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Block-2

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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.

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.

UNIT9: 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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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?

.....

.....

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 modernrationalistic philosopher.

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

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.



CHECH YOUR PROGRESS

Q 7: What is the literal meaning of intuition?

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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

Radhakrishnan, S., and Muirhead, J.H., Contemporary Indian Philosophy, S. Chand. & Co. Ltd., New York, 1982

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 CATALYSTFORTHEWELL-BEINGOF THE DOWNTRODDEN

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)

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

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

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

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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?

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Q 20: Mention only three vows found among the twenty two vows.

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Q 21: What do you mean by parinibbna?

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Q 22: What are the three principles found in the 18th vow prescribed by Ambedkar?

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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: ……

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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_____ is what 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

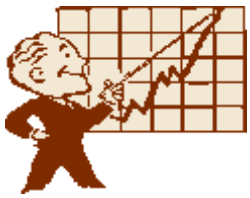
Here the probable observation from the perspective of Daya Krishna if philosophy in India solely related to *mokca* through *sâdhanâ* then Indian philosophy would have had a short carrier. Because once it is opened up by philosophic reflection it will remain in human awareness all the time. In other 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
4) Krishna, D (2001) *New Perspective of Indian Philosophy*. Rawat Publication, New Delhi
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6) Krishna, D (1997) *Prolegomena to Any Future: Historiography of Cultures & Civilizations*. PHIPC-Centre for studies for civilisation
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.

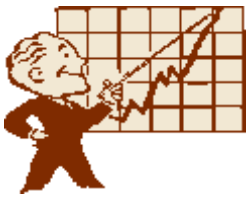
iv. That the supposed erroneous cognition really consists of two different cognitions, a perception and a memory—each by itself is true, there being no erroneous cognition over and above a failure to distinguish between the two. This theory is called akhyativada upheld by Prabhakara Mimamsa. Mohanty 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

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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
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- 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:

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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.

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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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