Potter has confined himself to considering skepticism and fatalism as the

only two intellectual obstructions on the path to *mokca*. Daya Krishna modified this view and said that not only the two but any intellectual difficulty that could possibly obstruct a person from embarking upon the path to *mokca* may give rise to philosophy. In addition to that Daya Krishna tried say that actually philosophy in Indian context arises not to face the intellectual difficulties for the path of *mokca*; because these difficulties are of such an overpowering nature that it will not give the way to *mokca*. That is why it would be best if the difficulty not arise at all. The main task of philosophy is to remove any kind of difficulties related our life. And this purpose (i.e. removal of intellectual difficulty) is not necessarily related to *mokca* only.

If Potter's standpoint is being fully accepted then it will be a contrary phenomenon in Indian philosophy, because here it is accepted that the leading Indian philosophers were not the sort of persons whose pursuit of *mokca,* or its attainment was visibly hindered by their intellectual difficulties. On the contrary, the leaders among them have always been thought to be persons who had already attained *mokca*. For example Samkara and Râmânuja were the prominent personalities who have already got *mokca* and still they have devoted themselves to philosophy. Their philosophical thinking was not concerned with removing the intellectual doubts which were hindering them from pursuing the path to *mokca.* Here it can be said in Indian philosophical tradition most of the philosophers created their philosophical works after they have achieved the *mokca*. If Potter's view were correct (i.e. the speculative philosophy of varied aspects arise in India due to the necessity of meeting the doubts that may be obstruct in the path of *mokca*), they would have had no reason to engage in such an activity (i.e. all the varied types of philosophical discussions), except, perhaps for removing the intellectual doubts that were standing in way of their disciples' pursuit of the same goal i.e. *mokca.*

In Daya Krishna's opinion *mokca* is definitely the one of the ends of Indian philosophical discussions, but it is not sole end which is the target of all types of philosophical discussion in India. Initial pessimism and ultimate optimism (*mokca*) definitely one of the important characters of Indian philosophy. But here philosophy does not arise merely to address the intellectual difficulty which comes on the way to *mokca*. Like other philosophical schools around the globe philosophy in India has to deal with varieties of issues related to the life and the Universe as a whole. Again

the differences among different Indian schools lie not in their respective conceptions of *mokca* as it is alleged. They have differences of opinions in metaphysical, epistemological as well as ethical issues.

CHECK YOUR PROGRESS

Q 1: What is the meaning of the "*âstika* philosophy"? What are the *âstika* schools?

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Q 2: What is the meaning of the "*nâstika* philosophy"? What are *nâstik*a schools?

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Q 3: What is *purucârtha*? Expose the meaning of *trivarga*-centric view of *purucârtha*.

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Q 4: Who is Daya Krishna?

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Q 5: What is skepticism?

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Q 6: Why Daya Krishna is said as the skeptic Indian philosopher?

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Q 7: What is Karl Potter's view about *mokca*?

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14.5.2 K.C. Bhattacharya's View

According to Daya Krishna the **second conception** of Indian philosophy can be well traced in the writings of K.C. Bhattacharya on Indian philosophy. It says, Indian philosophy is the essential theoretic counterpart to that which, when practically realized or verified, is called *sâdhanâ* (practice) or yogâ. In simple language we have inner possibility of being liberated and it can be achieved through *sâdhanâ* or yogâ. And this awareness is derived from the philosophical reflection alone. It implies it is the

philosophical reflection due to which man becomes aware of *mokca* as the only innermost reality of his being, without realizing which he would always remain essentially ignorant and incomplete. Philosophy, thus, in the interpretation of K.C. Bhattacharya also is an essential and inalienable preliminary to spiritual liberation, which can be achieved through *sâdhanâ*.

Till this discussion it seems to be clear that Indian philosophy is integrally related to *mokca* though it is not the sole concern of it. Here, in the discussion of K.C. Bhattacharya it is probably clearer than potter's one due to the inclusion of *sâdhanâ*. In the **first conception** the very awareness of *mokca* is contingent. On the other hand in the **second conception** of Indian philosophy the relation between philosophy and *mokca* found to be not only integral but also positive in character. Without philosophical reflection, it is asserted, man would not have become aware of those possibilities, or rather, realities of his own being, whose realization alone gives one *mokca*. In this **second conception**, philosophy can be compared with a theoretical discipline whose conceptually or theoretically discovered realities are verified by a process of practical application which is conventionally known in India as *sâdhanâ (*practice of yogâ). This position of Bhattacharya can be realized in slightly other way also i.e. it is just like an art of living where something is theoretically apprehended either by imagination or intuition or even by ratiocination, and then sought to be embodied or actualized in concrete reality. According to Daya Krishna philosophical reflection, in this interpretation, would lead man to have awareness of his deepest worthy potentialities, which would then have to be actualized, embodied and given concrete shape by the process of spiritual discipline, traditionally known as *sâdhanâ*.

It is noteworthy to mention that Bhattacharya never wrote explicitly on the subject and that is why all the varying interpretations lie half-hidden in the way he has approached the various schools of Indian philosophy. That is why there may be possibilities of alternatives firstly like philosophic reflection can be taken as leading to the theoretic awareness of certain ontic realities whose actual verification is achieved through a process of spiritual *sâdhanâ*. Secondly it may be taken as leading to the awareness of the unreality of the world. Thirdly it may be taken to lead to the awareness of complete and absolute freedom as both natural and ideal condition of one's being which is then attempted to be realized through any and every process that appears to have the promise to lead to it. Fourthly it may be taken as leading to the

awareness of certain ultimate ideal valuational possibilities of one's own being. Daya Krishna says, it is only the third view, that is, one concerned with complete and absolute freedom that relates it specifically to *mokca*.

14.6 OBSERVATION FROM DAYA KRISHNA'S PERSPECTIVE

Here the probable observation from the perspective of Daya Krishna if philosophy in India solely related to *mokca* through *sâdhanâ* then Indian philosophy would have had a short carrier. Because once it is opened up by philosophic reflection it will remain in human awareness all the time. In other words once the possibility of *mokca* has been gripped by the philosophical reflection there will be nothing else to search for. The only task that remains for each individual is to realize it in his or her own life. Second observation is how to reconcile the conception of *mokca* and *sâdhanâ* as there is chronological gap. The idea of *mokca* as the highest ideal for man was accepted in India as early as the time of the Upanishad and the Buddha. Philosophic reflection, on the other hand is supposed to have continued creatively until almost as late as the seventeenth or eighteenth century of Christian era. According to Daya Krishna both the conceptions i.e. acceptance of *mokca* advocated by Karl Potter and Bhattacharya's view about *sâdhanâ* are redundant and superfluous.

In Daya Krishna's opinion like other traditions (e.g. western etc.), the Indian spiritual tradition also indicates the essential irrelevance of philosophy to the pursuit of *mokca.* If it is accepted that for sometimes the Upanishadic philosophy may apprehend the possibility of *mokca* through philosophical reflection, soon it was realized that it will rather be a hindrance than to help in achieving the goal (i.e. *mokca*). From the position of Potter and K.C. Bhattacharya also nothing was found except increasing doubt on the issue concerned. Daya Krishna's position here will be, instead of the intellectual removal of doubts that arises in the path of *mokca,* it is better to inculcate faith for the same, which is essentially non-intellectual and non-rational in nature.

If the schools like Vaiseshika, Nyâya or the Mimâmsâ are seen carefully then question will arise what is the dignity of relation of these schools with *mokca* (the so called sole or final concern of Indian philosophy). These respective schools have their own different agenda not necessarily the one i.e. *mokca*. More clearly except the *Sutrakâras* own saying, it is difficult to believe that any of the followers could seriously

believe that he or anyone could achieve *mokca* through the knowledge of *padârthas* to be found in the world, or through the *pramânas* or the *hetvâbhâsas* which are in the field of reasoning and argumentation. Here it can be realized that there is little point in arguing that Indian philosophy is essentially and inalienably concerned with *mokca*. According to Daya Krishna it is the tradition itself which decisively rejected these claims almost at the very time when they were being put forward. Potter and K.C. Bhattacharya have failed to account their thinking in this line; rather they are convinced that there is a relation between Indian philosophy and *mokca*.

In Daya Krishna's opinion the above discussions may convince that the **two conceptions** of Indian philosophy **firstly** *moksa* is the end, **secondly** meditation i.e. *sâdhanâ* is the means to the end are not beyond controversy and probably it lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here the context of **third conception** arises. According to this conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.

CHECK YOUR PROGRESS

Q 8: What is the second conception of Indian philosophy according to Daya Krishna?

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Q 9: What K.C. Bhattcharya says about the second conception of Indian philosophy i.e. *sâdhanâ*?

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Q 10: What is *sâdhanâ*?

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Q 11: What are the three conceptions of Indian philosophy?

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14.7 LET US SUM UP

From the above discussion it can be highlighted that

- Though *mokca* is conventionally accepted as the ultimate end of Indian philosophical discussion, yet it is not the full picture of the side. The key challenge in this acceptance is that how to make intelligible its multifarious other concerns in terms of this supposedly central perspective, which alone is presumed to make it meaningful. Daya Krishna says, there seems to be no way to do this, for the concerns of philosophical speculation in Indian tradition seem to be almost the same as those in others. This fact is supported by every writer who tries to draw parallelisms between Indian and western philosophy. Indian philosophy does not try to relate itself to *mokca*. Again philosophy cannot play any role to remove the intellectual doubts that comes in the path to *mokca.* Rather philosophical reflection will increase the doubt. That is why both Potter and K.C. Bhattacharya could not convince the readers to link philosophy to the achievement of *mokca* through the path of *sâdhanâ*.
- The conception of *mokca* in Indian philosophical tradition got the concern mainly because of the explicit claim made by almost all the schools about it though there are some exceptions and such exceptions probably did not get its due publicity. The hypothetical reasons for such scenario may be the domination of orthodox tradition or upper class politics and so on.
- Secondly here one question may be relevant is that if it philosophy alone which is claimed to be related to *mokca* in Indian context? The surprising answer is that there is hardly any discipline in Indian which does not make the same claim.
- The successive question is why is that everything in India must claim to lead to *mokca*? The answer may be (as it is found in many opinions) *mokca* was accepted as the highest value and the ultimate goal of life by the whole Indian culture. In spite of such types of probable answers it must be said, philosophy should have a different approach unlike others.
- So far as the understanding from above discussion is concerned in Daya Krishn's interpretation *mokca* is not the exclusive concern of Indian philosophy. It is not even the major concern and many thinkers as well as schools are not concerned with it even marginally.

- Daya Krishna has made a very peculiar effort to expose the true as well as the usually unseen side of Indian philosophy by introducing the new idea of three conceptions of Indian philosophy.
- In the **first conception** he brought the usual acceptance of *mokca* as the prime concern of Indian philosophy and tried to establish that the truth is quite reverse.
- In the **second conception** he stated about *sâdhanâ* (meditation or spiritual discipline) as the means to *mokca*. Here also he said the fact is not as it is shown in so called convention in India.
- In the **third conception** he said the whole Indian philosophical discussion is similar to its western counterpart which is not solely concern with *mokca* as well as *sâdhanâ*. It has its many other prime issues which are related to the life and universe as a whole.

14.8 FURTHER READING

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3) Krishna, D (2002) *Developments in Indian philosophy from Eighteenth century onwards: Classical and Western,* PHIPC-Centre for studies for civilisation

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5) Krishna, D, Lath, H., Krishna, F.E. (2000) *Bhakti, a contemporary discussion: philosophical explorations in the Indian Bhakti tradition*. M.M. Publisher Ltd.

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7) Krishna, D. (1996) *The Problematic and Conceptual Structure of Classical Indian Thought About Man, Society and Polity*. Oxford University Press

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9) Krishna, D (1955) *The Nature of Philosophy*. Delhi University

14.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. no 1): The general understanding of the word '*âstika*' means belief in God. But in philosophy particularly in Indian context it means belief in the authority of the Vedas. That is why another terminology used for *âstika* philosophy is Vedic philosophy. In Indian philosophical tradition six schools are recognized as *âstika* schools. These are: Sâmkhya, Yogâ, Nyâya, Vaiseshika, Vedânta and Mimâmsa.

Ans to Q. no 2): The general understanding of the word '*nâstika*' means distrust in God. But in philosophy particularly in Indian context it means disbelief in the authority of the Vedas. That is why another terminology used for *nâstika* philosophy is non-vedic philosophy. In Indian philosophical tradition three schools are recognized as *nâstika* schools. These are: Cârvâka, Buddha and Jaina.

Ans to Q. no 3): The term *purucârtha* generally refers to human goals, something that human being try to pursue, or in a certain sense of the term 'value', the values that they cherish. According to the accepted tradition *purusârthas* are four in number: *dharma*, *artha, kâma* and *mokca* which is known as chaturvarga division. On the other hand there is another division called trivarga-centric *purusârtha* which accept the first three *purucârtha*, i.e. *dharma, artha* and *kâma* excluding the *mokca.*

Ans to Q. no 4): Daya Krishna (1924–2007) was the famous skeptic Indian philosopher. He was sometime Pro-Vice Chancellor of Rajasthan University and editor of the Journal of Indian Council of Philosophical Research (JICPR) for over three decades. He has published works in the fields of Indian Philosophy, Western philosophy and aesthetics.

Ans to Q. no 5): Skepticism is generally defined as an attitude of doubt or a disposition to incredulity either in general or toward a particular object; it is the doctrine which asserts that true knowledge or some particular knowledge is uncertain or doubtful or not final

Ans to Q. no 6): Daya Krishna was designated as the skeptic Indian philosopher as he was not ready to accept what is conventionally said about Indian philosophy around the globe. Rather he said there is the scope for further research to find out the actual picture of it.

Ans to Q. no 7): Karl Potter may be considered as the first person who has tried to

take seriously the claim of Indian philosophy to be concerned with *mokca*. Potter's position mainly concentrates on the issue how to relate the apparent conceptual and theoretic concerns of Indian philosophy with its presumed and proclaimed real concern. In his discussion Potter tried to justify how the varied speculative views of Indian philosophy, which seems to be contradicted with so called primary and sole concern (i.e. *mokca*) can be adjusted. In this context he said, the necessity of speculative philosophy in Indian tradition arises mainly to meet the doubts that may beset the way of *mokca.*

Ans to Q. no 8): The **second conception** of Indian philosophy according to Daya Krishna is, philosophy can be compared with a theoretical discipline whose conceptually or theoretically discovered realities are verified by a process of practical application which is conventionally known in India as *sâdhanâ (*practice of yogâ). In other words according to the second conception of Indian philosophy *sâdhanâ* or Yogâ is the means for getting *mokca.*

Ans to Q. no 9): According to K.C. Bhattacharya, Indian philosophy is the essential theoretic counterpart to that which, when practically realized or verified, is called *sâdhanâ* (practice) or yogâ. In simple language we have inner possibility of being liberated and it can be achieved through *sâdhanâ* or yogâ. And this awareness is derived from the philosophical reflection alone. It implies it is the philosophical reflection due to which man becomes aware of *mokca* as the only innermost reality of his being, without realizing which he would always remain essentially ignorant and incomplete. Philosophy, thus, in the interpretation of K.C. Bhattacharya also is an essential and inalienable preliminary to spiritual liberation, which can be achieved through *sâdhanâ* and this is the second conception of Indian philosophy according to him.

Ans to Q. no 10): *Sâdhanâ* or Yoga is a kind of meditation or spiritual discipline which may lead to *mokca*. According to Daya Krishna, tradition accepts this as the second conception Indian philosophy. Of course Daya Krishna has his critical opinion on it.

Ans to Q. no 11): The three conceptions of Indian philosophy in Daya Krishna's perception are (1) Almost all the schools of Indian philosophy accept *mokca* as the end, (2) **Secondly** meditation i.e. *sâdhanâ* is the means to the end. But he found that the first two conceptions are not beyond controversy and probably it

lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here, according to Daya Krishna the context of **third conception** arises. (3) According to the **third** conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.

14.10 MODEL QUESTIONS

A. Very Short questions

Q 1: What is Vedic and non-vedic philosophy?

Q 2: What is trivarga and chaturvarga?

Q 3: What is Skepticism?

Q 4: What is spiritualism?

B. Short questions (Answer in about 100- 150 words)

Q 1: Why Daya Krishna has criticized Karl Potter's view on *mokca*?

Q 2: "Indian philosophy is philosophy proper like the western"—elaborate the statement in the light of Daya Krishna.

Q 3: What is the true nature of Indian philosophy according to Daya Krishna?

C. Long Questions (Answer in about 300- 500 words)

Q 1: Critically discuss Daya Krishna's approach of three conceptions of Indian philosophy.

Q 2: Write an essay on life and philosophy of Daya Krishna.

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UNIT 15: J. N. MOHANTY: CONCEPT OF EPISTEMOLOGY

Unit Structure

15.1 Learning Objectives

15.2 Introduction

15.3 Mohanty on knowledge

15.4 Mohanty on Indian Epistemology

- **15.4.1** Prama or true cognition
- **15.4.2** Different sources of cognition (Pramana)
- **15.4.2.1** Pratyaksa (Perception)
- **15.4.2.2** Anumana (Inference)
- **15.4.2.3** Sabda (Verbal Testimony)
- **15.4.2.4** Upamana (Comparison) Anupalabdhi (Non-perception), Arthapatti (Postulation)
- **15.4.3** Theories of false cognition

15.5 Let us sum up

15.6 Further Readings

15.7 Answer to check your progress

15.8 Model Questions

15.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain Mohanty's view on knowledge
- discuss Mohanty's examination of consciousness and cognition as they are found in Indian epistemology
- discuss his views on different sources of knowledge
- explain his view on Indian theories of error

15.2 INTRODUCTION

Jitendra Nath Mohanty is one of the most influential philosophers belonging to the 21st century India who have significant contributions to both western philosophy and Indian philosophy. His scholarly works include twenty books and numerous journal

articles on different areas of Philosophy especially epistemology, logic and phenomenology. He is one of the pioneers in the study of the link between Indian philosophy and phenomenology. He attempts to look back at the Indian philosophical schools from the phenomenological point of view which consequently paves the way for a meaningful dialogue between Indian and Western traditions. The present unit primarily covers Mohanty's interpretation of Indian epistemology.

15.3 MOHANTY ON KNOWLEDGE

Mohanty is of the opinion that the mere consciousness of an object is not knowledge of that object. There is a mode of consciousness which one may call 'thinking of' which is not yet knowing. For example, one may think of unicorns without knowing any.Knowing in the fully developed sense implies understanding. One cannot be said to know that S is P if one does not understand what is meant by 'S is P'. On the otherhand, merely to understand the meaning of a sentence is not thereby to know anything excepting that it means such and such which is rather a degenerate sense of 'knowing'. Considering these distinctions, one may want to say that a fully developed knowledge involves:

- Consciousness of something
- Understanding of the senses of the words and the sentence in which the cognitive state is expressed,
- A truth-claim to the effect that the thing is as it is thought to be.

In addition, the knowledge must be of some specific cognitive sort; for example, it must be either perceptual or inferential.

15.4 MOHANTY ON INDIAN EPISTEMOLOGY

Mohanty has undergone a detailed examination of Indian epistemology. In his book entitled "Classical Indian Philosophy", Mohanty has examined Indian epistemology from the sutra period through the seventieth century Navya-Nyaya. Mohanty has started his discussion on Indian epistemology by taking into consideration the key Sanskrit terms used to denote knowledge. According to him, in the earlier philosophical discourse especially in the Upanisads, the Sankrit terms cit and jnana were used both of which are often rendered as 'knowledge' or cognition.Since cognitions may be either

true or false and since only cognitions should be called knowledge so the Sanskrit term for knowledge is not jnana, but pramajnana or simply prama. Aprama stands for all cognitions that are not true.Mohanty has pointed out that whether cit or consciousness and jnana or cognition are the same or not is an open question; in some theories such as the Vedanta, they are different whereas in some others such as the Nyaya, they are same.

Mohanty has brought our attention to the fundamental questions which were being asked in Indian epistemological counterpart whose answers involve debates among the different schools of Indian philosophy. The very first question as Mohanty has pointed out is—what is the ontological nature of consciousness? Regarding this question, Mohanty has said that there are alternatives stating that consciousness is either a quality of the self to which it belongs, or it is an act of the self, or it is a substance that is identical with the self. With regard to the first alternative, there are two variations as according to one consciousness is as essential quality of the self whereas according to the other, the same is an accidental quality of the self. The third alternative, that is, the self is consciousness allows for various interpretations. According to Mohanty, the chief among them are the views given by the Samkhya-Vedanta view and the Vijnanavadin view. The Sankhya-Vedanta view is that both self and consciousness are eternal and unchanging and in the long run they are identical. On the otherhand, the Vijnanavadin's view is that the self is a succession of cognitive events of various kinds, supported by a deep-lying storehouse consciousness in which the perishing cognitions deposit their traces.Mohanty has stated that there is a problem for those who considers consciousness to bean essential property of the self and also for those who identify the self with consciousness as they had to advance a suitable account of states of deep sleep and swoon when one appears to lose all consciousness whatsoever.

The second question as has been pointed out by Mohanty is that—how is cognition itself cognized? Mohanty has pointed out the various answers to this question available in Indian philosophical counterpart. He has maintained that the spiritualistic philosophies ——the Sankhya-Yoga, the Vedanta and the Buddhists—regard consciousness as self shining while the logical philosophies—the Nyaya-Vaisesika—regard it as an objective property of the self, not capable of showing itself without being the object of another conscious state.

The third and the fourth questions are—is consciousness intentional or not? And does a cognition has its own form or is it formless? With regard to these two questions, Mohanty points out, there are the following responses:

- According to Advaita Vedanta, consciousness is intrinsically non-intentional and formless. They are superimposed upon consciousness.
- The Nyay-vaisesika view is that consciousness is formless, but intrinsically intentional. As such the object is not a form or content of consciousness, but outside of it towards which consciousness is directed.
- According to the Vijnanavadins, consciousness is intentional in the sense that an act-content distinction is internal to it. The Sautrantikas not only accept the internal act-content distinction, but also admit an external object.

15.4.1 Prama Or True Cognition

In Indian epistemological counterpart, cognition is classified into Prama or true cognition and aprama or false cognition. Prama refers to that cognition which is true or possessing the property called pramanya while aprama is that cognition which is false or does not possess the property. Mohanty is in search of the meaning of pramanya in Indian philosophy. He has pointed out that there are three views with regard to pramanya in Indian philosophy. The first view has been given by the Nyaya. This view takes pramanya to mean yatharthya or the property of being like the object. The second view advanced by the Buddhists is that truth is the property of causing successful practical response. The third view has been given by the Advaita Vedantins. The Advaita Vedantins reject both the Nyaya and Buddhist view. For them, there is no generalized positive criterion of truth. We can define truth only negatively—a cognition is true if and only if it is not contradicted by subsequent experience.

CHECK YOUR PROGRESS

Q.1 State whether the following statements are True or False:

a) Mohanty is of the opinion that the mere consciousness of an object is not knowledge. (True/False)

b) Prama stands for false cognition in Indian philosophy. (True/False)

c) With regard to the ontological nature of consciousness, the Sankhya-Vedanta view is that self and consciousness are identical. (True/False)

d) According to Nyaya-Vaisesika, consciousness is intrinsically non-intentional and formless. (True/False)

Q.2 What are the questions with regard to consciousness that can be found in Indian epistemology according to Mohanty?

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Q.3 How is pramanya defined in Indian epistemology according to Mohanty?

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15.4.2 Pramanas Or Sources Of True Cognition

Regarding pramana, Mohanty has pointed out that pramana is the way through which true cognition or prama can be attained. In the Indian epistemological counterpart, pramana is that by which true cognition is arrived at and as such it may be taken to be a cause of or a means for attaining true cognition. Mohanty has pointed out that Indian epistemology has this peculiar feature that the causal meaning of pramana is also taken to imply a legitimizing sense so that a cognition is true in case it is brought about in the right sort of way, that is, caused by a pramana. In Indian epistemology, a classification of prama is also a classification of the causes of prama. The recognized pramanas are-perception (pratyaksa), inference(anumana), verbal testimony (sabda), comparison (upamana), postulation (arthapatti) and non-apprehension (anupalabdhi).

15.4.2.1 Perception (Pratyaksa)

With regard to perception, Mohanty has pointed out that there are two types of definition of perception in Indian epistemology. First, the definition is given in terms of how perceptual cognition is cognized and second, the definition is given in terms of the nature of cognition.Perception is defined in terms of how the cognition is caused by the Nyaya. According to the Nyaya, perceptual cognition is that cognition that is caused by the contact of the sense-organs with their respective objects. Later Naiyayikas advance a negative definition of perception according to which perception is that cognition that is not caused by another cognition. As such it excludes inference, memory and verbal knowledge.

Mohanty has pointed out that there are three kinds of the definitions of perception that are given in terms of the nature of cognition. The first and probably the earliest is given by the Buddhist logician Dignag. He has defined perception as that cognition which is free from any concept. Dharmakirti added to this the clause "which is unerring" in order to indicate that in pure sensation we are in touch with ultimate reality.

The second way of defining perception in terms of its cognitive features is to be found in the Jaina system of Indian philosophy.Defining perception in terms of its vividness, the Jainas have maintained that perception manifests its object with clarity and distinctness and manifests it as a substance and also in its mode. It is also conceptual in as much as it manifests universal features of objects.

The third way of defining perception is given by Advaita Vedantins. Advaita Vedanta has defined perception in terms of immediacy. Perception is immediate. What is immediately apprehended is consciousness and consciousness as such is perception.

15.4.2.2 Inference (Anumana)

Next to perception, the pramana accepted is inference which refers to a cognition that follows upon some other cognition or cognitions. All Indian philosophers, except the materialist Carvaka, recognize inference as a valid source of knowledge. Mohanty has pointed out that inference gives rise to logical theories or rules of evidence and the structure of a good argument. Gautama's Nyayasutra and Dignaga's Hetucakra are indispensable guides in this regard.

Discussing Naiyayika's psychological account of inference, Mohanty notes its correspondence to the logical sequence as he claims that the logical structure represents not how we infer, but how as a matter of fact, we do infer.

Mohanty has pointed out that the problem of induction also is discussed by the Buddhists and the Naiyayikas alike. Their question is—how is the universal concomitance between the mark and the inferred property, technically called vyapti, ascertained? According to Mohanty, there are three sorts of responses with regard to the ascertainment of Vyapti. First response is of the materialists who hold that the universal relation cannot be determined as there being always room for doubt about the unobserved cases. The Buddhists especially Dharmakirti's response is metaphysical as he says that we can determine the universal relation only if we can determine either the relation of essential identity or the relation of cause and effect between the two terms. But this gives rise to another question—how are these relations to be ascertained? If by observation, then we resort to the third response given by the Naiyayikas. According to this response, we ascertain the relation of universal concomitance between x and y by perceiving that in all cases the presence of x is accompanied by the presence of y and not perceiving any contrary instance.

15.4.2.3 Verbal Testimony (Sabda)

Except, the Lokayatas, the Buddhists and the Vaisesikas, all other schools of Indian philosophy, recognize sabda or verbal testimony as a pramana. Sabda refers to the utterance of sentences by competent speakers. In Indian epistemological counterpart, Mohanty asserts, there are three sorts of conditions that must be fulfilled so that upon hearing an utterance, one may be able to make a justified claim that one knows that something is the case. The conditions are—utterer conditions, linguistic conditions and understanding conditions.

The utterer conditions include—

- The hearer must be in the presence of the utterer when he makes the utterance
- The utterer must have intellectual competence, that is, he must know what he is talking about and moral competence, that is, he must be sincere and thankful.

The linguistic conditions include—

- Contiguity: the utterances of words must follow each other in close temporal succession

- Syntactic intention: utterance of a word must be followed by one from a suitable syntactical category such that the two convey a unified meaning.
- Semantic appropriateness: the succeeding word must not only be syntactically appropriate, but also semantically appropriate.

The understanding conditions include—

- The hearer must understand the meanings of the competent words
- He must recognize the syntactical and semantic appropriateness
- He must be able to disambiguate a sentence, when necessary, by identifying the intention of the speaker.

Mohanty has pointed out that along with the discussion of sabda or verbal testimony, Indian philosophers bring the problem of meaning—word meaning and sentential meaning. With regard to word meaning, Mohanty asserts, there are an array of views—the Miamamsa view that words designate universals. For example, the word 'cow' means 'cowness'; the Nyaya view that words mean neither bare particulars nor universals, but particulars as qualified by universals; the Buddhists view that words mean exclusion or apoha. With regard to the meaning of sentences, there are two questions—does the meaning consist only in the facts they sate or does it consist in some relevance to possible action that they invoke the audience to undertake? The second and the most important question is—which is prior, word meaning or sentence meaning and according to Mohanty, this question is central to philosophy of language. According to the Nyaya and Kumarila, word meaning is prior and sentential meanings are to be constructed out of word meanings. On the otherhand, the Prabhakara school accorded priority to sentential meaning.

15.4.2.4 Comparison (Upamana), Non-Perception (Anupalabdhi), Postulation (Arthapatti)

Upamana or comparison is the knowledge of similarity—at first verbal, then perceptual and finally memory—which is the cause of the cognition and so is the upamana as a pramana. Anupalabdhi is the way of apprehending the absence of an object. Arthapatti refers to the postulation of an unperceived fact in order to explain given fact. Mohanty has pointed out that there are several other candidates for recognition as pramanas such as memory, sambhava or inclusion and aitihya or tradition. Sambhava includes such cognitions as "the number one hundred includes

the number fifty". Attempts are there in indian epistemology to reduce such cognition to inference. Knowledge derived from tradition is often reduced to sabda or verbal testimony. A similar negative attitude, Mohanty asserts, is more often than not exhibited towards memory. Except Jainism, memory is excluded on the ground that it is not an independent pramana, it always referring back to prior experience. Another criticism against memory is that it cognizes by repeating what is already known.

CHECK YOUR PROGRESS

Q.4 There are ——types of definition of perception in Indian epistemology

a. Two b. Four

c. Six d. Nine

Q.5 "Perception is that cognition which is free from any concept". Whose definition is this

a. Nyaya

b. Advaita Vedanta

c. Dignag

d. Dharmakirti

Q.6 What are the conditions found in Indian epistemology with regard to sabda according to Mohanty?

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15.4.3 Theories Of Error (Khyativada)

Mohanty has pointed out that Indian philosophers were pre-occupied principally with perceptual error or rather with non-veridical perception. Every school of philosophy developed its own theory of error made to fit its epistemology and

metaphysics. In this regard, Mohanty wants to draw our attention to two things. For him, it is easy for a realist to produce a theory of truth since he believes in the mind-independent existence and nature of the objects of cognition, but a theory of error is difficult to give in as much as in the latter case either the existence of the object of cognition or its nature or both do not seem to be mind-independent. On the otherhand, for an idealist, a theory of error is easy to produce since the object of erroneous cognition looks like being mind-dependent while a theory of truth has to depart from a common notion of correspondence.

While taking up the Indian theories of error, Mohanty has summarized the materialist, idealist and realist approaches to the rope-snake illusion and has suggested three criteria that have to be accounted for by the theories. First, each theory has to appropriate the fact that the non-veridical perception of a snake and the veridical perception of a snake are exactly alike to begin with; second, the theory must be able to take into account the fact of correction of the illusion, with which the non-veridical perception first is recognized to be non-veridical. Third, the theory must also be able to include a reflective interpretation of the entire experience as it arises, unfolds, gets transformed, then is rejected, but still is recalled and marveled at. Mohanty goes on to enquire whether all these aspects can be taken care of by any theory. The theories of error are:

i. That what is being perceived, the illusory snake is really non-existent. This theory is called asatkhyativada upheld by the Carvakas. With reard to this theory, Mohanty observes that a non-existent thing like a round square cannot be perceptually presented. Correction of the illusion does not attest to the object's non-existence, but only to its not being real.

ii. That it is really a mental state that is projected outside the illusory snake, being a mental image. This theory is called atmakhyativada upheld by the yoacara Buddhists. In the context of this theory, Mohanty says that one needs an explanation of how a mental entity can be perceived to be out there and to say that it is somehow projected is not to remove that puzzlement. Moreover, correction does not testify to the object's status as a mental entity.

iii. That what is being perceived by itself is real, error consisting in mistaking a part for the whole. This theory is called satkhyativada upheld by Ramanuja's Vedanta. With regard to this theory, Mohanty's observation is that it misses the nature of hallucination,

not to speak for non-veridical perception, which is not merely supplemented by more knowledge, but totally negated.

iv. That the supposed erroneous cognition really consists of two different cognitions, a perception and a memory—each by itself is true, there being no erroneous cognition over and above a failure to distinguish between the two. This theory is called akhyativada upheld by Prabhakara Mimamsa. Mohanty has pointed out that the problem with this theory is that it gives no good account for why and how one fails to distinguish between a perception and a memory.

v. That as in the previous one, of the two component cognitions, the object of one, namely this, is taken to be the snake which is the object of the other, the memory. This theory is called viparitakhyativada upheld by kumarila Mimamsa. With regard to this theory, Mohanty has observed that it has to explain how a memory image could be identified with a percept.

vi. That the snake perceived under illusion is a real snake, only it is elsewhere, not here in front of the perceiver, but is presented through an extraordinary causal process that is mediated by remembrance of past perception of that object. This theory is called anyathakhyativada upheld by the Nyaya. Regarding this theory, Mohanty says that it has to give a credible account of how after all a snake which is not present before me can be perceived to be here and now; the putative mechanism of extra-ordinary perception itself is in need of credible explanation.

vii. That the non-veridical perception is as much a unified cognition as is the veridical, only its object (the snake) is neither existent since it is negated by the knowledge of the rope, nor non-existent since it is perceptually presented and so is indescribable as being either. This theory is called anirvacaniyakhyativada upheld by Sankara Vedanta. With regard to this theory, Mohanty asserts that the Advaita Vedanat theory claims to be taking into account all aspects of the situation, but pays the price of adding a new ontological category—that which is indescribable either as existent or as non-existent, otherwise called 'false'. A definition of false is this: a thing is false if it is negated in the very same locus where it was perceived. The causal problem of such an entity remains a problem.

CHECK YOUR PROGRESS

Q.7 Indian philosophers were pre-occupied principally with perceptual error or rather with non-veridical perception. (True/False)

Q.8 Explain Mohanty's observation on Indian theories of error.

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15.5 LET US SUM UP

- Jitendra Nath Mohanty is one of the most influential philosophers belonging to the 21st century India who have significant contributions to both western philosophy and Indian philosophy.
- Mohanty is of the opinion that the mere consciousness of an object is not knowledge of that object. Knowing in the fully developed sense implies understanding.
- Mohanty has undergone a detailed examination of Indian epistemology. In his book entitled "Classical Indian Philosophy", Mohanty has examined Indian epistemology from the sutra period through the seventieth century Navya-Nyaya.
- Mohanty has brought our attention to the fundamental questions which were being asked in Indian epistemological counterpart whose answers involve debates among the different schools of Indian philosophy. The questions are:
  - i. What is the ontological nature of consciousness?
  - ii. How is cognition itself cognized?

iii. Is cit intentional or not?

iv. Does a cognition have its own form or is it formless?

- In Indian epistemological counterpart, cognition is classified into Prama or true cognition and aprama or false cognition. Prama refers to that cognition which is true or possessing the property called pramanya while aprama is that cognition which is false or does not possess the property. Mohanty is in search of the meaning of pramanya in Indian philosophy. He has pointed out that there are three views with regard to pramanya in Indian philosophy given by Nyaya, Buddhism and Advaita Vedanta.
- With regard to perception, Mohanty has pointed out that there are two types of definition of perception in Indian epistemology. First, the definition is given in terms of how perceptual cognition is cognized and second, the definition is given in terms of the nature of cognition.
- Mohanty has pointed out that inference gives rise to logical theories or rules of evidence and the structure of a good argument. Discussing Naiyayika's psychological account of inference, Mohanty notes its correspondence to the logical sequence as he claims that the logical structure represents not how we infer, but how as a matter of fact, we do infer. Mohanty has pointed out that the problem of induction also is discussed by the Buddhists and the Naiyayikas alike. Their question is—how is the universal concomitance between the mark and the inferred property, technically called vyapti, ascertained? According to Mohanty, there are three sorts of responses with regard to the ascertainment of Vyapti.
- Mohanty has pointed out that Indian philosophers were pre-occupied principally with perceptual error or rather with non-veridical perception. Every school of philosophy developed its own theory of error made to fit its epistemology and metaphysics.

15.6 FURTHER READING

1. Mohanty, J.N. (1992). *Reason and Tradition in Indian Thought*. Clarendon Press, Oxford.
2. Mohanty, J.N. (2000).*Classical Indian Philosophy*. Rowman & Littlefield Publishers, Oxford.

15.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q No 1: a. True b. False c. True d. False

Answer to Q No 2: i) What is the ontological nature of consciousness?

ii) How is cognition itself cognized?

iii) Is cit intentional or not?

iv) Does a cognition have its own form or is it formless?

Answer to Q No. 3: In Indian epistemological counterpart, cognition is classified into Prama or true cognition and aprama or false cognition. Prama refers to that cognition which is true or possessing the property called pramanya while aprama is that cognition which is false or does not possess the property. Mohanty is in search of the meaning of pramanya in Indian philosophy. He has pointed out that there are three views with regard to pramanya in Indian philosophy. The first view has been given by the Nyaya. This view takes pramanya to mean yatharthya or the property of being like the object. The second view advanced by the Buddhists is that truth is the property of causing successful practical response. The third view has been given by the Advaita Vedantins. The Advaita Vedantins reject both the Nyaya and Buddhist view. For them, there is no generalized positive criterion of truth. We can define truth only negatively—a cognition is true if and only if it is not contradicted by subsequent experience.

Answer to Q No. 4: a). two

Answer to Q No. 5: c) Dignag

Answer to Q No. 6: In Indian epistemological counterpart, Mohanty asserts, there are three sorts of conditions that must be fulfilled so that upon hearing an utterance, one may be able to make a justified claim that one knows that something is the case. The conditions are—utterer conditions, linguistic conditions and understanding conditions.

The utterer conditions include—

- The hearer must be in the presence of the utterer when he makes the utterance
- The utterer must have intellectual competence, that is, he must know what he is talking about and moral competence, that is, he must be sincere and thankful.

The linguistic conditions include—

- Contiguity: the utterances of words must follow each other in close temporal succession
- Syntactic intention: utterance of a word must be followed by one from a suitable syntactical category such that the two convey a unified meaning.
- Semantic appropriateness: the succeeding word must not only be syntactically appropriate, but also semantically appropriate.

The understanding conditions include—

- The hearer must understand the meanings of the competent words
- He must recognize the syntactical and semantic appropriateness
- He must be able to disambiguate a sentence, when necessary, by identifying the intention of the speaker.

Answer to Q No 7: True

Answer to Q No 8: While taking up the Indian theories of error, Mohanty has summarized the materialist, idealist and realist approaches to the rope-snake illusion and has suggested three criteria that have to be accounted for by the theories. First, each theory has to appropriate the fact that the non-veridical perception of a snake and the veridical perception of a snake are exactly alike to begin with; second, the theory must be able to take into account the fact of correction of the illusion, with which the non-veridical perception first is recognized to be non-veridical. Third, the theory must also be able to include a reflective interpretation of the entire experience as it arises, unfolds, gets transformed, then is rejected, but still is recalled and marveled at. Mohanty goes on to enquire whether all these aspects can be taken care of by any theory. The theories of error are:

i. That what is being perceived, the illusory snake is really non-existent. This theory is called asatkhyativada upheld by the Carvakas. With reard to this theory, Mohanty observes that a non-existent thing like a round square cannot be perceptually presented. Correction of the illusion does not attest to the object's non-existence, but only to its not being real.

ii. That it is really a mental state that is projected outside the illusory snake, being a mental image. This theory is called atmakhyativada upheld by the yoacara Buddhists. In the context of this theory, Mohanty says that one needs an

explanation of how a mental entity can be perceived to be out there and to say that it is somehow projected is not to remove that puzzlement. Moreover, correction does not testify to the object's status as a mental entity.

iii. That what is being perceived by itself is real, error consisting in mistaking a part for the whole. This theory is called satkhyativada upheld by Ramanuja's Vedanta. With regard to this theory, Mohanty's observation is that it misses the nature of hallucination, not to speak for non-veridical perception, which is not merely supplemented by more knowledge, but totally negated.

iv. That the supposed erroneous cognition really consists of two different cognitions, a perception and a memory—each by itself is true, there being no erroneous cognition over and above a failure to distinguish between the two. This theory is called akhyativada upheld by Prabhakara Mimamsa. Mohanty has pointed out that the problem with this theory is that it gives no good account for why and how one fails to distinguish between a perception and a memory.

v. That as in the previous one, of the two component cognitions, the object of one, namely this, is taken to be the snake which is the object of the other, the memory. This theory is called viparitakhyativada upheld by kumarila Mimamsa. With regard to this theory, Mohanty has observed that it has to explain how a memory image could be identified with a percept.

vi. That the snake perceived under illusion is a real snake, only it is elsewhere, not here in front of the perceiver, but is presented through an extraordinary causal process that is mediated by remembrance of past perception of that object. This theory is called anyathakhyativada upheld by the Nyaya. Regarding this theory, Mohanty says that it has to give a credible account of how after all a snake which is not present before me can be perceived to be here and now; the putative mechanism of extra-ordinary perception itself is in need of credible explanation.

vii) That the non-veridical perception is as much a unified cognition as is the veridical, only its object (the snake) is neither existent since it is negated by the knowledge of the rope, nor non-existent since it is perceptually presented and so is indescribable as being either. This theory is called anirvacaniyakhyativada upheld by Sankara Vedanta. With regard to this theory,

Mohanty asserts that the Advaita Vedanat theory claims to be taking into account all aspects of the situation, but pays the price of adding a new ontological category—that which is indescribable either as existent or as non-existent, otherwise called 'false'.

15.8 MODEL QUESTIONS

A) Very Short Questions

Q.1: What is the name of Mohanty's book where he has undergone a detailed examination of Indian epistemology?

Q. 2: What are the Sanskrit terms used for knowledge or cognition in the upanisads?

Q. 3: How many views are there with regard to the ontological nature of consciousness according to Mohanty?

Q. 4: Prama means true/false cognition.

Q. 5: How many pramanas are accepted in Indian epistemology?

B) Short Questions (Answer each question in about 100- 150 words)

Q. 1: What is Mohanty's view on Knowledge?

Q. 2: How is pramanya defined in Indian epistemology according to Mohanty?

Q. 3: How is perception defined in Indian epistemology according to Mohanty?

Q. 4: What are the criteria given by Mohanty that have to be accounted for by the theories of error?

C) Long questions (Answer in about 300-500 words)

Q. 1: Give an account of Mohanty's view on Indian epistemology.

Q.2: Explain Mohanty's observation of Indian theories of error.

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